

# Zechariah 9:9-17

Key to names and pronouns in 9:10-17 – the human Messiah King, YHWH, people of Israel:

1. Jews = **daughter of Zion...you...your prisoners...them** (18x)
2. King, Royal man = your king...he...his ... (4x in 9:10, 11)
3. YHWH = I ... the LORD... his... The LORD of hosts (19x)

Zechariah 9:9 – “Rejoice greatly, **O daughter of Zion!**

**Shout aloud, O daughter of Jerusalem!**

Behold, your king is coming to **you**;

righteous and having salvation is he,

humble and mounted on a donkey,  
on a colt, the foal of a donkey.

9:10 – “I will cut off the chariot from Ephraim  
and the war horse from Jerusalem;  
and the battle bow shall be cut off,  
and he shall speak peace to the nations;

his rule shall be from sea to sea,  
and from the River to the ends of the earth.

9:11 – “As for **you** also, because of the blood of my covenant with **you**,  
I will set **your prisoners** free from the waterless pit.

9:12 – “Return to your stronghold, **O prisoners of hope**;  
today I declare that I will restore to **you** double.

9:13 – “For I have bent Judah as my bow;  
I have made Ephraim its arrow.

I will stir up **your sons, O Zion**,  
against your sons, O Greece,  
and wield **you** like a warrior's sword.

9:14 – “Then the LORD will **\*APPEAR\*** over **them**,  
and his arrow will go forth like lightning;  
the LORD God will sound the trumpet  
and will march forth in the whirlwinds of the south.

9:15 – “The LORD of hosts will protect **them**,  
and **they** shall devour, and tread down the sling stones,  
and **they** shall drink and roar as if drunk with wine,  
and be full like a bowl,

drenched like the corners of the altar.

9:16 – “On that day the LORD **their** God will save them,  
 as the flock of his people;  
 for like the jewels of a crown  
**they** shall shine on his land.

9:17 – “For how great is his goodness, and how great his beauty!  
 Grain shall make the **young men** flourish,  
 and new wine the **young women.**”

Zechariah 9:9 – “Rejoice greatly, **O daughter of Zion!**

**Shout** aloud, **O daughter of Jerusalem!**

Behold, your king is coming to **you**;  
 righteous and having salvation is he,  
 humble and mounted on a donkey,  
 on a colt, the foal of a donkey.

935 [e]	4428 [e]	2009 [e]	3389 [e]	1323 [e]	7321 [e]	6726 [e]	1323 [e]	3966 [e]	1523 [e]
yā·bō·w	mal·kêḵ	hin·nêh	yə·rū·šā·lim,	bat	hā·rī·'î	šî·yō·wn,	bat-	mə·'od	gî·lî
יְבוֹא	מַלְכְּךָ	הִנֵּה !	יְרוּשָׁלַם	בַּת	הַרִיעִי	צִיּוֹן	בַּת	מְאֹד	גִּילִי
is coming	your King	behold	of Jerusalem	daughter	Shout	of Zion	daughter	greatly	Rejoice
V-Qal-Imperf-3ms	N-msc   2fs	Interjection	N-proper-fs	N-fsc	V-Hifil-Imp-fs	N-proper-fs	N-fsc	Adv	V-Qal-Imp-fs

5895 [e]	5921 [e]	2543 [e]	5921 [e]	7392 [e]	6041 [e]	1931 [e]	3467 [e]	6662 [e]	
'a·yir	wə·'al-	hā·mō·wr,	'al-	wə·rō·kēb	'ā·nî	hū;	wə·nō·wō·šā'	šad·dīq	lak,
עֵיִר	וְעַל-	חֲמֹר	עַל-	וּרְכַב	עֲנִי	הוּא	וְנוֹשָׁע	צַדִּיק	לְךָ
a colt	and	a donkey	on	and riding	Lowly	He [is]	and having salvation	just	to you
N-ms	Conj-w   Prep	N-ms	Prep	Conj-w   V-Qal-Prtcpl-ms	Adj-ms	Pro-3ms	Conj-w   V-Nifal-Prtcpl-ms	Adj-ms	Prep   2fs

First, *hamor* - a male donkey

Second, *'ayir* - jackass, a male donkey

Third, *ben-atonot* - a foal of a female donkey which means the animal Jesus rode was a purebred. A male donkey born of a female donkey who was itself born from a union of a male donkey with a female donkey (and, not the foal of a donkey which had come from crossbreeding a male donkey with a female horse.)

860 [e]	1121 [e]
'ā·tō·nō·wt.	ben-
אַתְּנוֹת:	בֶּן-
of a donkey	the foal
N-fp	N-msc

1. The people of the city of Jerusalem along with the land of Judah and Ephraim (or, all Israel) are addressed.
2. “Your king” is not the Assyrian (Sennacherib), Persian (Cyrus) or Greek (Alexander) king, but is Israel’s Davidic King, the Son of David, the man Messiah.
3. When this happened historically in Luke 19:39-44 then:
  - a. Israel rejected her king
  - b. The king rejected his people
  - c. Opportunity for peace was postponed, but due to covenant obligations it was NOT abandoned. Peace and the kingdom were delayed.

- d. Israel's house, or Temple and City, were left desolate (erēmos – “solitary, desolate, deserted, waste”)

“O Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often would I have gathered your children together as a hen gathers her brood under her wings, and you were not willing! See, your house is left to you desolate. For I tell you, you will not see me again, until you say, ‘Blessed is he who comes in the name of the Lord.’” (Matthew 23:37-38)

“And some of the Pharisees in the crowd said to him, “Teacher, rebuke your disciples.” He answered, “I tell you, if these were silent, the very stones would cry out.” And when he drew near and saw the city, he wept over it, saying, “Would that you, even you, had known on this day the things that make for peace! But now they are hidden from your eyes. For the days will come upon you, when your enemies will set up a barricade around you and surround you and hem you in on every side and tear you down to the ground, you and your children within you. And they will not leave one stone upon another in you, because you did not know the time of your visitation.” (Luke 19:39-44)

9:10 – “**I will cut off the chariot from Ephraim  
and the war horse from Jerusalem;  
and the battle bow shall be cut off,  
and he shall speak peace to the nations;  
his rule shall be from sea to sea,  
and from the River to the ends of the earth.**

3389 [e]	5483 [e]	669 [e]	7393 [e]	3772 [e]
mī-rū-šā-lim,	wə-sūs	mê-'eḇ-ra-yim,	re-ḵeb	wə-hiḵ-rat-tī-
מִירוּשָׁלַם	וּסוּס	מֵאֶפְרַיִם	רֶכֶב	וְהִכְרַתִּי 10
from Jerusalem	and the horse	from Ephraim	the chariot	And I will cut off
Prep-m   N-proper-fs	Conj-w   N-ms	Prep-m   N-proper-ms	N-ms	Conj-w   V-Hifil-ConjPerf-1cs

1471 [e]	7965 [e]	1696 [e]	4421 [e]	7198 [e]	3772 [e]		
lag-gō-w-yim;	šā-lō-wm	wə-dib-ber	mil-ḥā-māh,	qe-šet	wə-niḵ-re-tāh		
—	לְגוֹיִם	שְׁלוֹם	וְדִבֵּר	מִלְחָמָה	קֶשֶׁת	—	וְנִכְרַתָּהּ
	to the nations	peace	and He shall speak	battle	the bow		and shall be cut off
	Prep-l, Art   N-mp	N-ms	Conj-w   V-Piel-ConjPerf-3ms	N-fs	N-fsc		Conj-w   V-Nifal-ConjPerf-3fs

776 [e]	657 [e]	5704 [e]	5104 [e]	3220 [e]	5704 [e]	3220 [e]	4915 [e]
'ā-reṣ.	'aḇ-sē-	'aḏ-	ū-min-nā-hār	yām,	'aḏ-	mī-yām	ū-mā-šə-lōw
אֶרֶץ:	אֶפְסֵי	עַד-	וּמִנְהַר	יָם	עַד-	מִיָּם	וּמִשְׁלֹו
of the earth	the ends	to	and from the River	sea	to	from sea	and His dominion [shall be]
N-fs	Adv	Prep	Conj-w, Prep-m   N-ms	N-ms	Prep	Prep-m   N-ms	Conj-w   N-msc   3ms

1. YHWH speaks. In the future when he will deliver Israel.

- a. "I" is YHWH
- b. "he" and "his" is the Davidic King, the son of David, the man Messiah.
2. YHWH will cut off the three main weapons of the ancient Middle East arsenal:
  - a. Chariot
  - b. War Horse
  - c. Bow
3. All three could be used together as the war horse pulled the chariot that carried the Bowman
4. Ephraim is the name of one of the most important tribes of Northern Israel
  - a. Ephraim refers to the northern nation of ten tribes that fell in 722 and was dispersed by Assyria
  - b. Ephraim was known for having and using chariots
5. Jerusalem is the capital of the southern kingdom of Judah
  - a. Jerusalem refers to the southern kingdom of Judah
6. Together Ephraim (north) and Jerusalem (south) refer to the entire Land of Israel with the twelve tribes.
7. YHWH will "cut off" oppressive foreign military in Israel before the Messiah establishes the kingdom.
8. "Cut off" – *karat* - /kaw-rath/ - means "to cut off, cut down"
  - a. Saul cut off mediums and spirits from Israel and the frogs were "cut off (removed) in Exodus 8:5
  - b. Micah 5:9-10 – "Your hand shall be lifted up over your adversaries, and all your enemies shall be cut off. And in that day, declares YHWH, I will cut off your horses from among you and will destroy (perish) your chariots."
    1. The use of "cut off" – *karat* – continues in 5:11-13
    2. Read all Micah 5 to see the first coming (5:1-3) and second coming (5:4-15)
  - c. Daniel 9:26 – The Messiah (king) is "cut off" after the seven and sixty-two weeks and Jerusalem and the Temple are destroyed. Then there will be war until the end.

