

## Commentary on Zechariah Chapters 9 and 10, by Chuck Smith 8.28.31

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### May memory verse Romans 6:8 (NKJV)

Now if we died with Christ, we believe that we shall also live with Him,

### June memory verse Romans 6:9 (NKJV)

knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him.

### July memory verse Romans 6:10 (NKJV)

For *the death* that He died, He died to sin once for all; but *the life* that He lives, He lives to God.

### August memory verse Romans 6:11 (NKJV)

Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.

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### Chapter 9

Now the burden of the word of the LORD in the land of Hadrach, and Damascus shall be the rest thereof: when the eyes of man, and all of the tribes of Israel shall be toward the LORD. And Hamath also shall border thereby; Tyrus, and Zidon, though it be very wise. Now Tyrus did build herself a stronghold, and heaped up silver as the dust, and fine gold as the mud in the streets (Zec 9:1-3).

When the city of Tyrus was under siege by Nebuchadnezzar, the Babylonian army besieged Tyrus for thirteen years. But because they had a great port, and because the Phoenicians were ruling the seas, though Nebuchadnezzar had cut off their supplies from land, they were able to supply the city with their naval power. There is a marvelous spring right there in the city of Tyrus. So that they were able to survive a thirteen-year siege by Nebuchadnezzar. But when it looked like this pest was not going to go away, the people thought, "Well, why do we just coop ourselves up here, why not move to the island that is offshore?" So the city of Tyre was rebuilt during the thirteen years of siege, and was made an island fortress about a mile out in the Mediterranean. So that by the time the Babylonian army broke down the walls and entered into the city of Tyre, they had moved all of the wealth, and all of the riches, and all of their goods out to the island. So he received no spoil from the destruction of Tyre at all. It was sort of an empty city by the time he came in.

Now, because of their naval power, the Phoenicians became an extremely wealthy people. As Zechariah describes it here, "They heaped up silver as the dust, and fine

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gold like mud in the streets." Alexander the Great then came through the area. He demanded that the city of Tyre capitulate. They refused to do it, and so Alexander began a seven-month battle against the city of Tyre, in which, after seven months he finally took it. When he took the city of Tyre, down to the south, the area of the Philistines, they were so frightened, actually, by Alexander's taking of Tyre, they thought, "If that powerful city fell to this man, surely we cannot stand." Most of them just sort of surrendered to Alexander the Great, and he conquered all of the cities of the southern coastal plains of Israel.

Now Alexander the Great came to Jerusalem on several occasions, but he never did attack the city. In fact, he gave animals to the priests and said, "Offer them to your God for me." Alexander the Great had a strange occultish, religious experience, but he did reverence other religions. He did reverence the Jewish faith and religion and did not attack Jerusalem at all. It would seem that this particular prophecy in the first part here of chapter 9 is a reference to the coming of Alexander the Great and conquering this territory. The territory of Syria, and then of Lebanon, and then on south into the coastal plains of Israel. So, "Tyrus did build herself a stronghold, heaped up the silver as dust, fine gold as the mud in the streets."

Behold, the Lord will cast her out, and he will smite her power in the sea; [Interesting, of course at this time they'd already built the island fortress.] and she shall be devoured with fire (Zec 9:4).

Of course, Alexander the Great burned the city of Tyre to the ground after he conquered it, because of the fact that they dared to defy him.

Now the southern coastal cities:

Ashkelon shall see it, and fear; Gaza also shall see it, and be very sorrowful, and Ekron; for her expectation shall be ashamed; and the king shall perish from Gaza, and Ashkelon shall not be inhabited. And a bastard shall dwell in Ashdod, and I will cut off the pride of the Philistines (Zec 9:5-6).

So the Philistines were destroyed and cut off by Alexander the Great.

And I will take away his blood out of his mouth, and his abominations from between his teeth: but he that remaineth, even he, shall be for our God, and he shall be as a governor in Judah, and Ekron as a Jebusite. And I will encamp about mine house because of the army (Zec 9:7-8),

So God is saying, "I will more or less be the defense."

because of him that passes by (Zec 9:8),

That's all Alexander the Great did, he passed by. He did not take Jerusalem.

and because of him that returneth [back and forth]: and no oppressor shall pass through them any more: for now have I seen with mine eyes (Zec 9:8).

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Now the latter part of the prophecy goes out to the Kingdom Age.

Now in verse 9 we have a remarkable prophecy concerning Jesus Christ that is quoted by Matthew. But it is interesting to notice how the Holy Spirit quotes this prophecy in Matthew. The significance is that which was left out.

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, upon a colt the foal of an ass (Zec 9:9).

So here is the prophecy of the coming King. He is lowly; He is riding on an ass, upon the colt, the foal of an ass. This was fulfilled, of course, in what we call the triumphant entry of Jesus into Jerusalem when He came down the Mount of Olives, riding on this colt upon which no man had ever ridden before. The disciples took their coats and placed them in their path, and they waved palm branches, crying, "Hosanna, hosanna, blessed is He who comes in the name of the Lord." Psalm 118, the Messianic Psalm.

