

An Oracle of Judgment and Salvation  
Zechariah 9 & 10

### Introduction

Zechariah began his ministry shortly after Haggai in 520 B.C. Both prophets gave messages of both rebuke and encouragement to the remnant that had returned to Jerusalem from Babylon so that they would resume the work of rebuilding the temple which had ceased for about 14 years. A few months later Zechariah received eight visions one night recorded in chapters 1-6 which begin historically and culminate with the second coming of Messiah. The people had restarted the work and the messages encouraged them to continue. Almost two years later the word of Yahweh came to Zechariah again in response to a question about continuing the fasts commemorating tragic events related to the Babylonian capture and destruction of Jerusalem. The answer began with a rebuke for the ritualism of their supposed worship (Zechariah 7) and ended with prophecies that those fasts would become feasts in Messiah's future kingdom (Zechariah 8).

This morning we come to the first of two oracles of Yahweh concerning the future of Israel. An oracle, also translated as "burden," is a message which has a burdensome element. It is almost always a prediction of threatening or admonitory character. The first oracle in chapters 9-11 tells of the coming destruction of Israel's enemies and then God enabling Israel to overcome their enemies. The second oracle in chapters 12-14 concerns the future purging of Israel and then establishing the remnant as Messiah's kingdom. Neither of these oracles is dated, but their location in the text and subject matter suggest it is later in Zechariah's ministry. Their purpose is to encourage the remnant to remain steadfast in the worship of Yahweh and following Him in light of His promised protection of them from their enemies and prophecies of a glorious future. Please follow along as we begin our study in Zechariah 9.

### Yahweh's Oracle Concerning Israel's Enemies - Zechariah 9:1-7

*<sup>1</sup> The oracle of the word of Yahweh is against the land of Hadrach, with Damascus as its resting place (for the eyes of men, especially of all the tribes of Israel, are toward Yahweh), <sup>2</sup> And Hamath also, which borders on it; And Tyre and Sidon, because they are very wise. <sup>3</sup> So Tyre built herself a tight fortification And tied up silver like dust And fine gold like the mire of the streets. <sup>4</sup> Behold, the Lord will dispossess her And strike her wealth down into the sea; And she will be consumed with fire. <sup>5</sup> Ashkelon will see it and be afraid. Gaza too will writhe in great pain; Also Ekron, for her hope has been put to shame. Moreover, the king will perish from Gaza, And Ashkelon will not be inhabited. <sup>6</sup> And those of illegitimate birth will inhabit Ashdod, And I will cut off the pride of the Philistines.*

What is described here in these first six verses fits exactly with the conquest of the nations along the Mediterranean coast of the middle-east by Alexander the Great following his defeat of the Persian king Darius III at Issus in 333 B.C. Instead of chasing Darius east, Alexander headed south to conquer all the nations down to Egypt and secure his western flank. Zechariah lists the areas that would be conquered some 185 -170 or so years later beginning in the north in the land of Hadrach in what is now western Syria about 28 miles southwest of Aleppo. Hamath is between it and Damascus which received a greater focus of judgment as the capital city of Syria.

Tyre and Sidon were coastal cities in what is now Lebanon. The text references them as "very wise," and as trading cities they would have been wise which would have included alliances for protection. Ezekiel 28 describes the haughtiness of their wisdom. Tyre in particular was arrogant. Its extreme wealth is vividly displayed in the description of silver and gold being as common as dust and street dirt. Such

wealth could satisfy a threatening king by sending some of it as a bribe to be left alone, but Alexander could not be bought off since his goal in conquest was not about their wealth. Tyre was also arrogant because it was built as a fortress and located on an island a half mile off the coast. The Assyrians under Shalmaneser laid siege to it for five years and were unsuccessful. The Chaldeans under Nebuchadnezzar laid siege to it for thirteen years without success. Why then would they be concerned about Alexander? But he captured and destroyed it in just seven months by taking the rubble and rocks to build a causeway to the island and then setting it on fire and razing it just as had been prophesied in Zechariah's oracle. Alexander then quickly swept south to the Philistine cities.

