

Prophecies Fulfilled - Zechariah 9 (The Triumphal Entry) - Tony Pearce

We come to the final prophecy, the most well-known one in the book of **Zechariah**. The **Book of Zechariah chapter 9's** prophecy was written about 487 BC, in the period after the return of the Jews from Babylon and at the beginning of the rebuilding of the Temple in Jerusalem. It contains some very remarkable prophecies of both **the first and the second coming of Jesus the Messiah**. I'm just going to look at it in the context.

**1 The burden of the word of the Lord
Against the land of Hadrach,
And Damascus its resting place
(For the eyes of men
And all the tribes of Israel
Are on the Lord);**

**2 Also against Hamath, which
borders on it,
And against Tyre and Sidon,
though they are very wise.**

**3 For Tyre built herself a tower,
Heaped up silver like the dust,
And gold like the mire of the
streets.**

**4 Behold, the Lord will cast her
out;
He will destroy her power in the
sea,
And she will be devoured by fire.**

**5 Ashkelon shall see it and fear;
Gaza also shall be very
sorrowful;
And Ekron, for He dried up her
expectation.
The king shall perish from Gaza,
And Ashkelon shall not be
inhabited.**

The first eight verses of **Zechariah's** prophecy leading up to the famous one (**verse 9**) actually contain a prophecy concerning the conquest of the region by Alexander the Great which is going to take place about a hundred years before this.

**6 "A mixed race shall settle in
Ashdod,
And I will cut off the pride of the
Philistines.**

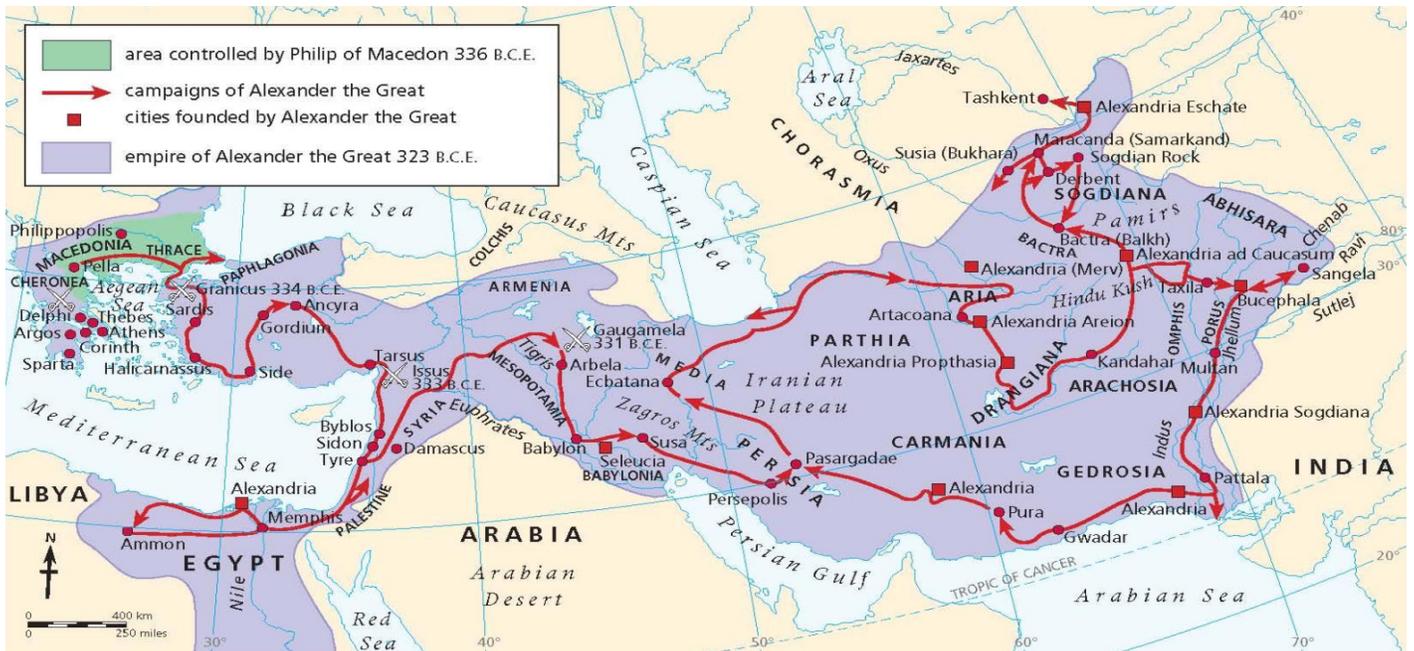
**7 I will take away the blood from
his mouth,
And the abominations from
between his teeth.
But he who remains, even he
shall be for our God,
And shall be like a leader in
Judah,
And Ekron like a Jebusite.**

