



PITWM VERSE BY VERSE  
**ZECHARIAH 9:9-17**  
**LESSON: THE LOWLY KING** —April 5, 2020

**INTRODUCTION:**

After the Temple was completed, Zechariah gave several prophecies about Israel’s future, which describes the first and second coming of Jesus Christ. Israel’s King would come, but He would be rejected by His people. **Chapters 1-8** pertain to Israel as they were under the Medo-Persian Empire. **Chapters 9-10** pertain to Israel as they were under the Grecian World Empire. **Chapter 11** pertains to Israel under the Roman World Empire. And **chapters 12-14** pertain to Israel after the times of the Gentiles has come to an end, a time when God will purify the nation and the Messiah will visibly reign over it. This section of the prophecy divides into two parts: (1) the introduction to the burden (9:1a); and (2) the content of the burden (9:1a-11:17). We start with the prophecy of our Lord’s *"Triumphal Entry"* into Jerusalem on the first day of the final week of His earthly life; before He was crucified.

**LESSON: I. THE FIRST COMING OF CHRIST ZECHARIAH 9:9**

**9:9 Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.** Zechariah says to the daughter of Zion (Jerusalem) to rejoice greatly and the daughter of Jerusalem (Jerusalem) to shout! This is a symbol of liberation. Why? The King comes in the midst of His people! He came not how the people would think He was supposed to come on His stately horse with a royal entourage and battalion of troops. No, He came lowly, riding upon a colt the foal of an ass. *"Daughter"* infers that God is a loving father. He cherishes and loves His people, even while they reject Him. Despite the consistent rebellion of the "daughter of Zion" against her Father, He promises to restore her and present her with a Deliverer-King in the form of Jesus.

Zechariah had announced the prophecy of Alexander the Great first, whose arrival brought fear to the people, for God used Alexander to punish Israel’s enemies. This granted the Jews freedom to worship. While Jesus would come with rejoicing and shouting, for He would come in all humility and peace to save His people. God’s purpose in using Alexander the Great was to prepare the first coming of Jesus. This also showed the difference between their entrances. It shows God’s purpose, and it shows that the coming King was not characterized by military power but spiritual surrender.

<sup>2</sup>The name "Alexander" or "Alexander the Great," referring to the Macedonian king, never appears in the Bible. However, the prophets Daniel and Zechariah wrote prophecies concerning Greece and Alexander’s Macedonian Empire.

**II. THE SECOND COMING OF CHRIST ZECHARIAH 9:10-17**

**9:10 And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow**



# PITWM VERSE BY VERSE



**shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth.** Verse 9 was clearly fulfilled in Christ's first coming, but verse 10 can now be seen to refer to His the Second Coming. At that time all nations will be subject to Christ. His reign will cover the whole earth as He sets up His Kingdom. The mention of **Ephraim** together with **Jerusalem** lets us know that at that time the nation will be completely restored—the ten northern lost tribes will be reunited with the two southern tribes. At that time the chariot... horse... and **battle bow** will be completely **cut off**—all the implements of warfare will be done away with—and the Messiah, the King **will speak peace unto the heathen** (Gentiles, nations, non-Jews). **Peace** will not be an option presented to the nations of the world. It will be arbitrarily and authoritatively imposed upon them. By His spoken Word, the Messiah will be able to accomplish in fact what mankind in all of its millennia of inhabiting the earth, has not been able to accomplish by any means. The Messiah's kingdom and **rule will be from sea even to sea, and from the river even to the ends of the earth.**

**9:11 As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water.** The nation Israel is addressed and promised **by the blood of thy covenant** (i.e., the Abrahamic covenant which was an unconditional covenant which was ratified by blood sacrifice, hence, the most binding of covenants-Gen.15:9-18) that **thy prisoners** (i.e., Israelites still remaining in Babylon) will be **sent forth...out of the pit wherein is no water.** Dry cisterns were frequently used as places to detain prisoners (Joseph-Gen.37:21-24); Jeremiah-Jer.38:6). It is a graphic picture of what God considers Babylon to be.

