



King Jesus

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By the Book™ A Chapter by Chapter Bible Study Series from Jerry Vines Ministries
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Let's Begin

The book of Zechariah is one of the most fascinating books in the Bible. Among the truths God revealed to Zechariah were prophecies fulfilled in the first coming of Jesus Christ and other prophecies that will be fulfilled at His second coming. Chapters 9 through 14 especially deal with these prophecies. Dr. Charles Feinberg, who was one of the great prophecy teachers of all time, called these chapters "an incomparable treasury of prophetic truth." Remember, Zechariah wrote these chapters hundreds of years before the first coming of Jesus Christ. Another thing we have to remember as we study these prophecies is that the Old Testament prophets did not make a distinction between the Lord's first coming and His second coming. This is because they often saw these two events as one. The church age,

or age of grace in which we live, was not revealed to them but was a mystery that was revealed in the New Testament era (cp. Col. 1:25-27).

Chapters 9 through 14 of Zechariah probably have as much in predictive prophecy about the coming of Jesus Christ as any other comparable chapters in the Scriptures. In our lesson today we will look at chapters 9 through 11. At times we will be looking at the Lord's first coming and at other times His second coming. With this understanding and using the outline below, let's see what Zechariah prophesies about our Lord Jesus Christ and His coming as King Jesus.

I. The Coming of King Jesus (9:1-17)

II. The Calling of King Jesus (10:1-12)

III. The Crucifixion of King Jesus (11:1-7)

I. The Coming of King Jesus (9:1-17)

Zechariah never knew that Israel's coming Messiah and King would be named Jesus. Yet, as already stated, the Lord gave Zechariah, in a remarkable way, predictions concerning the coming of King Jesus. Verse 1 of chapter 9 begins, "The burden of the word of the Lord in the land of Hadrach ..." This is the first of two burdens given in Zechariah's final chapters. The second one is in Zechariah 12:1. Both burdens

concern the coming of King Jesus. As we read about this first burden, verse 1 continues, "... and Damascus shall be the rest thereof: when the eyes of man, as of all the tribes of Israel, shall be toward the Lord." This verse is saying there will be certain events that will take place in history to help prepare for the coming of King Jesus.

In verses 2 through 5 a series of cities are named. Then verse 8

says, "And I will encamp about mine house because of the army, because of him that passeth by ..." At this point, someone and his army are passing by; but who was it? When we read these particular verses and compare them to historical events, it is very apparent that Zechariah was referencing Alexander the Great. These verses actually trace his conquest in 334-332 B.C. His campaign started in Syria,



moved down to Phoenicia, and ultimately ended in Judah and Jerusalem.

Verse 3 continues, “And Tyrus did build herself a stronghold ...” To protect themselves from Alexander, the people of Tyre built a safe house, so to speak, in the Mediterranean Sea. This island city had double walls 150 feet high around it. There the people felt safe, but the day came when Alexander and his army arrived. In seven short months and with an army of only 50,000 people, Alexander took the city by building a causeway all the way to it. He then conquered the city exactly as Zechariah had predicted. Verse 4 came to pass: “Behold, the Lord will cast her out, and he will smite her power in the sea ...”

As Alexander continued his campaign, he came to Jerusalem and sent word to the people to surrender (9:8). The Jewish historian Josephus records that Jerusalem’s high priest at the time, named Jaddus, had a dream the night before in which God told him to decorate the city, which he did. The next morning Jaddus then had all the people, including the other priests, to dress in white. He dressed in his splendid, colorful high priestly robes. Jaddus and the people then gave Alexander a royal welcome. Afterwards Jaddus showed Alexander a scroll of Daniel and how he was mentioned in the Jewish Scriptures. Needless to say, Alexander was astonished. He had also had a dream in which a man, dressed in the exact

garments as the high priest Jaddus, had appeared to him. In his dream the God of the high priest revealed to Alexander that he would conquer the countries that he indeed had conquered. As a result, Alexander did not destroy Jerusalem but spared the city. He even made offerings in the temple. This is a reminder that God is sovereign over world rulers and always takes care of His own.

With the empires of both Greece and Rome, God was getting the world ready for the coming of King Jesus.