5892 [e] we·hà·'îr וְהָעִיר and the city Conj-w, Art   N-fs	low; לוֹ לֹ for Himself Prep   3ms	369 [e] 4899 [e] we·'ên mā·šî·aḥ וְאֵין מְשִׁיחַ but not Messiah Conj-w   Adv Adj-ms	3772 [e] yik·kà·rêṭ יִכָּרֵת shall be cut off V-Nifal-Imperf-3ms	8147 [e] 8346 [e] 7620 [e] 310 [e] û·šə·na·yim, šîš·šîm haš·ša·bu·'îm we·'a·hà·rê וּשְׁנַיִם וְשִׁשִּׁים הַשְּׁבַעִים וְאַחֲרָי and two sixty the weeks And after Conj-w   Number-md Number-cp Art   N-mp Conj-w   Prep
5704 [e] we·'ad וְעַד and till Conj-w   Prep	7858 [e] baš·še·ṭep, בַּשֶּׁטֶף with a flood Prep-b, Art   N-ms	7093 [e] we·qis·šōw וְקִיֵּשׁ and the end of it [shall be] Conj-w   N-msc   3ms	935 [e] hab·bā הַבָּא who is to come Art   V-Qal-Prctpl-ms	5057 [e] 5971 [e] 7843 [e] 6944 [e] nā·gîd 'am yaš·hîṭ we·haq·qō·deš נָגִיד עַם יִשְׁחִית וְהַקְּדֵשׁ of the prince the people shall destroy and the sanctuary N-ms N-msc V-Hifil-Imperf-3ms Conj-w, Art   N-ms
				8074 [e] 2782 [e] 4421 [e] 7093 [e] šō·mé·mō·wṭ. ne·hē·re·šet mil·hā·māh, qéš שְׂמֹמֹתוֹת נִחְרְשׁוֹת מִלְחָמָה קֵץ desolations are determined of the war the end V-Qal-Prctpl-fp V-Nifal-Prctpl-fs N-fs N-ms

- d. In Zechariah 9:10 "cut off" seems to refer to the violent destruction and removal of the chariots, horses and battle bows by YHWH.

- i. This is the removal all offensive military weapons that could be used to attack YHWH's king.
  - ii. In Zechariah 9:11-17 Jerusalem/Zion are defended by YHWH
- 9. Before Messiah can reign in peace on earth all enemies will need to be defeated-Psalm 110
- 10. The mention of "Ephraim" and "Jerusalem" gives the impression this is more than the city and more than southern Judah, but the deliverance comes to both northern Israel (Ephraim) and southern Judah (Jerusalem) as the Land and the twelve tribes are restored. The man, the Davidic King is the "He" referred to when it says:
  - a. "He will speak peace to the nations"
  - b. "His dominion..."
- 11. The man, the Davidic King, the Messiah will establish a universal reign of peace:
  - a. Not only will the King bring peace to Israel, but to all nations
  - b. The Davidic King's dominion will be:
    - i. "from sea to sea"
      - 1. From the Nile to the Euphrates River?
      - 2. From the Mediterranean Sea to the Red Sea?
      - 3. From the Mediterranean Sea to the Dead Sea?
      - 4. Point: from one end to the other, a universal dominion?
    - ii. "from the River to the ends of the earth" means universal dominion.
      - 1. As in Psalm 72:8-11 -
 

"May he have dominion from sea to sea, and from the River to the ends of the earth! May **desert tribes** bow down before him, and **his enemies** lick the dust! May the **kings of Tarshish** and of **the coastlands** render him tribute; may the **kings of Sheba** and **Seba** bring gifts! May **all kings** fall down before him, **all nations** serve him!"
      - 2. Isaiah 66:18-19 –
 

"the time is coming to gather **all nations** and tongues. And they shall come and shall see my glory, and I will set a sign among them. And from them I will send survivors **to the nations**, to **Tarshish**, **Pul**, and **Lud**, who draw the bow, to **Tubal** and **Javan**, to the **coastlands far away**, that have not heard my fame or seen my glory. And they shall declare my glory **among the nations.**
- 12. King
  - a. In the ancient Middle East the king would be expected to fill these six roles:
    - i. Represent the gods before the people as a mediator
    - ii. Represent the people before the gods as a priest
    - iii. Maintain justice as a judge
    - iv. Military commander-in-chief as a warrior
    - v. Cared for the people with protection, provision and leadership as shepherd
    - vi. Peace (*salom*) well-being, harmony in society and nature as peacekeeper
  - b. YHWH was to be Israel's king in a theocratic government or a theocracy:
    - i. Isaiah 6:5 – "my eyes have seen the King, the Lord of hosts!"
    - ii. Psalm 99:1-2 – "Yahweh is king; let the peoples tremble. He sits enthroned between the cherubim. Let the earth shake. Yahweh is great in Zion, and he is exalted over all the peoples."

iii. Isaiah 44:6 – “Thus says the LORD, the King of Israel and his Redeemer, the LORD of hosts: “I am the first and I am the last; besides me there is no god.

1. The LORD, the King of Israel
2. The LORD’s Redeemer, the LORD of hosts

6635 [e]	3068 [e]	1350 [e]	3478 [e]	4428 [e]	3068 [e]	559 [e]	3541 [e]
ṣə-bā'ō-wt;	Yah-weh	wə-gō-'ā-lōw	yīś-rā-'ēl	me-lek-	Yah-weh	'ā-mar	kōh-
—	יְהוָה	וְגֹאֲלֵנוּ	יְיָרְאֵל	מֶלֶךְ	יְהוָה	אָמַר	כֹּה 6
of hosts	Yahweh	and his Redeemer	of Israel	the King	Yahweh	says	Thus
N-cp	N-proper-ms	Conj-w   V-Qal-Prtcp1-msc   3ms	N-proper-ms	N-msc	N-proper-ms	V-Qal-Perf-3ms	Adv

430 [e]	369 [e]	1107 [e]	314 [e]	589 [e]	7223 [e]	589 [e]
'ē-lō-hīm.	'ēn	ū-mib-bal-'ā-day	'a-ḥā-rō-wn,	wa-'ā-nī	ri-šō-wn	'ā-nī
אֱלֹהִים:	אֵין	וּמִבְּלַדַּי	אֲחֵרוֹן	וְאֲנִי	רִשְׁוֹן	אֲנִי
God	[there is] no	and Besides Me	the Last	and I [am]	the First	I [am]
N-mp	Adv	Conj-w, Prep-m   1cs	Adj-ms	Conj-w   Pro-1cs	Adj-ms	Pro-1cs

- c. YHWH selected David and David’s son(s) to serve as YHWH’s chosen agents to represent YHWH.
- i. These kings were a reflection of YHWH’s kingship
  - ii. These kings were to represent the ideal king who would come to rule, the Messiah.
  - iii. David and his sons were adopted as God’s son to represent YHWH and rule for him during their lives:
    1. 2 Samuel 7:12-14 – “When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever. I will be to him a father, and he shall be to me a son.”
    2. Psalm 2:6-7 – ““As for me, I have set my King on Zion, my holy hill.” I will tell of the decree: The Lord said to me, “You are my Son; today I have begotten you.”
  - iv. These Davidic kings were responsible for all six of the expectations of an ancient Middle Eastern king except for the priesthood. The priesthood belonged to the line of Aaron, and never to the line of David.
- d. YHWH would send the perfect Messiah King through the line of David. This Messiah King would set up a universal kingdom over all nations and rule from David’s throne in Jerusalem.
- i. This Messiah King according to Psalm 72 would fulfill Zechariah 9:9-10 and bring:
    1. Righteous and just
    2. Salvation
    3. Humility
    4. Peace (*shalom* – which is well-being, harmony, completeness, balance, security, prosperity)

9:11 – “As for **you** also, because of the blood of my covenant with **you**,  
I will set **your prisoners** free from the waterless pit.