Ashkelon, Ekron and Gaza would be afraid at the fall of Tyre since their defenses were much less than that city and it fell. Ekron had an alliance with Tyre and it was now worthless - *"her hope had been put to shame."* Gaza, the city farthest south listed by Zechariah, held out against Alexander for five months. In retribution, after Alexander captured that king, it is described that he had holes bored through his feet through which ropes were wrapped and the king was then dragged through the streets until he perished. The inhabitants of Ashkelon were either killed or deported and the city left empty. Ashdod was left with so few people that it became dominated by foreigners resulting in their descendants being of mixed blood. The pride of the Philistines had been cut off just as Yahweh said He would do with the result that the Philistines were lost as a nation and no longer distinguishable as a people.

Yet verse 7 continues on with a future hope even for them. <sup>7</sup> *"And I will remove their blood from their mouth And their detestable things from between their teeth. Then they also will be a remnant for our God, And be like a clan in Judah, And Ekron like a Jebusite."* The description is of eating pagan sacrifices of unclean animals with its blood, both of which are abominations according to Levitical law. Yahweh would intervene to stop their idolatry and abominable pagan practices. The remnant would also be changed to become worshipers of Yahweh resulting in being assimilated into national Israel. A "clan" is a distinguishable tribe within the nation, and Ekron being *"like a Jebusite"* is a similar reference. The Jebusites were a Canaanite tribe that had continued to live in the land after the conquest (Joshua 15:63), and Araunah (Ornan) the Jebusite sold his threshing floor to David as a site to build an altar which later became the site of the Temple (2 Samuel 24:18-25). They remain distinguishable and would not become Jews, but they would live in harmony with the Jews within the boundary of the nation.

### **Yahweh's Protection of Israel - Zechariah 9:8**

Verse 8 is a promise of protection during this time period. *"But I will camp around My house because of an army, Because of him who passes by and returns; And no taskmaster will pass over them anymore, For now I have seen with My eyes."* This has a fulfillment both relatively near and far. The historian, Josephus, records that when Alexander was laying siege to Tyre, he sent to the Jews a request for help and provisions for his army. The high-priest responded with a refusal of the request citing their continued loyalty to Darius. That should have sealed their doom after Alexander destroyed Tyre and Gaza and then started back toward Jerusalem. Jaddua, the high-priest, called people to prayer, supplications and sacrifices to God for deliverance from the impending danger. God revealed to Jaddua in a dream that he should take courage, adorn the city, open the gates and he and the priests put on their priestly garments and go out to meet Alexander, which is what they then did in a formal procession. In seeing the procession of priests, Alexander went by himself to meet the high-priest, and upon doing so, adored the name engraved on the breastplate of the High-priest and saluted him. The priests with one voice then saluted Alexander. Shortly after, the kings allied with Alexander asked him about what he had done to which Alexander replied, *"I did not adore him, but that God who hath honored him with that high-priesthood."* Alexander then went on to recount a dream he had when still in Macedonia in which he foresaw a man wearing those same priestly garments who exhorted him to pursue his plans for He would give Alexander dominion over the Persians. Upon seeing this actual high-priest, Alexander wanted to bring his army under that divine conduct. Josephus continues on to explain that Alexander

entered Jerusalem and offered sacrifices to God in the temple, and that the high-priest then explained to him the prophecies of Daniel foretelling of his empire.

God's deliverance of Jerusalem from Alexander precisely fulfills Zechariah's prophecy in verse 8, but the verse continues on to speak of a still future time when *"no taskmaster will pass over them anymore."* That foretells the Messianic kingdom when there will never again be any nation that would oppress Israel again. The promise is secured with Yahweh's past tense statement, *"For now I have seen with My eyes."* That speaks of His foreordained end decreed from the beginning. Yahweh guarantees the future fulfillment of this prophecy. That leads to the famous prophecy in verse 9.