Now, Matthew says, "This was done in order that the scripture might be fulfilled saying, 'Rejoice greatly O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee.'" But Matthew did not quote this next part. "He is just, and having salvation," but he jumped that phrase, and quoted, "He is lowly, riding upon an ass, upon the colt the foal of an ass." Why didn't Matthew quote, "He is just, and having salvation"? Because in the first coming, Jesus did not establish the kingdom.

When Jesus comes again, He is coming, first of all, in righteousness to judge the earth. "He is just." The coming to judge is yet future. So that is why it is not quoted by Matthew in the first coming of Jesus. That awaits the second coming when Jesus establishes His throne and gathers together the nations of the earth for judgment. It is then when the promise of salvation will be to the Jews and to the world. So, "He is just and having salvation," that day is not yet come. Matthew significantly does not quote that part of this prophecy. But Jesus did come even as Zechariah described, riding upon the colt.

The Lord declares:

I will cut off the chariot from Ephraim, the horse from Jerusalem, the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea to sea, and from the river to the ends of the earth (Zec 9:10).

There are many promises in the Old Testament concerning the coming reign of Jesus Christ. "For unto us a child is born, unto us a Son is given. The government shall be upon His shoulders, and His name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace. And of the increase of His government and peace there shall be no end, upon the throne of David to order it, and to establish it in righteousness and in judgment henceforth, even for ever. For the zeal of the Lord of hosts shall perform this" (Isaiah 9:6-7). This is that time when the Rock not cut with hands smites the great image of man's government and brings an end to man's futile efforts to govern man. And the Rock grows into a mountain that covers the earth, the

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glorious coming kingdom of Jesus Christ that will cover the earth. And then shall be fulfilled Psalm 2, "Ask of Me, and I will give to Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession." His kingdom shall be from sea to sea, from the river to the ends of the world. Oh, I can hardly wait as I look at the poor governments of the world today struggling. Getting more expensive all the time, and failing to bring real peace, real justice, real hope for man. Oh, Jesus, come quickly. Establish Your righteous kingdom.

As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Turn to the stronghold, ye prisoners of hope (Zec 9:11-12):

Interesting that He speaks of the blood of His covenant. Of course, that's what Jesus established through His death, the blood of thy covenant. These prisoners who were in the center of the Earth (Paradise) were freed.

Turn you to the stronghold, ye prisoners of hope: even to day do I declare that I will render double unto thee; When I have bent Judah for me, filled the bow with Ephraim, raised up the bows O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man. 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 the whirlwinds of the south. And the LORD of hosts shall defend them; and they shall devour, and subdue with the 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. 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 the ensign upon his land. For how great is his goodness, and how great is his beauty! corn shall make the young men cheerful, new wine the maids (Zec 9:12-17).

God's glorious Kingdom Age, and as we see the Lord reigning it will be declared, "How great is His goodness, and how great is His beauty!"

### Chapter 10

Now in this Kingdom Age, the promises of the Lord:

Ask ye the LORD rain in the time of the latter rain; so the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field. For the idols have spoken vanity, the diviners have seen a lie, and they have told false dreams; they have comforted in vain: therefore they went their way as a flock, they were troubled because there was no shepherd. My anger was kindled against the shepherds, and I punished the goats: for the LORD of hosts has visited his flock the house of Judah, and hath made them as his goodly horse in the battle. And out of him came forth the corner, out of him the nail, out of him the battle bow, and out of him every oppressor together. And they shall be as a mighty man which treads down their enemies in the mire of the streets in the battle: and they shall fight, because the LORD is with them, and the riders on horses shall be confounded. And I will strengthen the house of Judah, and will save

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the house of Joseph, and will bring them again to the place; for I have mercy upon them: and they shall be as though I had not cast them off: for I am the LORD their God, and will hear them (Zec 10:1-6).

The glorious restoration when God returns again the land to the people completely. What we see today is not really the fulfillment here of this portion of Zechariah.

And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine: yea, their children shall see it, and be glad; their heart shall rejoice in the LORD. I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased (Zec 10:7-8).

So the promises of God, the pouring forth of this latter rain upon the people. The rebuke of the false prophets, the diviners, those who have told their false dreams to comfort the people in vain. The problem that the people had because of the lack of leadership, and God stepping forth to their defense. Ephraim, their heart shall rejoice in the Lord.

The Bible makes a very clear distinction between the mind of man and the heart of man. The mind of man deals more in the shallow areas of a person's life. Moods, emotions, where the heart deals more with that temperament of an individual. God wants your heart tonight. God wants, not a change of mind, but a change of heart. You know you can change your mind quite often, and people do; your heart is changed very rarely. Your heart is really only changed when you are born again. That brings a change of heart, a change of temperament, a change of whole. Your whole life is changed when your heart is given to God. That's what God is calling for, a change of heart.