	4325 [e]	369 [e]	953 [e]	615 [e]	7971 [e]	1285 [e]	1818 [e]	859 [e]	1571 [e]
bōw.	ma-yim	'ên	mib-bō-wr,	'ă-sî-ra-yîk	šîl-lah-tî	bē-rî-têk,	bē-dam-	'at	gam-
בּוֹ:	מַיִם	אֵין	מִבּוֹר	אֲסִירַיִךְ	שְׁלַחְתִּי	בְּרִיתְךָ	בְּדַם	אֵת	גַּם 11
-	waterless	there no	from the pit	your prisoners	I will set free	of your covenant	because of the blood	you	As for also
Prep   3ms	N-mp	Adv	Prep-m   N-msc	N-mpc   2fs	V-Piel-Perf-1cs	N-fsc   2fs	Prep-b   N-msc	Pro-2fs	Conj

1. This verse (and, section 9:11-17) begins in the Hebrew with “also”, *gam*, which connects this section with the first section 9:1-10.
  - a. 9:1-10 describe the Lord’s victory over the enemies of his righteous and peaceful kingdom.
  - b. 9:11-17 continues the idea of the Lord’s Kingdom by discussing the process the Lord uses to establish his kingdom of righteousness and peace over his enemies.
2. “You” refers to the “daughter of Jerusalem” or “daughter of Zion” from 9:9, but also includes her children and future descendants.
3. “Your prisoners” refers to people of Israel and their descendants scattered in the nations and oppressed by the nations.
4. “My” refers to YHWH
5. “blood of my covenant with you” refers to the Mosaic Covenant that promised blessing if obeyed, deportation if disobeyed, but ultimate restoration to the Promised Land after discipline and redemption. Only in Exodus 24:3-8 is “the blood of the covenant” referred to besides Jesus in Mark 14:24.
  - a. Exodus 24:3-8 – “...Moses wrote down all the words of the LORD...Moses took half of the blood and put it in basins, and half of the blood he threw against the altar. Then he took the Book of the Covenant and read it in the hearing of the people...Moses took the blood and threw it on the people and said, “Behold **the blood of the covenant** that the LORD has made with you”...”
  - b. Deuteronomy 30:1,3 – “And when all these things come upon you, the blessing and the curse, which I have set before you, and you call them to mind among all the nations where the LORD your God has driven you,...then the LORD your God will restore your fortunes and have mercy on you, and he will gather you again from all the peoples where the LORD your God has scattered you.
  - c. Mark 14:24 – “And he said to them, “This is my blood of the covenant, which is poured out for many.”

9:12 – “Return to your stronghold, **O prisoners of hope**;

**today I declare that I will restore to you double.**

4932 [e]	5046 [e]	3117 [e]	1571 [e]	8615 [e]	615 [e]	1225 [e]	7725 [e]
miš·neh	mag·gîd	hay·yō·wm	gam-	hat·tiq·wāh;	'ā·sî·rê	le·biṣ·ṣā·rō·wn,	ū·bū
משנה	מגיד	היום	גם	—	התקנה	אסירי	לבצרון
double	I declare	today	Even	of hope	You prisoners	to the stronghold	and Return
N-ms	V-Hifil-Prtcpl-ms	Art   N-ms	Conj	Art   N-fs	N-mpc	Prep-l   N-ms	V-Qal-Imp-mp

	7725 [e]
	lak.
	'a·šîb
	אָשִׁיב
	to you [That] I will restore
Prep   2fs	V-Hifil-Imperf-1cs

1. “Return” from *shub*, or here *u-bu* and *subu*, means “to turn back”, “return”
  - a. This is an imperative commanding Israel to “return”
    - i. This requires repentance...a return to the Lord
    - ii. This leads to restoration...a return to the Land.
  - b. Jeremiah used this word *subu* most often saying:
    - i. 3:12 – “Go, and proclaim these words toward the north, and say, “Return, faithless Israel, declares the LORD. I will not look on you in anger, for I am merciful, declares the LORD; I will not be angry forever.”
    - ii. 3:14 – “Return, O faithless children,” declares the LORD, “for I am your master, and I will take you—one from a city and two from a family—and bring you to Zion.”
    - iii. 4:1-2 – “If you return, O Israel, declares the LORD, to me you should return. If you remove your detestable things from my presence, and do not waver, and if you swear, ‘As the LORD lives,’ in **truth**, in **justice**, and in **righteousness**, then nations shall bless themselves in him, and in him shall they glory.”
  - c. Zechariah’s use of the word *subu* would have caused the people of 518 BC to recall the words and ministry of Jeremiah 80-100 years before.

9:13 – “For **I** have bent Judah as my bow;

**I** have made Ephraim its arrow.

**I** will stir up **your sons**, **O Zion**,

against your sons, **O Greece**,

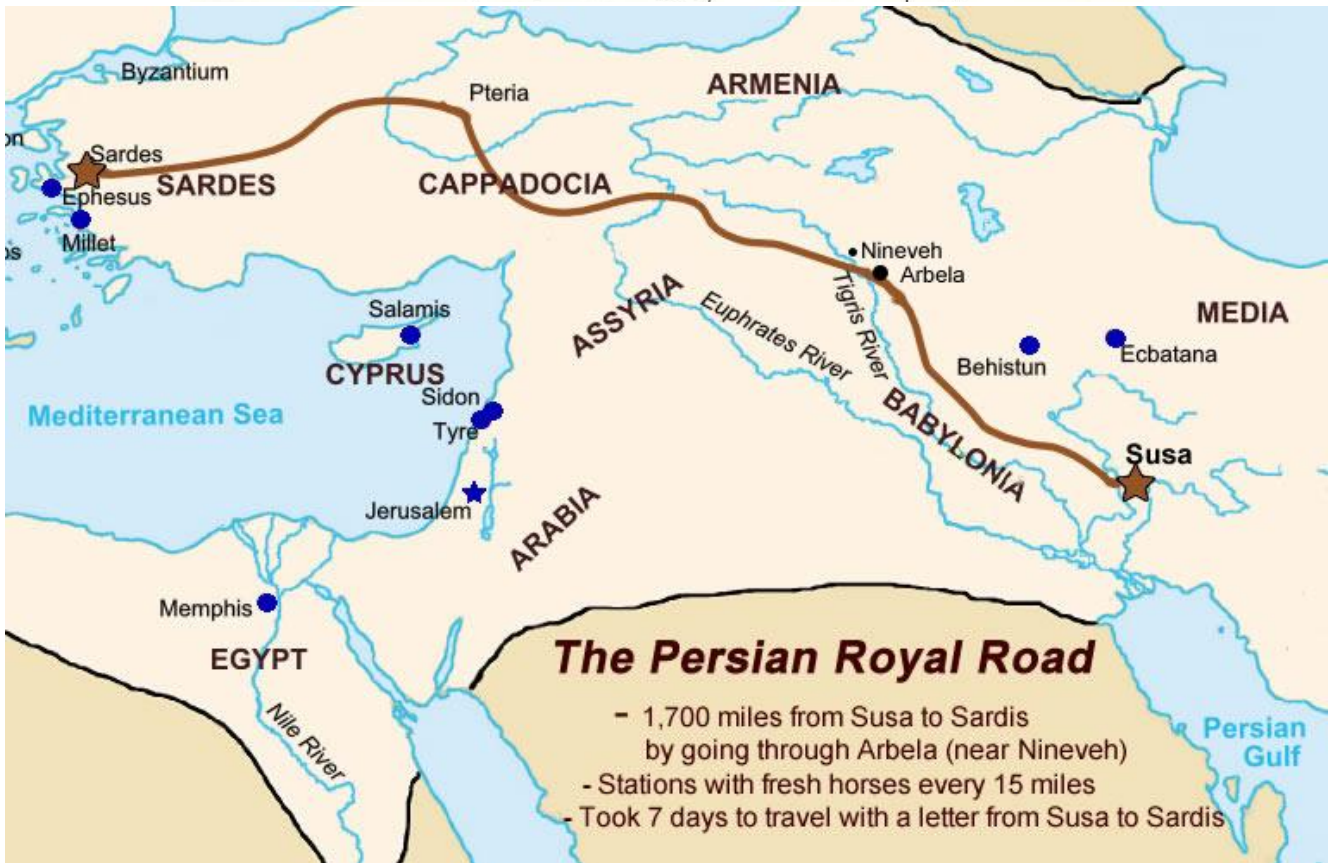
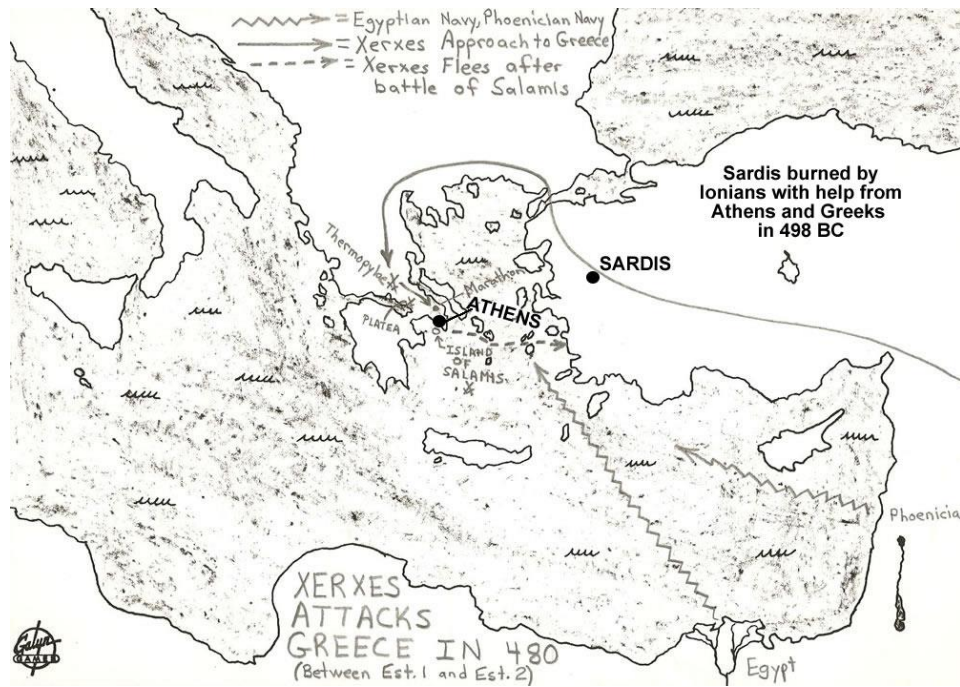
and wield **you** like a warrior's sword.