### **The Arrival of Messiah - Zechariah 9:9**

<sup>9</sup> *Rejoice greatly, O daughter of Zion! Make a loud shout, O daughter of Jerusalem! Behold, your king is coming to you; He is righteous and endowed with salvation, Lowly and mounted on a donkey, Even on a colt, the foal of a pack animal.*

Both Matthew 21:4-5 and John 12:14-15 state that Jesus fulfilled this specific prophecy with Mark 11:6-10 and Luke 19:29-38 describing its fulfillment when Jesus triumphantly entered Jerusalem riding on the colt of a donkey to the shouts of the people crying out, *"Hosanna! Blessed is He who comes in the name of the Lord,"* and *"Blessed is the King who comes in the name of the Lord!"* and *"Hosanna to the Son of David!"* They also laid down palm branches and their coats in the road before Him which is another sign of their recognizing Jesus to be the promised king, the Messiah. That was the reason for the great rejoicing and shouting.

The characteristics of being righteous and endowed with salvation also belong to Jesus. He was morally pure and just in His dealings and had come to *"seek and to save the lost"* (Luke 19:10). Jesus arrival on the colt of a donkey was a demonstration of His humility. Zechariah 9:9 is the prophecy of the apex of Jesus' first coming in the proclamation of Him as the promised Messiah. But Jesus would also have to fulfill the rest of the various prophecies such Daniel 9:26 in being cut off and Isaiah 53 in being oppressed, afflicted, scourged, pierced and killed as the substitute sacrifice for His people.

Zechariah 9:9 is a prophecy of Jesus' first coming which is now past. The prophecies that follow concerning His still future second coming. Verse 10 describes some of the future work of the Messiah.

### **Messiah's Future Reign - Zechariah 9:10**

<sup>10</sup> *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 reign will be from sea to sea And from the River to the ends of the earth.*

Notice the shift to the first person at the beginning of verse 1. It is Yahweh that takes action that removes the implements of war - the chariot, the war horse and the bow. The term translated "cut off" speaks of eradication, a complete elimination the means of war. The reference to both Ephraim in the north and Jerusalem in the south speak of a unified nation of Israel that will no longer have the threat of war against it. Messiah's kingdom will have a reign of peace with a world-wide extent. While *the River* refers to Israel's promised territorial boundary at the Euphrates, the phrase *to the ends of the earth* extend that reign around the globe. That will be the future.

### **Promises to the Remnant - Zechariah 9:11-12**

Verses 9-12 shifts back to the immediate present in addressing the remnant. <sup>11</sup> *As for you also, because of the blood of your covenant, I have set your prisoners free from the waterless pit.* <sup>12</sup> *Return to the stronghold, O prisoners who have the hope; This very day I am declaring that I will return double to you.*

The blood of your covenant would refer to God's unconditional promises made to Abraham in Genesis 15 and His promises to the nation of Israel in Exodus 24 both of which were sealed with blood.

God remembers and keeps His promises. The Jews would remain God's chosen people and the promise of restoration in Deuteronomy 30 would also be kept. As prophesied, God had freed them from their bondage from captivity symbolized by the "waterless pit," but they would need to act to take advantage of it by returning to *the stronghold* - a reference to Jerusalem. Those who held onto the hope of these promises would do so. Yahweh gives them greater encouragement declaring that very day that those that returned would receive double. Isaiah 61:7 speaks of this double blessing of both a return to the land and return of joy instead of shame and humiliation.