**8 I will camp around My house
Because of the army,
Because of him who passes by
and him who returns.
No more shall an oppressor pass
through them,
For now I have seen with My eyes.**

ZECHARIAH Chapter 9 verses 1-8

If you follow through in **Zechariah**, you find the narrative goes from Damascus to Tyre, down to Gaza along the coastal strip, then, up to Jerusalem. That was exactly the route which Alexander took when he conquered that part of the world.

He went to Damascus and he went to Tyre. When Alexander arrived in Tyre, which is on the coast of



present-day Lebanon, he actually destroyed the city and 'threw it into the sea' in fulfilment of another prophecy in **Ezekiel**.

He then continued down to Gaza and started to move up towards Jerusalem.

He moved towards Jerusalem because he had a grudge against the people of Jerusalem. And it was expected that Alexander was going to destroy Jerusalem. So, when on his way to conquest, the people of Jerusalem were very much afraid because they feared Alexander's arrival and that he would come and wreak havoc and destruction upon the city.

According to the account by the Jewish historian Josephus, the High Priest at the time had a dream, and in his dream, he saw himself standing on a promontory just outside Jerusalem, dressed in his High Priest robes, in white, along with all his other priests with him, and he felt that God was saying to him that's what he should do.

So, he went up onto this promontory on the road up towards Jerusalem and he stood there, and Alexander came along with his army, and as Alexander came along with his army suddenly, he dismounted from his horse went up to the High Priest and bowed down before him.

His Greek soldiers said: "Why did you bow before this man?" Alexander replied: "When I was in Greece, before I set out on my journey, I had a dream in which I saw this man telling me that I was going to conquer the Persians and that I should venerate and worship him." And that's what happened.

Alexander changed his mind. He didn't sack Jerusalem. He went into Jerusalem. According to Josephus, the High Priest read to Him the passage in **Daniel 11** and he went on to defeat the Persians.

Some scholars are very sceptical about that because they say the **Book of Daniel** wasn't written at that time, but then they're sceptical because they don't believe the Bible. I believe the Bible and **Daniel** was written at that time, in fact, it was written long before that time. So, this is another example of God intervening in history.

Josephus

Titus Flavius Josephus, born Yosef ben Matityahu, was a first-century Romano-Jewish historian who was born in Jerusalem—then part of Roman Judea—to a father of priestly descent and a mother who claimed royal ancestry. [Wikipedia](#)



Born: Yosef ben Matityahu, 37 CE, Jerusalem, Roman Judea

Died: c. 100 CE (aged 62–63)

Influences: Philo, Pharisees, Greco-Roman world

Now, **why do I tell you that story?** Because the previous verse (**verse 8**), the one we're looking at now, says:

**8 I will camp around My house
Because of the army,
Because of him who passes
by and him who returns.
No more shall an oppressor
pass through them,
For now I have seen with
My eyes.**

BOOK OF ZECHARIAH Chapter 9 verse 8

And David Baron (1855-1926), in his commentary on **Zechariah**, says this actually is referring to this event. That God is going to encamp around His House when Alexander, the enemy, comes to conquer, and that He's going to defend His people and save them from being overthrown by Alexander.

God camped around His people and brought deliverance to them. The Temple was spared, the oppressor passed by them and did not return. A miraculous deliverance of Jerusalem from a conqueror coming, a war-like conqueror coming to conquer them.

So, **why is it significant then that you have the next verse?** Well, if you put it into context, the next verse is actually talking about another conqueror coming.