6726 [e]	1121 [e]	5782 [e]	669 [e]	4390 [e]	7198 [e]	3063 [e]		1869 [e]	3588 [e]
ṣî-yō-wn,	bā-na-yik	wə-’ō-w-rar-ti	’ep-ra-yim,	mil-lē-ti	qe-šet	ya-hū-dāh,	lî	dā-rak-tî	kî-
צִיּוֹן	בְּנֵי־ךָ	וַעֲרַרְתִּי	אֶפְרַיִם	מִלְאֲתִי	קִשְׁת	יְהוּדָה	לִי	דָרַכְתִּי	כִּי- 13
Zion	your sons	and raised up	with Ephraim	Fitted	the bow	Judah	My [bow]	I have bent	For
N-proper-fs	N-mpc   2fs	Conj-w   V-Piel-ConjPerf-1cs	N-proper-ms	V-Piel-Perf-1cs	N-fs	N-proper-ms	Prep   1cs	V-Qal-Perf-1cs	Conj

1368 [e]	2719 [e]	7760 [e]	3120 [e]	1121 [e]	5921 [e]
gib-bō-wr.	kə-ḥe-reb	wə-śam-tîk	yā-wān;	bā-na-yik	’al-
גִּבּוֹרִים	כְּחֶרֶב	וַשְׁמַתִּיךָ	יָוָן	בְּנֵי־ךָ	עַל-
of a mighty man	like the sword	and made you	Greece	your sons	Against
Adj-ms	Prep-k   N-fsc	Conj-w   V-Qal-ConjPerf-1cs   2fs2	N-proper-fs	N-mpc   2fs	Prep

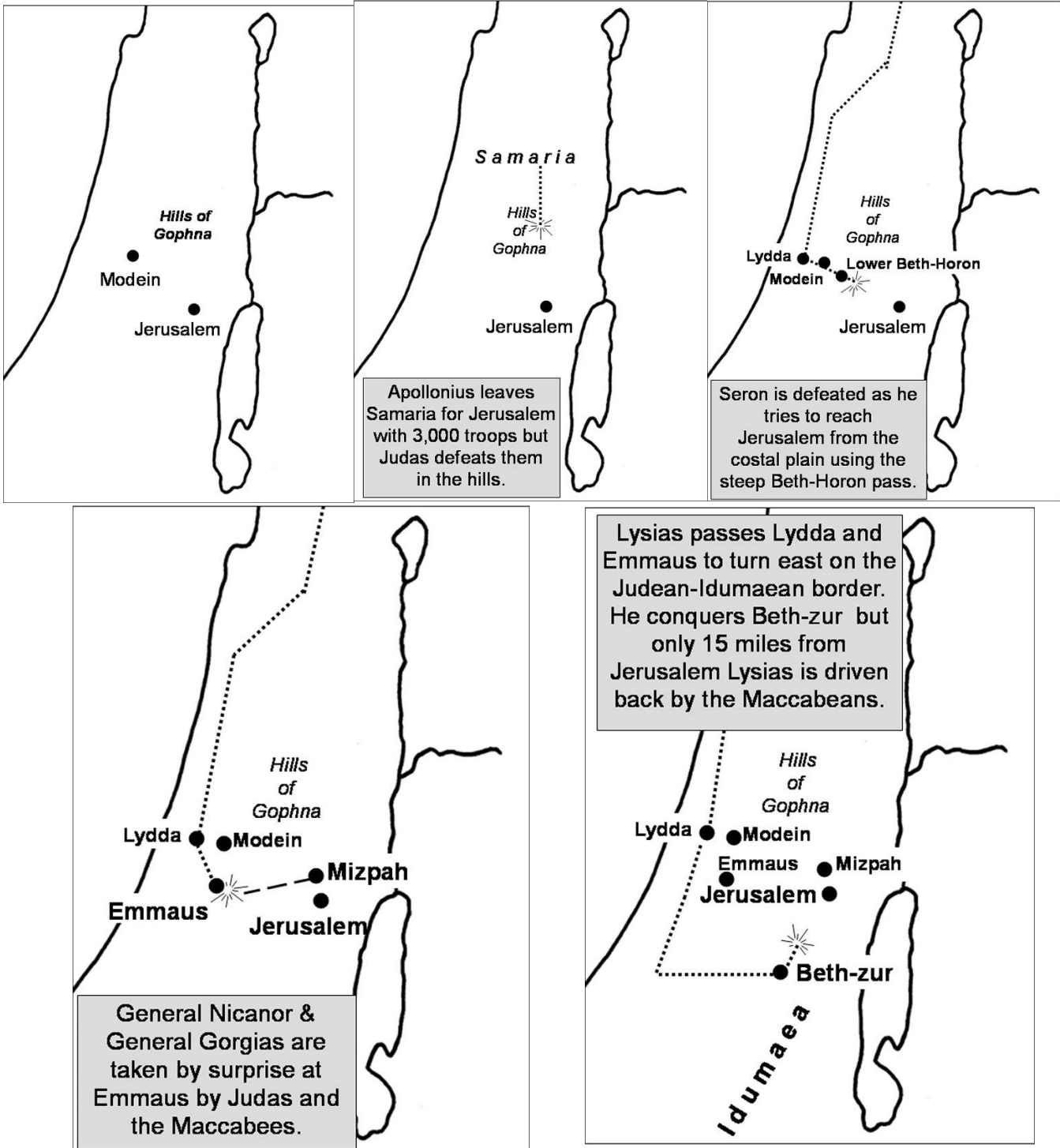
1. This verse was partially fulfilled with the conflict between the Maccabees (sons of Zion) and the Greek Seleucids in Syria (sons of Greece). But, this is progressively working towards the ultimate conflict and complete fulfillment in the end.
2. “Greece” is the Hebrew word *yawan* or “Javan” meaning “a son of Japheth, also his descendants and their land”
  - a. The word *yawan* or “Javan” first appears in Genesis 10:2, 4 - “The sons of Japheth: Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras... The sons of Javan: Elishah, Tarshish, Kittim, and Dodanim.”
  - b. Isaiah 66:19 – “I will set a sign among them. And from them I will send survivors to the nations, to Tarshish, Pul, and Lud, who draw the bow, to Tubal and Javan, to the coastlands far away, that have not heard my fame or seen my glory. And they shall declare my glory among the nations.
  - c. Ezekiel 27:13, 19 – “
  - d. Daniel 8:21 – “And the goat is the king of Greece (yawan). And the great horn between his eyes is the first king.
  - e. Daniel 10:20 – “Then he said, “Do you know why I have come to you? But now I will return to fight against the prince of Persia; and when I go out, behold, the prince of Greece will come.” (also, Daniel 11:2)
3. Greece was at this time a rising power.
  - a. Within 20 years (498 BC) of Zechariah’s words (518 BC) the Greeks had started rebelling against Persia. The Athenians sent triremes to help the Ionians capture and burn Sardis.
  - b. This was part of the Ionian Revolt (499-493 BC)
  - c. The Greco-Persian Wars followed in 492-449 BC.



The Persians designed a highway system, or The Persian Royal Road. It ran 1,700 miles from Susa through Arbela (near Nineveh) to Sardis on the coast of the Aegean Sea. The road was paved in necessary places, maintained by the state and had stations posted every 15 miles so the couriers could get a fresh horse. (The Persians invented horseshoes for this road.) A letter would travel from Sardis to Susa in 7 days. In other words it was possible to communicate between Jerusalem and Susa, or between the land of Judah and Babylon in a matter of days.

4. YHWH would use Judah (southern nation) as his bow and Ephraim (northern nation) as his arrow, while the sons of Zion would be used like a sword against the Greeks.

- a. YHWH would engage in battle with the nations through restored Israel.
- b. This would best be understood as an eschatological reference, though a limited, similar situation occurred with the Maccabees Revolt 167-160 BC:



9:14 – “Then the LORD will **\*APPEAR\*** over them,  
 and his arrow will go forth like lightning;  
the LORD God will sound the trumpet  
 and will march forth in the whirlwinds of the south.

136 [e] wa·dō·nāy וַאֲדֹנָי	2671 [e] ḥiṣ·ṣōw; חִצּוֹ	1300 [e] kab·bā·rāq כַּבְרֵק	3318 [e] wə·yā·ṣā וַיָּצֵא	7200 [e] yē·rā·'eh, יֵרָאֶה	5921 [e] 'ā·lē·hem עֲלֵיהֶם	3068 [e] Yah·weh יְהוָה 14
and the Lord	His arrow	like lightning	and will go forth	will be seen	over them	Then Yahweh
Conj-w   N-proper-ms	N-msc   3ms	Prep-k, Art   N-ms	Conj-w   V-Qal-ConjPerf-3ms	V-Nifal-Imperf-3ms	Prep   3mp	Conj-w   N-proper-ms
				<b>"APPEAR" - "to see"</b> the language of a theophany or epiphany; invisible God appears.		<b>"OVER THEM"</b> - "upon, above, over" - above, over "sons of Zion"
8486 [e] tē·mān. תֵּמָן	5591 [e] bə·sa·'ā·rō·wṭ בְּסַעֲרוֹת	1980 [e] wə·hā·lak וַהֲלַךְ	8628 [e] yit·qā' יִתְקַע	7782 [e] baš·šō·w·pār בְּשׁוֹפָר	3069 [e] Yah·weh יְהוָה	
the south	with whirlwinds from	and go	will blow	the trumpet	GOD	
N-fs	Prep-b   N-fpc	Conj-w   V-Qal-ConjPerf-3ms	V-Qal-Imperf-3ms	Prep-b, Art   N-ms	N-proper-ms	