### **Prophecies Near and Far - Zechariah 9:13-17**

The next four verses are another prophecy that has fulfillment in a future time that is now past for us and a future time that is still in the future for us. <sup>13</sup> *For I will bend Judah as My bow; I will fill the bow with Ephraim. And I will rouse up your sons, O Zion, against your sons, O Greece; And I will make you like a mighty man's sword.* <sup>14</sup> *Then Yahweh will appear over them, And His arrow will go forth like lightning; And Lord Yahweh will blow the trumpet And will go in the storm winds of the south.* <sup>15</sup> *Yahweh of hosts will defend them. And they will consume and trample on the stones of a sling; And they will drink and roar as with wine; And they will be filled like a sacrificial bowl, Drenched like the corners of the altar.* <sup>16</sup> *And Yahweh their God will save them in that day As the flock of His people; For they are as the stones of a crown, Sparkling in His land.* <sup>17</sup> *For what goodness and what beauty will be theirs! Grain will make the choice men flourish, and new wine the virgins.*

The mention of Greece sets the fulfillment of this some 350 years later at the time of the Maccabees (164 B.C.) when a Jewish revolt began and eventually overthrew Syrian domination and Israel became independent (142 B.C.). God's earlier protection from Alexander was without war, but this time God's protection included war.

Verse 14 begins with the word "*then*" which jumps the time period to the distant future again. In verses 14-16 it is again Yahweh Himself that intervenes, takes action and defends them. His arrow is as swift and destructive as lightning. His trumpet assembles the armies and signals the attack which comes with the swiftness and destruction of storm winds whipping through the desert. Yahweh's defense causes the weapons of the enemy to be worthless and his own army to celebrate. The bowl and altar reference describe a bloody slaughter and such a slaughter is described in Revelation 14:20. The result of the salvation provided by Yahweh is that Israel will be jewels in a crown to the praise and glory of God and they will dwell in prosperity a good, productive and beautiful land.

### **Yahweh, The Provider - Zechariah 10:1**

Chapter 10 begins with a contrast between Yahweh and the false gods with verse 1 issuing an invitation. <sup>1</sup> *"Ask rain from Yahweh at the time of the late rain— Yahweh who makes the storm clouds; And He will give them showers of rain, the plant in the field to each man."* A key element in the paganism of the nations that had surrounded Israel was the quest for rain so that there would be adequate crops. Baal was a storm god which explains the significance of confrontation between Elijah and the 450 prophets of Baal on Mount Carmel.

In 1 Kings 17, by the word of Yahweh, Elijah said it would not rain except by his word and there was a drought for three years. In 1 Kings 18 Elijah challenges to the prophets of Baal to a contest. Each would build an altar and offer a sacrifice, and the God that answered by fire would prove himself to be God. That should have been easy for a storm god to hit the sacrifice with lightning and burn it up - except it did not matter what Baal's prophets did all day, nothing happened. Elijah had his sacrifice and altar soaked three times and then simply prayed to Yahweh and fire fell from heaven and consumed everything including the water. After Elijah slew the false prophets he told Ahab to prepare for it would soon rain, and it did within hours.

Yahweh makes the storm clouds and provides rain at the proper time for the crops. Just ask.

### **Warnings Against Idols & False Shepherds - Zechariah 10:2-3a**

In contrast to Yahweh's provision are the idols of the false gods and shepherds about which He gives strong warning in verses 2-3a. <sup>2</sup> *For the teraphim speak wickedness, And the diviners behold false visions And speak worthless dreams; They comfort in vain. Therefore the people journey like sheep; They are afflicted because there is no shepherd.* <sup>3</sup> *“My anger burns against the shepherds, And I will visit punishment upon the male goats;”*

Teraphim are the household idols that had been part of Israel's disobedience to God from early in their history. They were used for divination (Ezek. 21) and false worship. Rachel had stolen her dad's teraphim when Jacob had left Laban for home and Laban came looking for it (Genesis 31). In Judges 18 the stolen silver was made into a teraphim that contributed to the false worship of Micah and later the tribe of Dan. In 1 Samuel 15 Samuel likened Saul's failure to obey the word of Yahweh to the sins of iniquity and idolatry - teraphims. Josiah was commended for removing the mediums, spiritists, teraphim and idols from the land (2 Kings 23:24). When the source of information is ungodly, what is received is ungodly, false and worthless. The false shepherds using them lead people astray and so Yahweh's anger burned against them and the *male goats* - a reference to the corrupt leaders of Israel (Ezekiel 34:17) whom He would punish.