He is exactly the opposite of a human conqueror coming riding on his horse. This is the conqueror Jesus, coming lowly, riding on a donkey, coming to conquer, not by force and by power, but by love, compassion, by laying down His life as a sacrifice for the sin of the world. And we read the prophecy. It says:

**9 “Rejoice greatly, O daughter of Zion!
Shout, O daughter of Jerusalem!
Behold, your King is coming to you;
He is just and having salvation,
Lowly and riding on a donkey,
A colt, the foal of a donkey.**

BOOK OF ZECHARIAH Chapter 9 verse 9

What is He like? He is just, and having Salvation. He's coming as your King and He's coming this time to conquer not by force and by power but by love, by compassion, by laying Himself down as a sacrifice for the sin of the world. To bring Salvation to Israel, to the people of the world, and to be the fulfilment of the suffering servant Messiah.

So your it's your King who is coming to you, and He is the King. He's the King of the Jews. He's the King of Israel and He is the King of the world.

Coming this time to be despised and rejected. And, of course, on the cross, **what was the sign which was put up? Jesus of Nazareth, King of the Jews**, which was true. But He was a suffering servant King, not a ruling and reigning King.

The only One in history who was **just** (*Sadik* is the Hebrew word used there), and that implies, without sin. The only One in history who did no sin nor was deceit found in Him. He always loved righteousness and hated iniquity, and so, He was able to bear the sins of the world, **having Salvation**. His name, Yeshua, means Salvation, having Salvation, the One who brings Salvation.

He's lowly, He's poor, He comes in a lowly condition as the suffering servant of **Isaiah 53**. And He comes riding on a colt, the foal of an ass, a sign of the peacefulness of His mission and of humility. He is not coming as a conquering King on a horse, He is coming in humility as a suffering servant, coming as our Saviour and Redeemer. And knowing that He was coming to suffer and to die on the cross as a sacrifice for the sin of the world.

Of course, this verse is fulfilled in the Triumphal Entry, and it may be actually that some of those who were crying 'Hosanna' were looking for the fulfilment of the next verse (**verse 10**). So let's just look at that:

**10 I will cut off the chariot from Ephraim
And the horse from Jerusalem;
The battle bow shall be cut off.
He shall speak peace to the nations;
His dominion shall be 'from sea to sea,
And from the River to the ends of the earth.'**