- The LORD himself will appear. It is not Alexander or “the king” or Judah or Ephraim doing the work for the LORD, but the LORD appears himself.
- Similar to Exodus 19:16-19 on Mount Sinai –  
 “On the morning of the third day there were thunders and lightnings and a thick cloud on the mountain and a very loud trumpet blast, so that all the people in the camp trembled. Then Moses brought the people out of the camp to meet God, and they took their stand at the foot of the mountain. Now Mount Sinai was wrapped in smoke because the Lord had descended on it in fire. The smoke of it went up like the smoke of a kiln, and the whole mountain trembled greatly. And as the sound of the trumpet grew louder and louder, Moses spoke, and God answered him in thunder.”
- The LORD is the one to sound the trumpet (*sopar*). This is the only time in the OT the LORD is said to sound the trumpet.
- Normal, human military invasions on Israel came from the north through Syria. The LORD comes from the south as in:
  - Judges 5:4-5 – “Lord, when you went out from Seir, when you marched from the region of Edom, the earth trembled and the heavens dropped, yes, the clouds dropped water. The mountains quaked before the Lord, even Sinai before the Lord, the God of Israel.”
  - Habakkuk 3:3 – “God came from Teman, and the Holy One from Mount Paran. Selah His splendor covered the heavens, and the earth was full of his praise.”
  - Isaiah 63:1 – “Who is this who comes from Edom, in crimsoned garments from Bozrah, he who is splendid in his apparel, marching in the greatness of his strength? “It is I, speaking in righteousness, mighty to save.” ”
- “the LORD God” is:
  - Adonay* meaning “Lord”
  - YHWH* meaning the personal name of Israel’s God
    - Or, “God”
    - usually written “LORD”
  - Together *Adonay YHWH* would be “Lord LORD” or “Lord GOD”
- “Appear” is *yeraeh* and means “to see”

- a. In this verse the pronoun “I” (YHWH) is visibly seen. YHWH “appears”.
- b. This is a theophany, a visible manifestation of God to man.
- c. **Parousia** – In the Greek NT this is a *parousia* which means “a coming” or “a presence”
  - i. Matthew 24:27, 37, 39 – “For as the lightning comes from the east and shines as far as the west, so will be the **coming** of the Son of Man...as were the days of Noah, so will be the **coming** of the Son of Man... unaware until the flood came and swept them all away, so will be the **coming** of the Son of Man.”
  - ii. 1 Corinthians 15:23 – “But each in his own order: Christ the firstfruits, then **at his coming** those who belong to Christ.”
  - iii. 1 Thess. 2:19 – “For what is our hope or joy or crown of boasting before our **Lord Jesus at his coming?**”
  - iv. 1 Thess. 5:23 – “Now may the God of peace himself sanctify you completely, and may your whole spirit and soul and body be kept blameless at **the coming** of our Lord Jesus Christ.”
  - v. James 5:8 – “Establish your hearts, for **the coming** of the Lord is at hand.
  - vi. 1 John 2:28 – “And now, little children, abide in him, so that **when he appears** (*phanerothe*) we may have confidence and not shrink from him in shame **at his coming** (*parousia*).”

2532 [e]	3568 [e]	5040 [e]	3306 [e]	1722 [e]	846 [e]	2443 [e]	1437 [e]	5319 [e]	2192 [e]
Kai	nyn	teknia	menete	en	autō	hina	ean	phanerōthē	schōmen
28 Καὶ	νῦν	, τεκνία	, μένετε	ἐν	αὐτῷ	, ἵνα	ἐάν	φανερωθῆ	σχωῶμεν
And	now	little children	abide	in	Him	so that	when	He appears	we might have
Conj	Adv	N-VNP	V-PMA-2P	Prep	Pro-DM3S	Conj	Conj	V-ASP-3S	V-ASA-1P

**phaneroo** - "to make visible", "to make clear"  
Translated "make clear, visible", "make known", "manifest"

3954 [e]	2532 [e]	3361 [e]	153 [e]	575 [e]	846 [e]	1722 [e]	3588 [e]	3952 [e]	846 [e]
parrēsian	kai	mē	aischynthōmen	ap'	autou	en	tē	parousia	autou
παρρησίαν	καὶ	μὴ	αἰσχυνθῶμεν	ἀπ'	αὐτοῦ	ἐν	τῇ	παρουσίᾳ	αὐτοῦ
boldness	and	not	be ashamed	before	Him	at	the	coming	of Him
N-AFS	Conj	Adv	V-ASP-1P	Prep	Pro-GM3S	Prep	Art-DFS	N-DFS	Pro-GM3S

- vii. Revelation 6:12-17 – “When he opened the sixth seal, I looked,... Then the kings of the earth and...everyone... hid themselves in the caves and among the rocks of the mountains, calling to the mountains and rocks, “Fall on us and hide us from **the face of him who is seated on the throne**, and from the wrath of the Lamb, for the great day of their wrath has come, and who can stand?”
- viii. Revelation 19:11 – “**Then I saw heaven opened**, and behold, a white horse! The one sitting on it is called Faithful and True, and in righteousness he judges and makes war.”
- d. **Epiphaneia** – In the Greek NT this is *epiphaneia* which means “appearance” and is used to say: “appearing”, “manifestation”, “glorious display”, “brightness”. This word is used specially for the advent of Christ either past or present.
  - i. 2 Thessalonians 2:8 – “And then the lawless one will be revealed, whom the Lord Jesus will kill with the breath of his mouth and bring to nothing by the

**appearance** (*epiphaneia*) of his coming (*parousia*).”

2532 [e]	5119 [e]	601 [e]	3588 [e]	459 [e]	3739 [e]	3588 [e]	2962 [e]	2424 [e]	337 [e]	3588 [e]	4151 [e]	3588 [e]
kai	tote	apokalypthesetai	ho	anomos	hon	ho	Kyrios	Iesous	anelei	to	pneumati	tou
8 καὶ	τότε	ἀποκαλυφθήσεται	ὁ	ἄνομος	, ὃν	ὁ	Κύριος	Ἰησοῦς	ἀνελεῖ	τῷ	πνεύματι	τοῦ
And	then	will be revealed	the	lawless [one]	whom	the	Lord	Jesus	will slay	with the	breath	of the
Conj	Adv	V-FIP-3S	Art-NMS	Adj-NMS	RelPro-AMS	Art-NMS	N-NMS	N-NMS	V-FIA-3S	Art-DNS	N-DNS	Art-GNS

4750 [e]	846 [e]	2532 [e]	2673 [e]	3588 [e]	2015 [e]	3588 [e]	3952 [e]	846 [e]
stomatos	autou	kai	katargesei	te	epiphaneia	tes	parousias	autou
στόματος	αὐτοῦ	καὶ	καταργήσει	τῆ	ἐπιφανεία	τῆς	παρουσίας	αὐτοῦ
mouth	of Him	and	will annul	by the	appearing	of the	coming	of Him
N-GNS	PPro-GM3S	Conj	V-FIA-3S	Art-DFS	N-DFS	Art-GFS	N-GFS	PPro-GM3S

- ii. 1 Timothy 6:14 – “to keep the commandment unstained and free from reproach until the **appearing** of our Lord Jesus Christ”
- iii. 2 Timothy 1:10 – “which now has been manifested through the **appearing** (*in the past*) of our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel”
- iv. 2 Timothy 4:1, 8 – “I charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by his **appearing** and his kingdom... Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that day, and not only to me but also to all who have loved his **appearing**.”
- v. Titus 2:13 – “waiting for our blessed hope, the **appearing** of the glory of our great God and Savior Jesus Christ,”
- e. **Apokalupsis** – In the Greek NT this is *apokalupsis* which means “an uncovering” and is translated as “an unveiling”, “an uncovering”, “a revealing”, “a revelation”.
  - i. 1 Corinthians 1:7 – “so that you are not lacking in any gift, as you wait for the **revealing** of our Lord Jesus Christ, who will sustain you to the end, guiltless in the day of our Lord Jesus Christ.”
  - ii. 2 Thessalonians 1:7 – “God considers it just to repay with affliction those who afflict you, and to grant relief to you who are afflicted as well as to us, when the **Lord Jesus is revealed** from heaven with his mighty angels in flaming fire, inflicting vengeance on those who do not know God and on those who do not obey the gospel of our Lord Jesus.
  - iii. 1 Peter 1:7 – “so that the tested genuineness of your faith—more precious than gold that perishes though it is tested by fire—may be found to result in praise and glory and honor **at the revelation** of Jesus Christ. Though you have not seen him, you love him. Though you do not now see him, you believe in him and rejoice with joy...”
  - iv. 1 Peter 1:13 – “Therefore, preparing your minds for action, and being sober-minded, set your hope fully on the grace that will be brought to you at the **revelation** of Jesus Christ.
  - v. 1 Peter 4:13 – “rejoice insofar as you share Christ’s sufferings, that you may also rejoice and be glad when **his glory is revealed**.”
  - vi. Revelation 1:1 – “The **revelation** of Jesus Christ, which God gave him to show to his servants the things that must soon take place. He made it known by sending his angel to his servant John.”