### **Yahweh Makes Future Israel Mighty - Zechariah 10:3b-7**

The next section again speaks of a future time when Israel is mighty. *For Yahweh of hosts has visited His flock, the house of Judah, And will make them like His splendid horse in battle.* <sup>4</sup> *“From him will come the cornerstone, From him the tent peg, From him the bow of battle, From him every good taskmaster, all of them together.* <sup>5</sup> *“And they will be as mighty men, Treading down the enemy in the mire of the streets in battle; And they will battle, for Yahweh will be with them; And the riders on horses will be put to shame.* <sup>6</sup> *“I will make the house of Judah mighty, And I will save the house of Joseph, And I will cause them to return, Because I have had compassion on them; And they will be as though I had not rejected them, For I am Yahweh their God, and I will answer them.* <sup>7</sup> *“And Ephraim will be like a mighty man, And their heart will be glad as if from wine; Indeed, their children will see it and be glad; Their heart will rejoice in Yahweh.*

The descriptions are of a future time when Israel will be blessed, mighty and glorious. It includes themes of military strength as well as Yahweh's protective intervention. The flock of sheep, Judah, becomes a like majestic war horse. From them will arise the bow for battle and they will be like mighty men who utterly defeat their foe trampling them down in the streets. Yet, when they are in battle, it is because Yahweh is with them that the enemy cavalry, which was a strong and superior force in ancient warfare, is shamefully defeated. Yahweh will make the reunited nation of both Judah in the south and the house of Joseph in the north a military power, but their ability to succeed just as in ancient times will actually be due to Yahweh being with them. That fits with Messiah being the *bow of battle* at His second coming. Psalm 110:5-7 describes His future conquest and judgment of the nations including execution of kings and heads of state. Revelation 19:11-16 describes Messiah's future return as conquering warrior on a white horse striking the nations and ruling with a rod of iron.

In addition to a the bow of battle, also from out of Judah will arise the cornerstone, the tent peg and every good taskmaster. Messiah arises out of Judah and the metaphor of the cornerstone is used for Him in several places in the Scriptures. In Isaiah 8:14-15 it is a stumbling stone and rock of offense to the unbelieving. The same idea is seen in Matthew 21:44. In Isaiah 28:16 He is the foundation stone for the believing. In Acts 4:11 Peter refers to Christ as the cornerstone of salvation but which the religious leaders had rejected. 1 Peter 2:1-8 encompasses all of these ideas.

The tent peg metaphor is not as familiar to us. It refers to a peg that was put in the central pole that held up the tent and from which various things would be hung (Ezek. 15:3). Such a metaphorical usage is described in Isaiah 22:23-25 concerning Eliakim son of Hilkiah on whom would hang *all the glory of*

*his father's house*, but he would eventually fail. On Messiah will rest all the government (Isaiah 9:6), but He will never fail. The reference to taskmasters here is not like the previous one which was of oppressors. These are future righteous rulers (ESV) who will do good for the people.

### **Yahweh Re-gathers His People - Zechariah 10:8-12**

The next section is also prophecy of the future describing Yahweh gathering His people from where they had been scattered.<sup>8</sup> *"I will whistle for them to gather them together, For I have redeemed them; And they will be as numerous as they were before."*<sup>9</sup> *"And I will sow them among the peoples, And they will remember Me in far countries, And they with their children will live and turn back."*<sup>10</sup> *"Then I will cause them to return from the land of Egypt And gather them from Assyria; And I will bring them into the land of Gilead and Lebanon Until no room can be found for them."*<sup>11</sup> *"And they will pass through the sea of distress, And He will strike the waves in the sea, So that all the depths of the Nile will dry up; And the pride of Assyria will be brought down, And the scepter of Egypt will depart."*<sup>12</sup> *"And I will make them mighty in Yahweh, And in His name they will walk," declares Yahweh.*

Just as Yahweh had previously whistled for the fly and bee of Egypt and Assyria to come conquer and deport Israel, so He will in the future whistle for His people that He has redeemed to return from the far countries where they had dispersed. Verse 9 refers to that dispersion as being sown in far countries for they would prosper and increase just as Jeremiah 29:11 had said. That is the reason they would be *"as numerous as they were before"* (vs 8) which is a promise of a complete reversal of the depletion of the land that had occurred in the captivities.

