

The title chosen for this study comes from the ninth verse of our chapter. *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, and upon a colt the foal of an ass* and identifies The King without a shadow of doubt see Luke 19. And after that lowly but triumphal entry with rejoicing by all the King is identified as The Lord Jesus. But our chapter is at His second coming.

V1 –the burden –prophecy or revelation. Hadrach is near Damascus and Gaza is the narrow band of land on the west coast formerly occupied by the Philistines who were a thorn in the side of Israel. It will be upon those Arab nations who have, for centuries, opposed Israel and there is stated that at the time of this prophecy Israel will be honouring God. But this will mean a substantial change of heart . We know that this will not take place till after Jesus return to earth and the great war.

When Jesus returns Tyre, a power in the sea, will be destroyed and referred to as the east of Israel especially. Gaza, currently Arabic, and opposed to Israel will cease to exist. This area has always been a problem even as we read of the Philistines (They currently pride themselves in their attempts to destroy but judgment will be brought upon them).

In v5 we have Ashkelon and Gaza, both cities on the strip occupied by the Philistines but now God's hand and power will be seen to remove this Arabic power. Israel have military control at present but it is an area of constant disturbance. Hamas (a Sunni Islamist resistance unit} are present in Gaza and are responsible for many civilian killings

V6 We leave Gaza and go to Ashdod- a bastard-this is thought to mean of mixed nationality, shall dwell in Ashdod. But v7 judgment follows and after a purging only the Nation of Israel will remain. Reference is made also to the Jebusites. It was there that Solomon began to build the house of the Lord. And so the context pursues till we come to Jesus as King and His dominion without limit – in the whole earth peace will be proclaimed.

V9 shows the nature of the new King, not despotic but lowly proclaiming peace to the nations. V10 would seem to mean that all forces against the King will be broken and Jesus will rule from one end of the earth to the other.

V11-12 by the blood of the covenant – Jesus' blood redemption is from the grave and wonderful promises for "the prisoners of hope". The pit wherein is no water – the grave. What wonderful promises are these as Paul said in Acts 28v20 *for the hope of Israel am I bound with these chains.*

Zec 9:13 *When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man.* Here is the clear intention to support Israel to become a fighting force. A distinction between Jew and Gentile and the Jew-Israelites will prevail for the war is The Lord's and no force on earth can possibly stand against him.

V13-14 raised up thy sons o Zion against the nations. God with His almighty power will save His people and bring peace to the earth

Blowing the trumpet - the sound of alarm but also used on the day of atonement and so then will be a day of atonement for all mankind ref Revelation 15v7-8. For this to happen all the earth must recognise the New King of all the earth.

It is Yahweh of armies who will be the power in this war. The warriors drink wine as a token of the blood of Jesus' sacrifice which, together with their own strivings, have enabled them to be part of this mighty army. Filled like bowls in the corners of the altar - the blood was splashed on the horns of the altar. Thus it is a war of righteousness. V 16 would seem to suggest Israel as a saved nation once again as His people and they will have rolls in the New Temple.

So Israel will be saved but we must look to many other scriptures to see all that is involved in their transformation

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