- 7. Note familiar features that match the Lord’s return with the Lord’s appearing in Zechariah 9 –
  - a. “appear” –

- i. “the Lord himself”
  - ii. “Lord Jesus is revealed”
  - iii. “the coming of the Son of Man”
  - iv. “Then will appear... the sign of the Son of Man”
  - v. “they will see the Son of Man coming on the clouds of heaven”
  - vi. “gather his elect from the four winds, from one end of heaven to the other)
  - vii. “they will see the Son of Man coming in clouds
  - viii. “he is coming”
  - ix. “every eye will see him”
  - x. “hide us from the face of him”
  - xi. “Men of Galilee, why do you stand looking into heaven?”
  - xii. “will come in the same way”
- b. “over them” –
- i. “descend from heaven”
  - ii. “to meet the Lord in the air”
  - iii. “from heaven”
  - iv. “Then will appear in heaven”
  - v. “they will see the Son of Man coming on the clouds of heaven”
  - vi. “they will see the Son of Man coming in clouds”
  - vii. “he is coming with the clouds”
  - viii. “who is seated on the throne”
  - ix. “he was lifted up, and a cloud took him out of their sight... they were gazing into heaven as he went...”
  - x. “was taken up from you into heaven, will come in the same way as you saw him go into heaven.”
- c. “lightning” –
- i. “in flaming fire”
  - ii. “as the lightning comes”
- d. “trumpet”, “The Sovereign LORD will sound the trumpet” –
- i. “the sound of the trumpet of God”
  - ii. “at the last trumpet”
  - iii. “with a loud trumpet call”
- e. “march” –
- i. “inflicting vengeance”
  - ii. “tribes of the earth will mourn”
  - iii. “all tribes of the earth will wail”
  - iv. “the wrath of the Lamb, for the great day of their wrath has come”
- f. “from the south” –
- i. The Hebrew word for “south” is Teman
  - ii. Habakkuk 3:3 – “God came from Teman, and the Holy One from Mount Paran. Selah His splendor covered the heavens, and the earth was full of his praise.”
  - iii. The south is often referred to in apocalyptic battles as the beginning of the LORD’s invasion as in Isaiah 63:1 – “Who is this who comes from Edom, in crimsoned garments from Bozrah, he who is splendid in his apparel, marching in the greatness of his strength?”

**1 Thessalonians 4:16-17** - “For the Lord himself (a) will descend from heaven (b) with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God (d). And the dead in Christ will rise first. Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air (b), and so we will always be with the Lord.”

**2 Thessalonians 1:7-8** – “God considers it just to repay with affliction those who afflict you, and to grant relief to you who are afflicted as well as to us, when the Lord Jesus is revealed(a) from heaven(b) with his mighty angels in flaming fire(c), inflicting vengeance(e) on those who do not know God and on those who do not obey the gospel of our Lord Jesus.”

**1 Corinthians 15:51-52** – “Behold! I tell you a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet(d). For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed.”

**Matthew 24:27, 30-31** – “For as the lightning(c) comes from the east and shines as far as the west, so will be the coming of the Son of Man(a)... Then will appear(a) in heaven(b) the sign of the Son of Man(a), and then all the tribes of the earth will mourn(e), and they will see(a) the Son of Man coming on the clouds of heaven(b) with power and great glory. And he will send out his angels with a loud trumpet call(d), and they will gather his elect from the four winds, from one end of heaven(b) to the other.

**Mark 13:26** – “then they will see(a) the Son of Man coming(a) in clouds(b) with great power and glory.”

**Revelation 1:7** – “Behold, he is coming(a) with the clouds(b), and every eye will see him(a), even those who pierced him, and all tribes of the earth will wail(e) on account of him.”

**Revelation 6:12-17** – “When he opened the sixth seal, I looked, and behold, there was a great earthquake, and the sun became black as sackcloth, the full moon became like blood, and the stars of the sky fell to the earth as the fig tree sheds its winter fruit when shaken by a gale. The sky vanished like a scroll that is being rolled up, and every mountain and island was removed from its place. Then the kings of the earth and the great ones and the generals and the rich and the powerful, and everyone, slave and free, hid themselves in the caves and among the rocks of the mountains, calling to the mountains and rocks, “Fall on us and hide us from the face of him(a) who is seated on the throne(b), and from the wrath of the Lamb, for the great day of their wrath has come(e), and who can stand?”

Acts 1:9-11 – “And when he had said these things, as they were looking on, he was lifted up, and a cloud took him out of their sight(b). And while they were gazing into heaven as he went (b), behold, two men stood by them in white robes, and said, “Men of Galilee, why do you stand looking into heaven(a)? This Jesus, who was taken up from you into heaven(b), will come(a) in the same way as you saw him go into heaven(b).”

8. YHWH the divine warrior appeared in the OT at times riding a chariot carried by cherub on the wings of the wind.

- a. 2 Samuel 22:10-11 – “*He bowed the heavens and came down; thick darkness was under his feet. He rode on a cherub and flew; he was seen on the wings of the wind.*”
- b. 2 Samuel 5:22-25 - An example of the Lord fighting the nations through Judah is seen in these verses. David was told to listen for the LORD moving above him in the Balsam trees so David knew the LORD had entered the battle field in front of David:  
“*And the Philistines came up yet again and spread out in the Valley of Rephaim. And when David inquired of the Lord, he said, “You shall not go up; go around to their rear, and come against them opposite the balsam trees. And when you hear the sound of*



*marching in the tops of the balsam trees, then rouse yourself, for then the Lord has gone out before you to strike down the army of the Philistines.” And David did as the Lord commanded him, and struck down the Philistines from Geba to Gezer.”*

- c. Ezekiel 1
  - d. Ezekiel 1:22-23 – *“Then the cherubim lifted up their wings, with the wheels beside them, and the glory of the God of Israel was over them. And the glory of the Lord went up from the midst of the city and stood on the mountain that is on the east side of the city.”*
9. YHWH is to blow the trumpet which along with him shooting the first arrow may indicate the warrior king initiating the battle with the nations by shooting the first arrow and sounding the beginning of the battle with a blast from the trumpet.
- a. Battles where initiated with the sounding of the trumpet in:
    - i. Joshua 6:4-5, 20 – at Jericho  
*“Seven priests shall bear seven trumpets of rams' horns before the ark. On the seventh day you shall march around the city seven times, and the priests shall blow the trumpets. And when they make a long blast with the ram's horn, when you hear the sound of the **trumpet**, then all the people shall shout with a great shout, and the wall of the city will fall down flat, and the people shall go up, everyone straight before him... So the people shouted, and the trumpets were blown. As soon as the people heard the sound of the trumpet, the people shouted a great shout, and the wall fell down flat, so that the people went up into the city, every man straight before him, and they captured the city.*
    - ii. Judges 17:18 – with Gideon  
*“When I blow the trumpet, I and all who are with me, then blow the trumpets also on every side of all the camp and shout, ‘For the Lord and for Gideon.’”*
    - iii. Isaiah 18:3 – may describe the very event in Zechariah 9:14 (read Isaiah 18)  
*“All you inhabitants of the world, you who dwell on the earth, when a signal is raised on the mountains, look! When a trumpet is blown, hear!”*
    - iv. Jeremiah 51:27 – also may describe the trumpet of Zechariah 9:14  
*“Set up a standard on the earth; blow the trumpet among the nations; prepare the nations for war against her; summon against her the kingdoms, Ararat, Minni, and Ashkenaz; appoint a marshal against her; bring up horses like bristling locusts. Prepare the nations for war against her, the kings of the Medes, with their governors and deputies, and every land under their dominion. The land trembles and writhes in pain, for the Lord's purposes against Babylon stand, to make the land of Babylon a desolation, without inhabitant.”*
10. The sequence of events to begin the battle are:
- a. The LORD shoots the starting arrow
  - b. The LORD signals the beginning of the battle with t trumpet blast
  - c. The LORD begins to march, advancing into the battle from the south
    - i. On the wings of the cherubim (wind) while seated on his throne

9:15 – “The LORD of hosts will protect **them**,  
**and they shall devour, and tread down the sling stones,**  
**and they shall drink and roar as if drunk with wine,**  
**and be full like a bowl,**

**drenched like the corners of the altar.**

68 [e] 'ab·né-	3533 [e] wə·kə·bə·šū	398 [e] wə·'ā·kə·lū,	5921 [e] 'ā·lê·hem	1598 [e] yā·gên	6635 [e] šə·bā·'ō·wṭ	3068 [e] Yah·weh
אבני־	וַיִּכְבְּשׁוּ	וַיֹּאכְלוּ	עֲלֵיהֶם	יִגֵּן	צְבָאוֹת	יְהוָה 15
stones	and subdue	and they shall devour	them	will defend	of hosts	Yahweh
N-fpc	Conj-w   V-Qal-ConjPerf-3cp	Conj-w   V-Qal-ConjPerf-3cp	Prep   3mp	V-Hifil-Imperf-3ms	N-cp	N-proper-ms

4390 [e] ū·mā·lā·'ū	3196 [e] yā·yin;	3644 [e] kə·mōw-	1993 [e] hā·mū	8354 [e] wə·šā·tū	7050 [e] qe·la'
וּמְלֵאוּ	יַיִן	כְּמוֹ	הִמּוּ	וַיִּשְׁתּוּ	קִלְעֵ
and they shall be filled [with blood]	wine	as if with	[and] roar	and they shall drink	with slingstones
Conj-w   V-Qal-ConjPerf-3cp	N-ms	Prep	V-Qal-Perf-3cp	Conj-w   V-Qal-ConjPerf-3cp	N-ms