But what did Alexander the Great have to do with the coming of King Jesus? Alexander’s conquests and empire were “preparation time.” As Greece became the world power under Alexander’s leadership, the Greek culture and language were established throughout the known world. The Greek language continued as the common language even during the days of the Roman Empire. This is why when the New Testament was later composed, it was written in Greek, still the common language of the people. Anywhere in the Roman Empire people could pick up a New Testament and read it. God would also use the Roman Empire as “preparation

time” for the gospel. The Roman government built a system of roads all over its empire. These roads made it possible for Paul and other believers to take the gospel to the ends of the known world. With the empires of both Greece and Rome, God was getting the world ready for the coming of King Jesus.

In verse 9 we see the presentation of King Jesus. We read, “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.” This was a prediction of the presentation of Israel’s King or Messiah, which took place on Palm Sunday at the triumphal entry of the Lord Jesus Christ (cp. Mt. 21:1-9; Jn. 12:12-15). But when Jesus rode into Jerusalem that Sunday, He infuriated the religious leaders. He was not the kind of king they wanted. They wanted salvation from their enemies, not their sins. They refused to see that when Jesus rode the donkey into Jerusalem, He was fulfilling Zechariah 9:9 and proclaiming to them and all Israel that their King had come.

In verse 10 we find the proclamation of the King. It says, “I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be caught off: and he will speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends



of the earth.” This portion of Zechariah’s prophecy will be fulfilled when Jesus comes back the second time. When He comes again, He’ll not be riding on a donkey. Instead, He will be on a white horse (cp. Rev. 19:11). After the final conflict, called the battle of Armageddon, Christ will declare peace on this earth. There will finally be peace on earth because the Prince of

Peace, King Jesus, will rule and reign.

Reflection Connection

Read Galatians 4:4 and discuss how this verse also lets us know there would be a preparation time before the first coming of King Jesus.

II. The Calling of King Jesus (10:1-12)

In chapter 10 we want to focus on a remarkable statement about the calling of the Lord Jesus. Look at verse 4: “Out of him came forth the corner, out of him the nail, out of him the battle bow, out of him every oppressor together.” Here are three remarkable statements which give us three titles for King Jesus. First of all, He is “the Corner” or the Cornerstone. When Jesus came the first time, He presented Himself as the Jews’ King, but they rejected Him. This is why Jesus said, “... The stone which the builders rejected, the same is become the head of the corner (cornerstone) ...” (Mt. 21:42). This also reminds us that life only has a sure foundation when it rests upon the Lord Jesus Christ. Verse 4 also says, “... out of him the nail ...” This is now saying Jesus Christ is “the Nail.” It is talking about a nail that was used in a special place. Isaiah prophesied, “And I will fasten

him as a nail in a sure place; and he shall be for a glorious throne to his father’s house. And they shall hang upon him all the glory of his father’s house ...” (Isa. 22:23-24). Zechariah was saying that all the glory of His Father’s house would hang on King Jesus. This is why John could later write, “... we beheld His glory, the glory as of the only begotten of the Father ...” (Jn. 1:14). Jesus is the Nail upon whom the glory of the Father rests. But Isaiah goes on to say, “In that day, saith the Lord of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that was upon it shall be cut off: for the Lord hath spoken it” (Isa. 22:25). The nail being cut down was saying Jesus would die on the cross for the sins of the world.

Last of all, verse 4 calls King Jesus the “Battle Bow.” This means that we don’t have to fight

our own battles because we have Jesus to fight those battles with us and for us. And in the end, He will win the final battle (cp. Rev. 19:11-16).

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Zechariah closes out chapter 10 with a prediction that the Lord is going to gather the children of Israel. Look at verse 8, “I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased.” Hiss is our word “psst.” It’s what we say when we call for somebody. It is what God will do for Israel. He goes on to say in verse 12, “And I will strengthen them in the Lord; and they shall walk up and down



in His name, saith the Lord.” These verses are predicting when King Jesus comes back the second time and gathers His children Israel. We have seen the foreshadowing of this since 1948

when the Jews started returning to Israel.

Reflection Connection

Read Genesis 49:10 and discuss how it is also a prediction that the Messiah, Israel's King, will gather Israel.