**9:12 Turn you to the strong hold, ye prisoners of hope: even to day do I declare that I will render double unto thee;**— The exiles are viewed as prisoners of hope, looking forward to the time when they would be free of Persia's control. He will deliver them from their exile in Babylon and then will deliver the nation out from under Persian control. They are urged to return **to the stronghold** (Zion/ Israel). God promises that **even today** (i.e., the day in which they return) **do I declare that I will render double unto thee.** The double portion was the inheritance of the first-born son. They can expect that God will abundantly fulfill His promise to them, and render everything they had lost returned twice over. And amid all appearances to the contrary, God will perform His Word **even today!**

**9:13 When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man.** Ephraim is another name for the Northern Kingdom of Israel. After Solomon's reign, the kingdom was divided into the Northern Kingdom (called Israel or Ephraim), and the Southern Kingdom (called Judah), The first part of this chapter God tells His people how He will help them avoid war; now God explains that he will help His people when war is inevitable. The words **When I have bent Judah for me,** is saying Judah is likened to God's bow, and Ephraim is likened to the arrow placed in the bow — **filled the bow with Ephraim.** A bow is considered to be filled when the arrow is placed on the string ready for release. With the mention of both Judah and Ephraim we see that the entire nation, both northern and southern kingdoms are involved. And God will use both Judah and Ephraim—**the sons of Zion as the sword of a mighty man** (soldier) to come **against the sons of Greece.**

**9:14 And the Lord shall be seen over them, and his arrow shall go forth as the lightning: and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south.** The Lord shall lead the



# PITWM VERSE BY VERSE



people as they fight. His arrows (Israel) shall fly with great speed and like lighting to be invincible. The trumpet is blown by the Lord God as He calls for battle going forth like a whirlwind off the desert from the south. The whirlwinds of the south were the most violent and frequently achieved great destruction (Is.21:1).

**9:15 The Lord of hosts shall defend them; and they shall devour, and subdue with sling stones; and they shall drink, and make a noise as through wine; and they shall be filled like bowls, and as the corners of the altar.** The sons of Zion will be invincible because first: **The Lord of hosts shall defend them.** Second, He will make them powerful that **they shall devour, and subdue with sling stones.** Sling stones flung by a sling ranged from pebbles to fist sized chunks of flint. **The point is** that the sling stones hurled against the enemy will hit their marks, and God's soldiers tread upon the stones as they advance. Then **they shall drink, and make a noise as through wine** meaning, they will taste victory and shout with triumph. And **they shall be filled like bowls,** (*used to catch the sacrificial blood*) because of the victory won, **...as the corners of the** (sacrificial) **altar** (brimming that it cannot be contained).

**9:16 And the Lord their God shall save them in that day as the flock of his people: for they shall be as the stones of a crown, lifted up as an ensign upon his land.** The deliverance will not be of their own doing, for it will be of **the Lord their God saving them in that day,** because they are **the flock of his people.** Before their enemies, they were as sheep in the midst of wolves. If the Lord their God had not saved them and enabled them to accomplish His bidding, they would have perished. The Lord their God was a Shepherd caring for His sheep. A glorious future lies ahead for delivered people. **They shall be as the stones of a crown** (not like fallen sling stones v.15), but shining in the land as glittering jewels in a crown, **lifted up as an ensign** (*Heb nasas, lit., to lift self up, display self, hence a display*) **upon his land.** God's enemies will be trodden under foot, but His people will be raised aloft as a display of His ability to care for; tend and protect, and fulfill His every promise to them.

**9:17 For how great is his goodness, and how great is his beauty! corn shall make the young men cheerful, and new wine the maids.** Having delivered His people from every enemy, God also blesses them with a bountiful land as an expression of **how great is his goodness, and how great is his beauty!** The result will be that God will receive honor and glory and the delivered ones will receive great prosperity. **Corn shall make the young men cheerful, and new wine the maids.** This simply says that God will give a bountiful supply of corn so that the young men may grow and be made strong. The luxuriant vineyards will produce wine, which will enable the young women to be exhilarated and beautiful.