4196 [e] miz·bê·aḥ.	2106 [e] kə·zā·wī·yō·wṭ	4219 [e] kam·miz·rāq,
מִזְבְּחֵ:	כְּזוּיֹת	כְּמִזְרְקִים
of the altar	Like the corners	like basins
N-ms	Prep-k   N-fp	Prep-k, Art   N-ms

1. If 9:14 begins the battle, then 9:15 identifies the divine warrior and the results of his appearing to use his people:
2. “YHWH sebaot” which is “LORD of Hosts” or “the LORD Almighty”
  - a. *Sebaot* a form of *tsaba* which means “army”, “war”, “warfare”
    - i. Refers to military troops organized for war
    - ii. The “hosts” or organized military troops of the LORD’s army are angelic forces
  - b. YHWH, the divine warrior, has signaled the beginning of the battle and sounded his trumpet to begin the advance of his angelic forces to engage in battle through his people against the nations.
3. The activities described as this battle begins are:
  - a. “YHWH sebaot” (LORD of Hosts) will defend his people as the engage in the physical battle
    - i. “will shield” or “will defend” is *yagen*:
      1. *Yagen* (from *ganan*) means “to cover”, “to surround”, “to defend”
      2. This was the verb used by the LORD when promising Isaiah and Hezekiah that he would “defend” Jerusalem from Sennacherib (Isiah 37:35; 38:6; 2 Kings 19:34)
  - b. YHWH’s people will:
    - i. “devour and subdue THE slingstones” or “devour and subdue WITH slingstones”
      1. “devour” is *we’akelu* which simply means “to eat”
        - a. Judah, Ephraim and the Sons of Zion will “eat” the slingstones instead of being destroyed by the slingstones.
      - OR -
      - Judah, Ephraim and the Sons of Zion will “eat” their opponents with slingstones

- b. The people of God will devour the attacks of the nations unharmed, leaving the nations defenseless.
  - OR -  
The people of God will devour the nations by using slingstones leaving the nations defeated.
  - c. But, this is a defensive battle since the LORD is going out to protect, defend or shield them. So, most likely the correct understanding is the people of God will “eat” or “devour” the slingstones coming at them.
2. “subdue” is *wekabesu* (from *kabash*) which means “to subdue”, “to bring into bondage”
    - a. Judah, Ephraim and the Sons of Zion will subdue and bring into bondage the slingstones of the Greeks and the nations.
  3. “slingstones” is *abne-qela*
    - a. *Abne* (plural) means “stones” from *eben* (singular) meaning “a stone”
    - b. *Qela* means “a sling”
    - c. Slingstones in the Ancient Middle East:
      - i. Were one of the most important offensive weapons
        1. Assyria used rows of slingers in 700 BC
        2. The Maccabees both faced Greek slingstones and won victories using slingstones 167-160 BC
- ii. “drink and roar as if with wine”
    1. It is common in the OT to associate military weapons with eating, drinking and consuming, for example:
      - a. Deut. 32:42 – “*I will make my arrows drunk with blood, and my sword shall devour flesh—with the blood of the slain and the captives, from the long-haired heads of the enemy.*”
      - b. Jeremiah 46:10 – “*That day is the day of the Lord God of hosts, a day of vengeance, to avenge himself on his foes. The sword shall devour and be sated and drink its fill of their blood. For the Lord God of hosts holds a sacrifice in the north country by the river Euphrates.*”
      - c. Psalm 78:65-66 – “Then the Lord awoke as from sleep, like a strong man shouting because of wine. And he put his adversaries to rout; he put them to everlasting shame.”
      - d. Zechariah 10:7 – “Then Ephraim shall become like a mighty warrior, and their hearts shall be glad as with wine.”
    2. The image of eating, devouring and drinking the attacks of the enemy continue.
    3. The result of this eating and drinking is “roar” (*hamah*) which means “to murmur”, “to growl”, “to roar”, “to be boisterous”.
      - a. Refers to loud sounds of animals such as bears, dogs, birds, along with musical instruments, the sea and throngs of people
      - b. Proverbs 20:1 – “Wine is a mocker, strong drink a brawler (*hamah*)”
      - c. It is the image of great exuberance. It is the sound of victory.

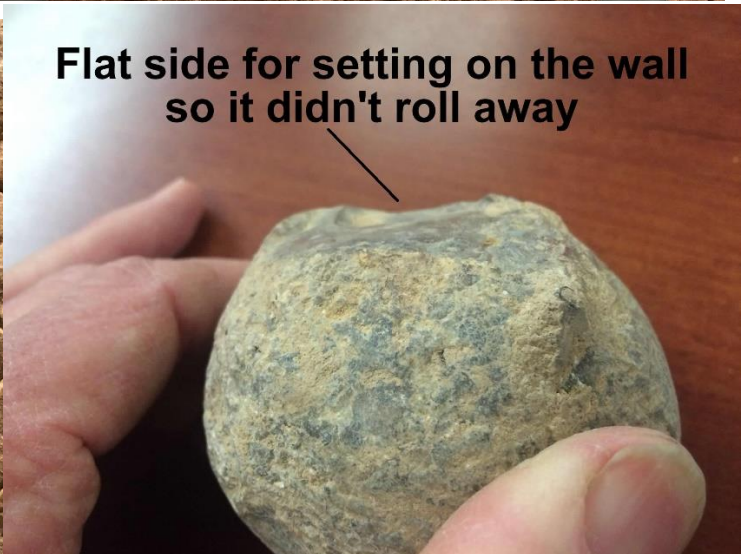
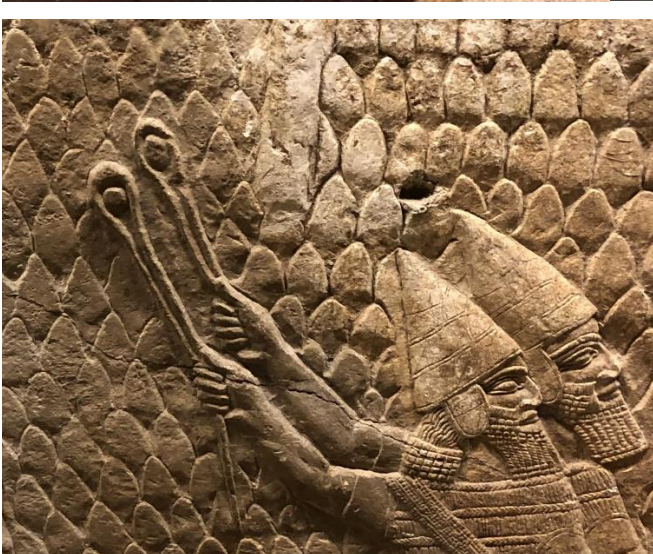
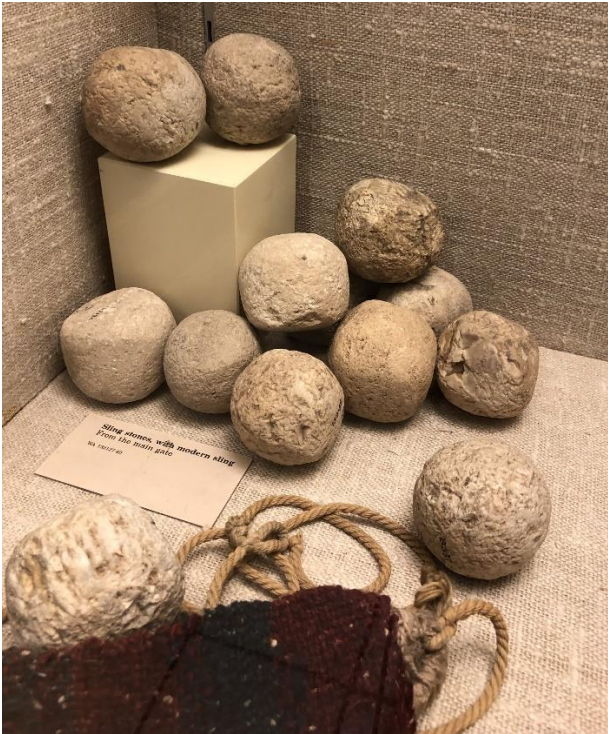
- iii. “be filled with blood like basins, like corners of the altar”
  - 1. They have drunk so much “victory” by eating and drinking the enemy’s weapons and attacks they are as full as:
    - a. A “basin” used to carry the blood of bulls to the altar
      - i. “basin” is *mizraq* is a ceremonial basin made of metal and used in the tabernacle and temple in sacrificial rites to carry blood and sprinkle blood
    - b. The corners of the altar where the blood of bulls is poured
      - i. The corners of the altar were where the horns (*pinna*) of the altar were set
      - ii. The blood is poured out, or sprinkled, on the horns or corners of the altar.
  - 2. The fulness of the victory of the people of God over the enemy while being shielded by the LORD is:
    - a. As full as a sacrificial basin of blood
    - b. As complete as the horns of the altar are covered in blood
    - c. As intense as the boisterous roaring after drinking wine
    - d. As satisfying as eating and drinking at a celebration

#### SLINGSTONE PHOTOS:

1- a slingstone from around 1000 BC Tall el-Hammam in my hand.

2- Assyrian slingstones used at Lachish from 700 BC in the British Museum.

The slingstone in my hand from Tall el-Hammam in Jordan is dated to the Iron Age (around 1000 BC). This sling stone had been shaped into a sphere about the size of a tennis ball, and has a flat side cut which would have allowed it to set on a wall or other surface without rolling away while waiting to be fired during a military operation. This artifact was allowed to be taken from the site by a friend who attended my Bible classes before he became a pastor with a Doctorate in Archaeology. My friend was helping excavate the site (ancient Sodom) when this slingstone was discovered. Since it was not found in situ because it had rolled out of place it was of no scientific value. If It had been found in situ it would have been archived and filed for research



9:16 – “On that day the LORD **their God** will save them,  
as the flock of his people;  
for like the jewels of a crown  
**they** shall shine on his land.