So rejoicing in your heart is rejoicing in the deepest level of your life, and it is not a variable as is the happiness as is the world is pursuing today. You know tonight, while we are gathered here studying the word of God, around the city there are people gathered seeking happiness. It's amazing the various things that they are doing as they are looking for happiness. There are little kids glued to video games, shooting down all of these alien invaders. They're looking for happiness, excitement, thrills, but how long does it last? Happiness is such a variable, but the rejoicing, the joy of the Lord is a constant thing deep within. So as a Christian you can have mixed emotions, sorrow in the area of your mind, but still joy in your heart.

So we have sorrow when we've lost a dear friend, but in the same token I rejoice in the Lord that God has prepared a place for His children, that God has prepared a kingdom, and that we are all children of the King. One day we will gather together in our new bodies that will be in perfect shape! I rejoice in the glorious hope through Jesus Christ, though yet, I grieve and I sorrow when someone I love, leaves this world.

My heart continually rejoices in the Lord. Because the character of God is constant. He said, "Behold, I'm the Lord God, I change not." He's constant. His love for you is constant. It's not a variable. God's love for you does not alter from one day to another. God's love for you does not alter with your moods. Aren't you thankful? "Oh, what a

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nasty mood you're in today. I can't stand you." No, God never says that to you. He says, "Oh, what a nasty mood you're in today. I love you so much." You see, God's love isn't a variable. It doesn't change. It's constant. Thus, if I rejoice in the Lord, my rejoicing is constant. I don't rejoice in circumstances; they are the variables. Sometimes I do, then other times I don't. All depends on the circumstances. But the rejoicing in the Lord is always constant, because the Lord is constant in His relationship to me, in His love for me, in His goodness to me, in the hope that He has given.

God said, "I will whistle for them." That's interesting. God'll take your side; God will stand up for you. "And I will gather them for I have redeemed them: and they shall increase as they have increased."

And I will sow them among the people: and they shall remember me in the far countries; and they shall live with their children, and turn again. And I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and place shall not be found for them. And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all of the deeps of the rivers shall dry up: and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away (Zec 10:9-11).

This is all a part of that Kingdom Age. The people of God had been brought through the sea of affliction, no doubt. The Lord said:

I will strengthen them in the LORD; and they will walk up and down in his name, saith the LORD (Zec 10:12).

So God's glorious restoration of the nation Israel, His relationship to these people, as God becomes their strength, and as they walk up and down in His name, saith the Lord.

Now as we come into these last four chapters of Zechariah, we get into some of the most interesting passages in the Old Testament of prophecies concerning the antichrist, concerning the coming of Jesus Christ, first and second, and concerning the Kingdom Age. We also will be dealing with prophecies that relate to Israel right now. Prophecies that we have seen fulfilled in our lifetime. You'll find them extremely interesting. Some of the most interesting prophecies of the Old Testament are found in these next four chapters of Zechariah

### Content added by Pastor John

When Alexander the Great marched through Lebanon and the Promised Land towards Egypt he did not conquer or attack Jerusalem. God promised to protect and spare His **house** during this time, and He did this through a remarkable chain of events connected to Alexander the Great and the High Priest.

Josephus' account of Alexander's meeting with the High Priest is fascinating (*Antiquities* 11.8.4-5):

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Now Alexander, when he had taken Gaza, made haste to go up to Jerusalem; and Jaddua the high-priest, when he heard that, was in 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 sacrifices to God, whom he besought to protect that nation, and to deliver them from the perils that were coming upon them; whereupon God warned him in a dream, which came upon him after he had offered sacrifice, that he should take courage, adorn the city, and open the gates; that the rest appear in white garments, but that he and the priests should meet the king in habits proper to their order, without the dread of any ill consequences, which the providence of God would prevent. Upon which, when he rose from his sleep, he greatly rejoiced; and declared to all the warning he had received from God. According to the dream he acted entirely, and so waited for the coming of the king.

And when he understood that he 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 in Greek, signifies a *prospect*, for you have thence a prospect both of Jerusalem and of the temple; and when the Phoenicians and the Chaldeans 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; 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 on which the name of God was engraved, he approached by himself, and adored that name, and first saluted the high-priest. 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 to be disordered in his mind. However, Parmenio [Alexander's second-in-command] 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 that high-priesthood; for I saw this very person in a dream, in this very habit, when I was at Dios, 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 dominion over the Persians; whence it is, that having seen no other in that habit, and now seeing this person in it, and remembering my vision and the exhortation which I had in my dream, I believe that I bring this army under 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." And when he had said this to Parmenio, 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. And when the book of

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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; and as he was then glad, he dismissed the multitude for the present, but the next day he called them to him, and bade them ask what favors they pleased of him: 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 entreated 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: 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.