

**God Remembered  
Zechariah 9:9-17  
Chapter 15  
“The King Is Coming”**

**The Coming of Zion’s King**

***Rejoice greatly, Daughter Zion!  
Shout in triumph, Daughter Jerusalem!  
Look, your King is coming to you;  
He is righteous and victorious, humble and riding on a donkey,  
on a colt, the foal of a donkey.***

***I will cut off the chariot from Ephraim and the horse from Jerusalem.  
The bow of war will be removed, and he will proclaim peace to the nations.  
His dominion will extend from sea to sea,  
from the Euphrates River to the ends of the earth.***

***As for you, because of the blood of your covenant,  
I will release your prisoners from the waterless cistern.***

***Return to a stronghold, you prisoners who have hope;  
today I declare that I will restore double to you.***

***For I will bend Judah as my bow; I will fill that bow with Ephraim.  
I will rouse your sons, Zion, against your sons, Greece.  
I will make you like a warrior’s sword.***

***Then the Lord will appear over them, and his arrow will fly like lightning.  
The Lord God will sound the ram’s horn and advance with the southern storms.***

***The Lord of Armies will defend them.  
They will consume and conquer with sling stones; they will drink and be rowdy as if  
with wine.  
They will be as full as the sprinkling basin, like those at the corners of the altar.***

***The Lord their God will save them on that day as the flock of his people;  
for they are like jewels in a crown, sparkling over his land.***

***How lovely and beautiful!  
Grain will make the young men flourish,  
and new wine, the young women.***

When Zechariah wrote down his prophecies, the Medo-Persians were still the dominant world power. The Greeks were just coming into their own and in their own time, would come to rule by sheer force. Alexander The Great would swiftly subdue most of the known world in his time, and by divine appointment, he would actually spare the nation of Israel by becoming their protector of sorts. It is this upheaval, and subsequent time of relative peace, that is foretold in the first portion of **Zechariah Chapter Nine**.

God always has, and always will, preserve a remnant of his chosen people to endure throughout all of human history. Even in their darkest time of captivity in Babylon, the children of Israel endured to come out and return to their beloved homeland. Therefore, it should come as no surprise to Believers that God will ultimately fulfill each of His covenant promised to Israel.

As we have discussed many times in this study, most prophecies given in *The Old Testament* have a both a short term and a long term fulfillment. I suppose God chooses to operate in this manner so that people can see in the short term that He remembers His promises, and so that we may also believe that He will remember the ones that reach far into the future. Anyone who has studied God's word and walked in faith accordingly comes to understand that ours isn't a hope devoid of evidence, for God has demonstrated over and over again that He will always do as He has promised.

So, as we read the conclusion of this particular passage in Zechariah, we must also be reminiscent of the fact that the prophet is once again speaking of things that are to come in the near future, as well as the distant. The natural break in this passage begins with verse nine which speaks of a future king that will come to reign not only in Israel, but eventually over the entire world. We, as Christians, know exactly who this King was and *is!* But sadly, the people to which He came, for the most part, did not recognize Him.

When conquerors like Alexander made their grand entrance into a city taken by conquest, they did so with as much prideful fanfare as possible; preceded by long parades of dignitaries and carts full of plunder that was taken from their conquered enemies. The conquering king or general would then come at the end of the procession riding a mighty steed and dressed in extravagant clothing as the crowds cheered.

But the King that would come and present Himself to Jerusalem would be the complete opposite. He would enter the city as a humble servant, wearing plain clothes and riding upon the foal of a donkey! This King would be the very antithesis of the prideful kings of men. And also unlike them, He would be clothed with the righteousness of God Himself. Only one ruler has ever embodied the spirit in which Zechariah describes of this coming King. And His Name is above every name.