The reference to Yahweh redeeming them in verse 8 and their remembering Yahweh in verse 9 so that they and their children will live and turn back describes the future salvation of Jews. At present, while the vast majority of Jews may hold to some cultural aspects of Judaism, only a small percentage are religious in remembering the God of their forefathers in their practices and even fewer are redeemed by faith in the person and atonement of the Messiah. Yet this passage tells of a coming day in the future of a restoration as described in Deuteronomy 30:6 when their hearts will be circumcised to love Yahweh their God with all their heart and soul that they might live. That will be massive with even the areas on Israel's northern and eastern borders - Lebanon and Gilead - filling up.

It is Yahweh that causes the return from both Egypt and Assyria are both specifically mentioned. There will be a compulsion to this return. Egypt is the land in which they had been held in bondage before the Exodus, and it is also the land that Jews had fled to during the Babylonian conquest. Assyria had conquered and deported Israel in 720 B.C. and from there Jews scattered north into the lands of Russia and west into Europe and beyond.

That return will not be easy with verse 11 describing it as passing through a sea of distress. However, the Lord intervenes striking the waves of the sea - a reference to causes of the distress - enabling them to pass through. Three examples of such distress are given. First, drying up the Nile would bring to mind the miraculous crossing of the Red Sea during the Exodus, but also prophecies such as Isaiah 43:1-3,<sup>1</sup> *"But now, thus says Yahweh, your Creator, O Jacob, And He who formed you, O Israel, "Do not fear, for I have redeemed you; I have called you by name; you are Mine!"*<sup>2</sup> *"When you pass through the waters, I will be with you; And through the rivers, they will not overflow you. When you walk through the fire, you will not be scorched, Nor will the flame burn you."*<sup>3</sup> *"For I am Yahweh your God, The Holy One of Israel, your Savior . . ."* The Lord would enable them to overcome physical barriers to their return.

Second, proud Assyria would be brought down. Assyria had been a mighty nation, but had fallen to the Babylonians, and as Daniel had prophesied, the Babylonians would fall to Medo-Persia which would fall to the Greeks which would fall to the Romans which would fall to Messiah's eternal kingdom (Daniel 2 & 7). No military power would be able to stop the return. Third, the scepter of Egypt would be removed. The scepter is the symbol of political authority. No political authority or intrigue would be able to stop the return.

Verse 12 concludes with God's promise to "*make them mighty in Yahweh, And in His name they will walk,*" declares Yahweh. God's intervention ensures all His promises will be perfectly fulfilled.

## **Conclusions**

The application of these truths proclaimed by Yahweh through Zechariah's prophecies concerning Israel is the same as we have seen in the earlier chapters of Zechariah we have already studied. The historical fulfillment of God's earlier prophecies gives us complete confidence that the prophecies are still future will be fulfilled exactly as stated. These prophecies concerning Israel and the Jewish people and the nations to which they were scattered gives us confidence in the prophecies given to us as Christians.

While the present state of the world and its continuing and rapid decline into political intrigue, war, mental foolishness and moral depravity is very disturbing to us, it should not surprise us since it all fits well with what we know will need to happen in the fulfillment of Biblical prophecy. While some use this as an excuse for being complacent, that is the opposite of what God requires of us. We are to make the most of our time and of every opportunity (Eph. 5:16; Col. 4:5; Gal. 6:10) while time remains and there is still light. We are ambassadors of God who are to proclaim to all the gospel (2 Cor. 5:20) and God's word which includes reprove, rebuke and exhort (2 Tim. 4:2). Christians are not to be passive to the evils going on around us. We are to actively resist Satan and all his schemes - personal, public, religious, cultural and yes, even political. We are to use the divinely powerful weapons God provides us - His word and prayer - to destroy speculations and every lofty thing raised up against the knowledge of God, taking every thought captive to obedience of Christ (2 Cor. 10:3-5). Take to heart the prophecies of Zechariah. There will be nasty things the world will go through before the end, but in the end, God absolutely wins!