## SUMMARY:

Zachariah prophesies of the coming of the Messiah, addressing the whole nation under the representative names— daughter of Zion and daughter of Jerusalem. He wanted them to rejoice greatly, for the Messiah is able to bring forth the deliverance of His people. Why?- Because He is their salvation. And He is "*Just*" and able to bring about a righteous salvation because He is the Righteous King. None other is righteous but Him!

The King will come in a lowly and humble manner riding upon an ass and a colt which is an animal of peace.

This is known as the "*Triumphal Entry*" (9:9).

[www.pitwm.net/pitwm-versebyverse.html](http://www.pitwm.net/pitwm-versebyverse.html)



# PITWM VERSE BY VERSE



Now, Zechariah speaks of things further in the future; a time the chariot from Ephraim ... the horse from Jerusalem, and battle bow will be completely cut off—all the implements of warfare will be done away with—and the Messiah; the King will speak peace unto the heathen (Gentiles, nations, non-Jews). The Messiah's kingdom and rule will be from sea even to sea, and from the river even to the ends of the earth (9:10). The nation Israel is addressed and promised by the blood of thy covenant (i.e., the Abrahamic covenant which was an unconditional covenant which was ratified by blood sacrifice, hence, the most binding of covenants-Gen.15:9-18) that thy prisoners (i.e., Israelites still remaining in Babylon) will be sent forth...out of the pit wherein is no water (dry cisterns) (9:11). The exiles are viewed as prisoners of hope, looking forward to the time when they would be free of Persia's control. He will deliver them from their exile in Babylon and then will deliver the nation out from under Persian control. They are urged to return to the stronghold (Zion/ Israel). God promises that even today (i.e., the day in which they return), He declares that He will render everything they had lost returned twice over. And amid all appearances, God will perform His Word even today! (9:12). Judah is likened to God's bow, and Ephraim is likened to the arrow placed in the bow. With the mention of both Judah and Ephraim we see that the entire nation, both northern and southern kingdoms are involved. And God will use both Judah and Ephraim—the sons of Zion as the sword of a mighty man (soldier) to come against the sons of Greece (9:13). The Lord shall lead the people as they fight. His arrows (Israel) shall fly with great speed and like lighting to be invincible. The trumpet is blown by the Lord God as He calls for battle going forth like a whirlwind off the desert from the south (9:14). The sons of Zion will be invincible because first: The Lord of hosts shall defend them. Second, He will make them powerful that they shall devour, and subdue with sling stones. The point is that the sling stones hurled against the enemy hit their marks, and God's soldiers will tread upon the stones as they advance. Then they shall drink, and make a noise as through wine meaning, they will taste victory and shout with triumph. And they shall be filled like bowls, (used to catch the sacrificial blood) because of the victory won, and as the corners of the (sacrificial) altar (brimming that it cannot be contained) (9:15). The deliverance of God's people will not be of their own doing, for it will be of the Lord their God saving them in that day, because they were His flock. A glorious future lies ahead for delivered people. They shall be as the stones of a crown shining in the land as glittering jewels in a crown, lifted up as an ensign (a display) upon His land. God's enemies will be trodden under foot, but His people will be raised aloft as a display of His ability to care for; tend and protect, and fulfill His every promise to them (9:16). Having delivered His people from every enemy, God also blesses them with a bountiful land as an expression of how great is his goodness, and how great is his beauty! The result will be that God will receive honor and glory and the delivered ones will receive great prosperity. Corn shall make the young men cheerful, and new wine the maids. This simply says that God will give a bountiful supply of corn so that the young men may grow and be made strong. The luxuriant vineyards will produce wine, which will enable the young women to be exhilarated and beautiful (9:17). (9:10-17).

