

30 AMAZING BIBLE STORIES YOU MAY NOT KNOW

#4 – The Strangest Messianic Prophecy | Zechariah 9:1-12

PALM SUNDAY: A PROPHECY FULFILLED, ANOTHER FORESHADOWED

- Mark 11:1-7 – Jesus riding on a donkey – a fulfillment of Zechariah 9:9
- Mark 11:8-11 – The shout of the crowd – a foreshadow of Psalm 118:24-26, with Matthew 23:39.
 - Psalm 118:24 is about the **day the Lord hath made**, which is the Millennial day. That day did not begin on Palm Sunday (else the question of Acts 1:6 would have been ridiculous).
 - In Matthew 23:39, Jesus foretells a future fulfillment of Psalm 118:24-26.

ZECHARIAH AND DANIEL: COMPETING PROPHECIES

- Daniel is clear about the arrival of the Messiah: Daniel 7:13.
 - The Jewish commentator Rashi notes: “This is the King Messiah”
 - Note that Messiah is coming **with the clouds of heaven**.
- Zechariah is clear about the arrival of the Messiah: Zechariah 9:9
 - Rashi notes: “It is impossible to interpret this except as referring to the King Messiah, as it is stated: ‘and his rule shall be from sea to sea.’ We do not find that Israel had such a ruler during the days of the Second Temple.”
 - Rashi notes concerning Messiah riding on a donkey “This is a symbol of humility.
- What can be done to reconcile two accounts that have “King Messiah” arriving in mutually exclusive ways?
 - The Jewish approach: “The Talmud (Sanhedrin 98a) reconciles the prophecies: “If the Jews are meritorious, then he will fly in on a cloud. If not, he will ride in on a donkey.”
(https://www.chabad.org/library/article_cdo/aid/1127415/jewish/Will-There-Be-Miracles.htm)
 - The Christian approach: *He must be coming twice!*

WHY A DONKEY?

- The Hebrew word for donkey is *chamer* (Strong’s Hebrew 2543). It is from the same root as *chomer*.
- The root means “clay” or “material” or sometimes even transliterated as “homer.”
- The emphasis on the *chomer* is the material, physical, not spiritual.
- Messiah takes a *material* dominion, and this is emphasized in His riding on a donkey. I believe that it is this *material* that is emphasized more than the *humble* aspect. That is, the *chamer* represents the *chomer*, the dominion of the Messiah over creation.
- A thought to chew on: *rather than seeking to abandon the physical in order to dwell in a spiritual realm, why not “ride the physical” to use it for spiritual ends?*

- An interesting thought:
 - Abraham used a donkey to carry wood for the sacrificial altar when sent to sacrifice his son (Gen. 22:3).
 - Moses used a donkey to bring his family to the place where redemption from slavery would be given (Ex. 4:20).
 - God spoke through a donkey to tell Balaam about the presence of the Messiah (Num. 22:30-31).
 - Saul was looking for his father’s donkeys when he was selected to be King (1 Sam. 9:3).

ZECHARIAH’S FULL PROPHECY | ZECHARIAH 9:1-12

- Verses 1-7 speak of the future destruction of Israel’s enemies.
- Verse 8 – God Himself promises to **encamp about mine house because of the army**. This is likely in response to the “Battle of Armageddon,” and the cry of the Jewish people to “Save now!”
- Verse 9 contains a direct communication with Israel of Zechariah’s day.
 - They are told to **rejoice**.
 - Why? Because **thy King cometh unto thee...having salvation**.
 - The term **having salvation** has a marginal note, “saving himself.”
 - Young’s Literal, “Righteous and saved is He”
 - The translation can go either way, but could it be *not* in the active tense, “saving you.” Could it be a subtle reference to the resurrection? **In him was life...** (Jn 1:14).
 - We are told that the King will be:
 - **Just** – innocent, righteous, having been vindicated.
 - **Lowly** – the word emphasizes “afflicted” and “oppressed” more than “humble.”
 - **Riding** on a *chamer* – since **lowly** doesn’t mean *humble*, it would seem that the emphasis is upon *with dominion over material world*.
- Verse 10 shows the King as conqueror. Clearly Jesus has not done this. Why? Because verse 10 speaks of His Second Coming, while verse 9 speaks of His first. This is why there is a tension between Daniel and Zechariah. Thus, our dispensation is mysteriously hidden between verses 9-10!
- Verse 11 shows the release of the captives that will take place at the Second Coming. This is done **by the blood of thy covenant**. The reference to the pit quotes Genesis 37:24.
- Verses 12-17 display the victories of the establishment of the Kingdom.