Recommended commentaries for further study of Zechariah:

*God Remembers: A Study of the Book of Zechariah* by Charles L. Feinberg

*The MacArthur Old Testament Commentary on the book of Zechariah:* Edited by John MacArthur

**Sermon Notes - 4/7/2024**  
An Oracle of Judgment & Salvation - Zechariah 9 & 10

**Introduction**

An oracle (“burden”) is a message which has a \_\_\_\_\_ element

The first oracle, ch. 9-11, is undated, but would have been given \_\_\_\_\_ in Zechariah’s ministry

**Yahweh’s Oracle Concerning Israel’s Enemies - Zechariah 9:1-7**

Verses 1-6 fits exactly the conquest of the eastern Mediterranean coast by \_\_\_\_\_ the Great in 333-32 BC

Hadrach is in western Syria ~ 28 miles sw of Aleppo. Hamath is between it and \_\_\_\_\_

Costal cities Tyre & Sidon are described as “very \_\_\_\_\_” due to trade and alliances

Tyre was extremely \_\_\_\_\_. It was located on an island fortress - it was \_\_\_\_\_ by Assyria & Babylon

Alexander conquered it in \_\_\_\_\_ by building a ½ mile mole to it, set it on fire & razed it

The fall of Tyre caused fear in Philistine cities - \_\_\_\_\_ alliance was now worthless

\_\_\_\_\_ held out for five months, in retribution, Alexander dragged its king to death

The people of Ashkelon were killed or deported, and \_\_\_\_\_ was overrun by foreigners.

Vs. 7 - the \_\_\_\_\_ of Philistines would end their paganism and be assimilated into national Israel

**Yahweh’s Protection of Israel - Zechariah 9:8**

Josephus records Jaddua the high priest’s dream & action of opening \_\_\_\_\_ & going to meet Alexander

Alexander saluted Jaddua & \_\_\_\_\_ the name of God on the priest’s breastplate according to his own dream

\_\_\_\_\_ delivered Jerusalem as He said. The verse continues to foretell of the safety of the Messianic kingdom

**The Arrival of Messiah - Zechariah 9:9**

Cited in Matt. 21:4-5 & John 12:14-15 as fulfilled by \_\_\_\_\_ and described in Mark 11:6-10 & Luke 19:29-38

The characteristics described belong to \_\_\_\_\_ - righteous, endowed with salvation, humble

**Messiah’s Future Reign - Zechariah 9:10**

It shifts to the first person in verse 1 - Yahweh takes action to remove the implements of \_\_\_\_\_

Messiah’s kingdom will have a reign of \_\_\_\_\_ with a world-wide extent

**Promises to the Remnant - Zechariah 9:11-12**

The blood of your covenant refers to God’s covenants in Genesis 15 & Exodus 24 sealed with \_\_\_\_\_

The Jews remain God’s chosen people, and the \_\_\_\_\_ promise of restoration will be kept

A promise to give \_\_\_\_\_ encouraged their return - a blessing in a return of both land & Joy (Isa 61:7)

**Prophecies Near and Far - Zechariah 9:13-17**

The mention of Greece shows this was fulfilled at the time of the \_\_\_\_\_ (164 -142 B.C.)