III. The Crucifixion of King Jesus (11:1-17)

Zechariah 11 is one of the darkest prophecies in the Bible as it predicts Israel's rejection of King Jesus. God has Zechariah do it through a series of pictures. The first is the wailing or howling shepherd (11:3). This is talking about the false leaders. Then in verse 7 there is a picture of the wounded shepherd. Zechariah says, "... And I took unto me two staves; the one I called Beauty, and the other I called Bands ..." (11:7). Zechariah begins to do a little play-acting at this point. The staves were heavy sticks used to drive enemies away from the sheep. Beauty represented favor or grace, and Bands, union or harmony. Notice what Zechariah does to the two staves. He says, "And I took my staff, even Beauty (favor or grace) and cut it asunder, that I might break my covenant which I had made with all the people" (11:10). Then verse 14 says, "Then I cut asunder mine other staff, even Bands (union and harmony), that I might break the brotherhood between Judah and Israel." Something breaks down Israel's favored status with God: it is their rejection of King Jesus.

Verse 12 gives us a remarkable statement: "And I said unto them, If ye think good, give me my price ... So they weighed for my price thirty pieces of silver." Thirty pieces of silver was the price of a common slave that had been gored by an animal. Now look at verse 13, "And the Lord said unto me, Cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord." He seems to be speaking in sarcasm because to pay only thirty pieces of silver was an insult.

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But do verses 12 and 13 sound familiar? They should. After

Jesus' triumphal entry into the city of Jerusalem, one of His disciples, Judas Iscariot, betrayed Him for thirty pieces of silver. Afterwards Judas repented (cp. Mt. 27:3), but not to the Lord, and tried to return the money to the religious leaders. They refused to take it because it was "blood money." We are then told, "And he (Judas) cast down the pieces of silver in the temple, and departed, and went and hanged himself" (Mt. 27:5). The chief priests and elders needed to do something with the money. So, "... they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called the field of blood until this day. Then was fulfilled that which was spoken by Jeremiah ..." (Mt. 27:7-9). Zechariah 11:13 was fulfilled that day. But why did Matthew say this prophecy was spoken by Jeremiah if Zechariah actually predicted it? In the Old Testament Scriptures, Jeremiah was normally listed first among the prophets, and it was very common when referring to Jeremiah to be including all of the prophets.



Think about it. Hundreds of years before King Jesus came, God revealed to Zechariah that He would be rejected and sold for thirty pieces of silver. But Zechariah also said in verse 13, talking about the thirty pieces of silver "... Cast it unto the potter ..." Remember, the religious leaders took the thirty pieces of silver and bought the potter's field, a place for the poor to be buried. This is a reminder that King Jesus does wonderful things with people in the potter's field. For those who are dead in trespasses and sins, He raises them from the dead and gives them abundant life (Eph. 2:1-7; Jn. 10:10)!

Because Israel rejected their true King, it left them wide open to receive the false king. We see this starting in verse 15 as Zechariah acts out the wicked shepherd.

We read, "And the Lord said unto me, Take unto thee yet the instruments of a foolish shepherd." "Foolish" means "morally deficient." He continues, "For lo, I will raise up a shepherd in the land, which will not visit those that be cut off, neither shall seek the young one, nor heal that which is broken, nor feed that that standeth still: but he shall eat of the flesh of the fat, and tear their claws in pieces" (11:16). The wicked shepherd or king will come because Israel rejected its true Messiah. Zechariah further describes this false king in verse 17, "Woe to the idol shepherd that leaveth the flock! the sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened." This is actually a prediction of the Antichrist, the false Messiah. Because the Jews rejected Christ

as their Messiah and King, the Bible says they will receive the Antichrist. This is a warning for us today. When people reject Jesus as their Lord and Savior, they leave themselves open to receive Satan's substitutes.

Reflection Connection

Read John 1:11 and discuss how it is a New Testament reminder of Zechariah 11 and the Jews' rejection of Jesus as their King.

Wrap Up

One of the reasons we can be so confident about Jesus' second coming is because everything the Old Testament predicted about His first coming was fulfilled to the minutest detail. Because of this assurance, until the day He calls us home or the day He returns for us, let's follow the charge Paul gave Timothy in 1 Timothy 6:12-16: "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses ... keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ ... who is the blessed and only Potentate, the King of kings, and Lord of lords." Remember, King Jesus is coming!