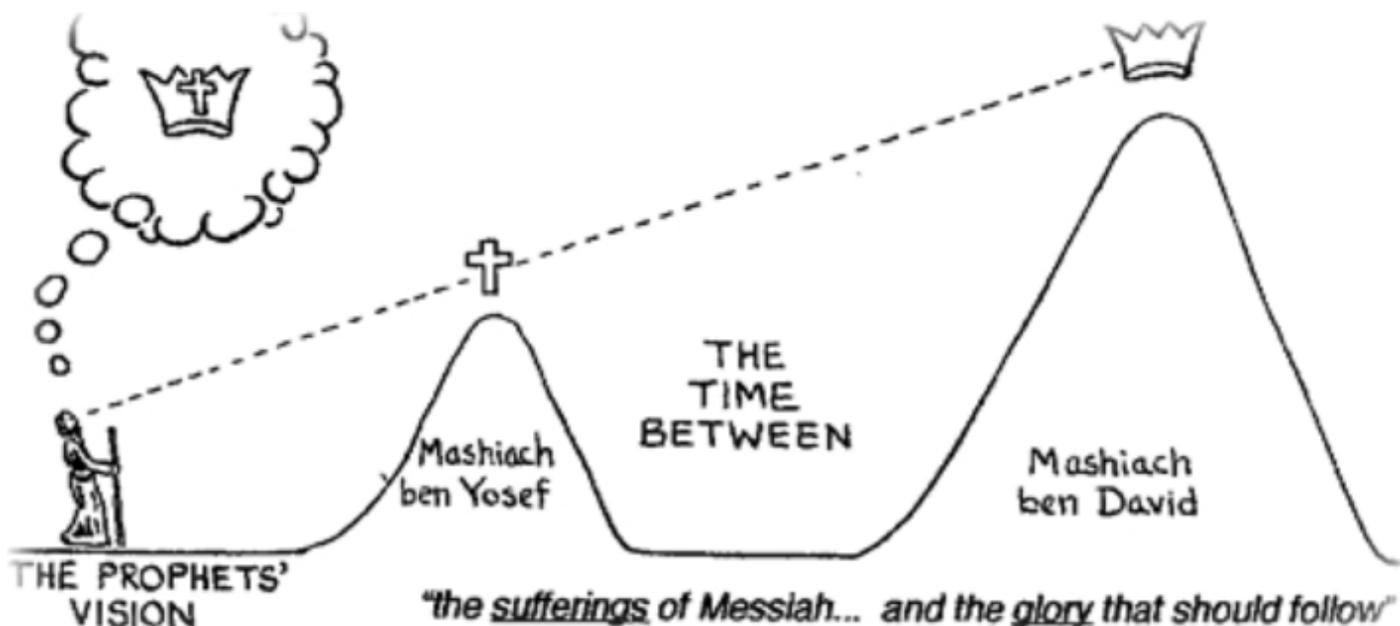
BOOK OF ZECHARIAH Chapter 9 verse 10

In one sense yes, Jesus does speak peace to the ends of the earth through the Gospel, but there is a time coming when Jesus will actually speak literal peace to the ends of the earth, according to Bible prophecy. When He comes a second time, He will cut off the chariot, the war horses, the elements of war from Ephraim and from Jerusalem, and the battle bow shall be cut off. He will bring an end to war and to suffering on the earth.

Isaiah chapter 2 tells you that. And this prophecy in **Zechariah 9 verse 10** actually is looking to the Second Coming of Jesus to be fulfilled when Jesus comes the second time, not when He comes the first time. When He comes the first time, He's going to suffer and die, be **cut off**. Jerusalem is going to be destroyed and Jewish people are going to be sent into dispersion until the end times, when they'll be returning before the Second Coming of Jesus.

You have in the Bible this concept of two comings of the Messiah. And, in this verse, you have the two comings of the Messiah side by side. But, at the time of the first coming, He's coming as the Lamb of God to take away the sin of the world, coming to be the sacrifice, to be our Redeemer, our Saviour. To go to the cross.

<https://jewishroots.net/images/botkin-two-messiahs.jpg>



And all these things which are happening are in the context of the fulfilment of Bible prophecy. The prophets also look forward to another coming of the Messiah. In fact, Jesus Himself looked forward to another coming when He would come the second time. And the second time, will also be concerned about events which would take place in this area, in Jerusalem, even on the Mount of Olives.

And we read how Jesus will come again and He says about His second coming **Matthew 23 verse 37:**

37 “O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing! 38 See! Your house is left to you desolate; 39 for I say to you, you shall see Me no more till you say, ‘Blessed is He who comes in the name of the Lord!’ ”

GOSPEL OF MATTHEW Chapter 23 verses 37-39

And Jesus said those words at this time to Jerusalem, seeing and speaking of rejection of the House, the Temple, being **left desolate (verse 38)**. And they would **not see me again (verse 39)**. But He doesn't say you won't see me again ever. He says: **you won't see me again until you say Baruch ha ba beshem Adonai (verse 39)**.

And so, in that word, Jesus is actually putting forward the Second Coming of Jesus, the events which will take place, which are even beginning to take place now as we see the return of the Jewish people to Israel. We see the battle for Jerusalem, the issue about who should control Jerusalem, and the prospect of an end time conflict taking place, which will lead to the final war and the Second Coming of Jesus the Messiah.

According to **Zechariah chapter 12 verse 10: God will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for his only son, and grieve for Him as one grieves for a firstborn.**

And as they look to Jesus as **the one who's been pierced**, they will also recognize that Yeshua, Jesus is the Messiah. And that's the event which is yet to come, but I believe it will come, because all prophecy is going to be fulfilled. All prophecy has either been fulfilled, is being fulfilled, or will be fulfilled.

When we look at these events, we can see that tremendous things were happening at that time, nearly 2,000 years ago, but in our time also, very significant things are taking place which are pointing us towards the return of Yeshua, Jesus the Messiah. And, in that, we have a tremendous hope of Jesus coming.

When Jesus came the first time, He did come humble, lowly, bringing Salvation, bringing Salvation through His death as a sacrifice for sin, fulfilling prophecies from the Hebrew scriptures **to be bound with cords to the horns of the altar** to die on the cross for us all.

He wants to come into our lives. He wants us to say Welcome to Jesus! Messiah and King, come into My life! He will come again at a time of conflict over Jerusalem. He will remove the battle horses and all the other equipment of war. He will bring peace to Israel and the world. And He's looking for Israel now to say to Jesus **Baruch ha ba beshem Adonai - Blessed is He who comes in the Name of the Lord. Amen.**