Verse 14 jumps to the \_\_\_\_\_ future when Yahweh Himself will intervene, take action & defend them

The bowl & altar describe a bloody slaughter such as that prophesied in Revelation \_\_\_\_\_

**Yahweh, The Provider - Zechariah 10:1**

Storm gods such as Baal were very important in paganism - that was the contest on Mt. \_\_\_\_\_ - 1 Kg 18

Yahweh answered the \_\_\_\_\_ of Elijah - for drought for 3 years, to burn up the sacrifice, to bring rain

Yahweh \_\_\_\_\_ the storm clouds & provides rain at the proper time for the crops. He just has to be asked



## **Warnings Against Idols & False Shepherds - Zechariah 10:2-3a**

Teraphim are household idols used for divination & false worship - part of Israel's \_\_\_\_\_ to God

The false shepherd used them to lead people astray, so Yahweh will \_\_\_\_\_ their corrupt leaders (male goats)

## **Yahweh Makes Future Israel Mighty - Zechariah 10:3b-7**

This describes a future time when Israel will be blessed, \_\_\_\_\_ & glorious

It is Yahweh with them that \_\_\_\_\_ their enemies and reunites the nation

Messiah arises out of Judah & is the bow of battle at His \_\_\_\_\_ coming (Psalm 110:5-7; Rev. 19:11-16)

Messiah is the \_\_\_\_\_ (Isa. 8:14-15; 28:16; Matt. 21:44; 1 Pt. 2:1-8)

\_\_\_\_\_ is the Peg (Ezek. 15:3; Isa. 22:23-25 as a type) that does not fail

## **Yahweh Re-gathers His People - Zechariah 10:8-12**

Just as Yahweh had whistled for the armies that deported Israel, so He will whistle to bring Israel \_\_\_\_\_

They were sown to prosper and \_\_\_\_\_ to return "*as numerous as they were before*" the deportation

Yahweh redeems (vs. 8) and they remember Him (vs. 9) to turn back - describes the future salvation of \_\_\_\_\_

The future restoration described in Deut 30 which includes circumcised \_\_\_\_\_ will be fulfilled

The restoration will be \_\_\_\_\_ with Israel's northern & eastern borders becoming full (Lebanon & Gilead)

There will be a \_\_\_\_\_ to this return - Egypt & Assyria are representative for bondage & deportation

The return will not be easy - passing through a sea of \_\_\_\_\_ - but the Lord enables them to pass through

Drying up the Nile - remember the Red Sea crossing - enabled to overcome \_\_\_\_\_ barriers by Yahweh

Assyria brought down - mighty nations fall (Dan. 2 & 7) - Yahweh prevent being stopped by \_\_\_\_\_ power

Scepter of Egypt removed - Yahweh prevents any \_\_\_\_\_ intrigue / authority from stopping them

Yahweh's intervention ensures \_\_\_\_\_ of His promises will be perfectly fulfilled

## **Conclusions**

Fulfilled prophecy gives \_\_\_\_\_ prophecies still future will also be fulfilled

We are not surprised by the \_\_\_\_\_ in the world for it fits with what is coming in the prophetic future

We are to \_\_\_\_\_ serve God, preach the gospel, teach His word, destroy speculations, capture minds

## **KIDS KORNER**

Parents, you are responsible to apply God's Word to your children's lives. Here is some help.

**Young Children** - draw a picture about something you hear during the sermon. Explain your picture(s) to your parents at lunch. **Older Children** - Do one or more of the following: 1) Write down all the verses mentioned in the sermon and look them up later. 2) Count how many times the name of "Yahweh" is mentioned. Talk with your parents about how Yahweh punishes His enemies and protects His own people.

## **THINK ABOUT IT!**

Questions to consider in discussing the sermon with others. Compare the Zech. 9:1-6 with the conquest of Alexander the Great in the Middle-East. How did Yahweh protect Jerusalem from Alexander the Great? How did Jesus fulfill the prophecy of Zech. 9:9? What promises does Yahweh make concerning His protection of Jerusalem in the future? How can you tell when a prophecy is of something relatively and something at the end of the ages? Contrast Yahweh with the storm god, Baal. What are teraphim and why were they dangerous? How will Yahweh make Israel mighty in the future? How is the Messiah the "*bow of battle*," "*the cornerstone*," and the "*tent peg*." Describe the extent of the future re-gathering of Israel. Can you trust God for your future?