5971 [e]	6629 [e]	1931 [e]	3117 [e]	430 [e]	3068 [e]	3467 [e]
'am·mōw;	ke·šōn	ha·hū	bay·yō·wm	'ē·lō·hê·hem	Yah·weh	we·hō·wō·šî·'ām
—	עַמּוֹ	כְּצֹאן	הַיּוֹם	בְּיּוֹם	אֱלֹהֵיהֶם	יְהוָה יִשְׁעֵם
of His people	as the flock	that	in day	their God	Yahweh	And will save them
N-msc   3ms	Prep-k   N-csc	Art   Pro-3ms	Prep-b, Art   N-ms	N-mpc   3mp	N-proper-ms	Conj-w   V-Hifil-ConjPerf-3ms   3mp

127 [e]	5921 [e]	5264 [e]	5145 [e]	68 [e]	3588 [e]
'ad·mā·tōw.	'al-	mit·nō·ws·sō·wt	nê·zer,	'ab·nê-	kî
אֲדַמְתּוּ:	עַל-	מִתְנוֹסְפוֹת	זֶמֶר	אֲבָנֵי	כִּי
His land	over	Lifted like a banner	of a crown	they [shall be like] the jewels	for
N-fsc   3ms	Prep	V-Hitpael-Prtcpl-fp	N-ms	N-fpc	Conj

1. 9:14 – YHWH “appears” and initiates the battle against Jerusalem’s enemies
2. 9:15 – YHWH “protects” (defends) Judah, Ephraim and the sons of Zion as they eat, drink and consume the best the nations can throw at them until they are roaring as if with wine and completely full of victory.
3. 9:16 – YHWH, “their God”, “saves” “his people” who are the “flock” and “the jewels” of “his land”
4. “will save them” is first in the Hebrew sentence making this emphatic and the point of this verse: **“Save them will YHWH!”**
  - a. “save” is *yasha* meaning “to deliver”
    - i. “to liberate, save, place in freedom”
    - ii. “to be saved in battle, victorious”
    - iii. “deliver, save from peril”
      1. By heroes
      2. By God
5. “YHWH their God” –
  - a. “their God” speaks in covenant terms
  - b. Because YHWH has a covenant with them, he will save them.
  - c. Notice the sequence:
    - i. Save them
    - ii. YHWH will
    - iii. He is their God because he made a covenant with them, so YHWH saved them
    - iv. On that Day
    - v. They are his flock of people
    - vi. They will now be the jewels on a crown lifted like a banner over His land
    - vii. – the end –
6. “On that day” – *bayyom hahu* - is clearly eschatological
  - a. In the prophets this phrase is used to introduce eschatological information
  - b. Even with all the potential the retuning exiles had in 518 BC there is going to be a day of greater and complete fulfillment of the LORD’s purpose.

- c. “on that day” is looking at the final return coming of the Lord.
  - d. “on that day” is an indicator of the future time when YHWH has promised to act for the benefit of Zion just described in 9:9-15.
  - e. “on that day” is when all of 9:9-15 are fulfilled
7. At this point the images of chapter 9 switch from kings and military to community and agricultural.
8. “jewels” is *abne* from *eben* meaning “a stone”
- a. God’s people are “jewels” or precious “stones” displayed in a crown
  - b. Wordplay on “stones”
    - i. “stones of a sling” - In 9:15 the people of God were attacked with stones that were “slingstones” as in *abne* (plural) meaning “stones” from *eben* (singular) meaning “a stone”
    - ii. “stones of a crown” - Here in 9:16 the people of God are “jewels” from *abne* from *eben* meaning “a stone”
  - c. God’s people will be *mitnowssowt* from *nasas* meaning “to be high”, “to be conspicuous”
    - i. The saved people of God are to be displayed
    - ii. The saved people of God are like jewels displayed publicly on a crown
    - iii. The saved people of God will be “displayed like a banner” which is a word only used one other place in the OT in Psalm 60:4 – “*You have set up a banner for those who fear you, that they may flee to it from the bow. Selah*”
      - 1. Banners and flags like this are used for:
        - a. Proclaiming the defeat of an enemy
          - i. Jer. 50:2 – “
        - b. Gathering exiles from the nations
          - i. Isaiah 11:12 – “
          - ii. Isaiah 49:22 – “
        - c. Calling troops to assemble for war
          - i. Isaiah 5:26; 13:2; 18:3; 31:8; Jer. 4:5-6, 19-21; 51:12, 27
2. Most likely the best connection of bright “jewels”, a “crown”, “banner” or “flag” from the OT to this verse is Isaiah chapter 62. The nations will see what the LORD has done for his nation. And, those nations will abandon their gods and come to the LORD.
- Here are the first five verses of Isaiah 62 -

*“For Zion’s sake I will not keep silent, and for Jerusalem’s sake I will not be quiet, until her righteousness goes forth as brightness, and her salvation as a burning torch. The nations shall see your righteousness, and all the kings your glory, and you shall be called by a new name that the mouth of the Lord will give. You shall be a **crown** (**atarah** meaning “crown, wreath”) of beauty in the hand of the Lord, and a royal (melukah meaning “kingship, royalty”) diadem (**tsaniph** meaning “a turban”) in the hand of your God. You shall no more be termed Forsaken, and your land shall no more be termed Desolate, but you shall be called My Delight Is in Her, and your land Married; for the Lord delights in you, and your land shall be married. For as a young man marries a young woman, so shall*

your sons marry you, and as the bridegroom rejoices over the bride, so shall your God rejoice over you.” – Isaiah 62:1-5

9. “crown” is *nezer* meaning “consecration”, “crown”
  - a. A “**crown**” (***nezer***) here emphasis being a crown as a sign of consecration such as worn by:
    - i. a king, who was set apart and anointed
    - ii. the high priest, who was set apart and anointed
    - iii. the long hair of a Nazirite having taken a vow was set apart
  - b. Here in Zechariah 9:16 the people are jewels in a *nezer* which is a crown of consecration being set apart for a purpose.
  - c. A “**crown**” (***atarah*** meaning “**a crown, wreath**”) was made and set on the head of Joshua the High Priest in Zechariah 6. The “crown” (*atarah*) signified the kingship and the priesthood being united in “the Branch” or Messiah
  - d. In Isaiah 62 the people of God are referred to as “a crown” (*atarah*) and a “royal diadem” or “**royal turban**” (*melukah tsaniph*).
  - e. All this together clearly means the people of God are set apart for a purpose or consecrated, and may have direct connections to the royalty and priesthood of the King, the Messiah, the LORD.

9:17 – “For how great is his goodness, and how great his beauty!

**Grain shall make the young men flourish,  
and new wine the young women.”**

8492 [e]	970 [e]	1715 [e]	3308 [e]	4100 [e]	2898 [e]	4100 [e]	3588 [e]	
wə-tî-rō-wōš	ba-hū-rîm,	dā-gān	yā-pə-yōw;	ū-mah-	tū-bōw	mah-	kî	
ותירוש	בחורים	דגן !	יפיו	ומה	טובו	מה	כי	17
and new wine	the young men	Grain	[great] its beauty	and how	[great] is its goodness	how	For	
Conj-w   N-ms	N-mp	N-ms	N-msc   3ms	Conj-w   Interrog	N-msc   3ms	Interrog	Conj	
					1330 [e]	5107 [e]		
					bə-tu-lō-wt.	yə-nō-w-bēb		
					בתולות	ינובב		
					the young women	shall make thrive		
					N-fp	V-Piel-Imperf-3ms		

1. “For”, or ki, at the opening of 9:17 means this is another reason YHWH saves his people
2. There is a question as to what pronoun is attached to “goodness” and “beauty”
  - a. ESV, KJV, NRSV the pronoun is “his” referring to YHWH or Messiah
  - b. NIV the pronoun is “they” referring to the “jewels” which are the people of God.
  - c. NKJ and RSV the pronoun is “its” which could be “the land” (but, the land would need a 3<sup>rd</sup> person, feminine singular pronoun and this is a 3<sup>rd</sup> person, masculine singular)
3. Some say the Messiah is being praised here.
4. The identification of the Hebrew pronoun most often occurs in the context immediately before which means the pronouns are referring back to the “jewels” or the people of God.
  - a. This fits the context that came before
  - b. This fits the context that comes after – “the young men” and “the young women”



5. If the pronoun is YHWH then the people are saved because of his “goodness” and “beauty” which provides the reason for the use of “For” at the beginning of the verse.
6. “Grain” and “new wine” indicate success and prosperity
7. This verse looks beyond the saving of the people in 9:16 to the days and years that follow when the grain and wine abound and the next generation of young men and young women shall thrive in the land.
8. The key to understanding this verse may be to return to Isaiah 62 since the previous verse also match the opening verses of Isaiah 62. The similarities between Isaiah 62 and Zechariah 9 are:
  - a. “the Daughter of Zion”
  - b. Zion’s sons
  - c. YHWH’s salvation and works of saving
  - d. A standard over the people displayed over the land
  - e. A crown”
  - f. Young man
  - g. Young woman, virgin
  - h. Grain and new wine
9. Chapter 10 continues this theme of prosperity, joy and abundant blessing