**...Who, existing in the form of God, did not consider equality with God as something to be exploited. Instead He emptied Himself by assuming the form of a servant, taking on the likeness of humanity. And when He had come as a man, He humbled Himself by becoming obedient to the point of death — even to death on a cross. For this reason God highly exalted Him and gave Him the Name that is above every name, so that at The Name of Jesus every knee will bow — in heaven and on earth and under the earth — and every tongue will confess that Jesus Christ is LORD, to the glory of God The Father.** **Philippians 2:6-11**

Zechariah's prophecy of the King on the foal of a donkey was fulfilled when Christ made His triumphal entry into the holy city on that fateful Palm Sunday (**Luke 19:28-44**). And while the crowds did hail Him as the Messiah King, they were quickly disillusioned that He wasn't the type of Savior they desired. He came not to overthrow the government and free the people from the oppressive yoke of the Romans, but rather, He came to offer Himself as a sacrifice to free His people from the bondage of Sin.

What the children of Israel could not comprehend was that the King in Zechariah's prophecy would not only come to Israel once, but twice. And when He comes in His splendor the second time around, it will be the grandest and most powerful event this world has ever known. But in order for Christ to come and reign as the Lion of Judah, He first had to come as The Lamb of God.

From this point in Zechariah's prophecy, he returns to the short term and the long term pattern we spoke of earlier. While the Greek Empire was not even a concern in Zechariah's day, God knew that after the reign of Alexander, there would be a severe time of testing that would come upon the Israelites. Antiochus Epiphanes, the "anti-christ of *The Old Testament*" would bring his murderous rage down on the covenant people. And God would raise up a defender, namely Judas Maccabeus, the son of a priest, who would revolt against the Greeks and repel Antiochus' forces from Israel's borders. So God would once again protect His people from the attacks of Satan.

The long term fulfillment of this prophecy, of course, will come when King Jesus returns and will destroy the antichrist and his armies with the breath of His mouth (**2 Thessalonians 2:8**). Christ is not coming again simply to reign over Israel, but rather, the whole world, which will begin with a war and culminate with a kingdom of peace.

**Then I saw heaven opened, and there was a white horse. Its rider is called Faithful and True, and with justice He judges and makes war. His eyes were like a fiery flame, and many crowns were on His head. He had a name written that no one knows except himself. He wore a robe dipped in blood, and His Name is called The Word of God. The armies of heaven followed with Him on white horses, wearing pure white linen. A sharp sword came from His mouth, so that He might strike the nations with it. He will rule them with an iron rod. He will also trample the winepress of the fierce anger of God, the Almighty. And He has a Name written on his robe and on His thigh: King of Kings and LORD of Lords. Revelation 19:11-16**

So just as Zechariah has prophesied, Christ the King will come, once in humility, and then a second time in His glory. He will destroy the enemies of His people and will reign as the Prince of Peace from David's line. And Israel will ultimately be given a double portion of blessings as a reward for all their troubles. Christ will scatter their enemies like stones from a sling (a better rendering of the Hebrew in **vs.15**), and He will honor them as jewels in a wondrous crown of glory (**vs. 15-16.**) What a wonderful *contrast and comparison!*

I also love the verse that speaks of Israel's deliverance from a "waterless cistern" (**vs. 11**). In the language of the time, this simply meant to be freed from bondage. But I cannot help but think in this instance, it carries an even deeper meaning. For you see, as it stands today, Judaism teaches that one can obtain their salvation by doing good works and complying with The Law of Moses. But we, as Christians, know that this is not possible, for all have sinned and fall short of the glory of God (**Romans 3:23**). So, to believe that one can possibly be good enough to earn salvation by works, is in and of itself a "well without water". Christ has come to give us the living water of life in The Spirit. And Zechariah will soon be showing us that there is a day to come when Israel herself will turn away from salvation by works and to grace by faith in Christ Jesus! They will most assuredly be delivered from "a waterless cistern" and will drink from the fountain that shall never run dry. They are God's covenant people (**vs. 11**), and our God... remembers!