

# Zechariah 9:9

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.

6662 [e]	935 [e]	4428 [e]	2009 [e]	3399 [e]	1323 [e]	7321 [e]	6726 [e]	1323 [e]	3966 [e]	1523 [e]	
šad-dîq	lāk,	yā-bō-w	mal-kēk	hin-nēh	yē-rū-šā-lim,	bat	hā-rî-î	šî-yō-wn,	bat-	mə-'od	gî-lî
צדיק	לך	יבוא	מלכך	הנה !	ירושלם	בת	הריעי	ציון	בת	מאד	גילי
just	to you	is coming	your King	behold	of Jerusalem	daughter	Shout	of Zion	daughter	greatly	Rejoice
Adj-ms	Prep   2fs	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

860 [e]	1121 [e]	5895 [e]	5921 [e]	2543 [e]	5921 [e]	7392 [e]	6041 [e]	1931 [e]	3467 [e]
'ā-tō-nō-wt.	ben-	'a-yir	wə-'al-	hā-mō-wr,	'al-	wə-rō-kēb	'ā-nî	hū;	wə-nō-wō-šā'
אתנות:	בן	עיר	ועל	המור	על	ורכב	עני	הוא	ונושע
of a donkey	the foal	a colt	and	a donkey	on	and riding	Lowly	He [is]	and having salvation
N-fp	N-msc	N-ms	Conj-w   Prep	N-ms	Prep	Conj-w   V-Qal-Prtcppl-ms	Adj-ms	Pro-3ms	Conj-w   V-Nifal-Prtcppl-ms

1. 9:9 describes the character of the coming King.  
9:10 presents the king’s accomplishments when he comes.
2. The first Coming of Christ is 9:9 and the Second Coming of Christ is 9:10.
  - a. The whole church age occurs between Zechariah 9:9 and 9:10
  - b. This is the same thing that occurs between Isaiah 9:6 and 9:7
  - c. The Gospels clearly identify Jesus as having fulfilled Zechariah 9:9
  - d. The Gospels never claim Jesus fulfilled 9:10 during his earthly ministry
  - e. The New Testament is based in the anticipation and hope that Jesus will fulfill 9:10
3. Israel’s king will come:
  - a. Being Righteous (Just)...not oppressive, lawless or showing favoritism
  - b. Having Salvation...not captivity, destruction, or death
  - c. Humble...not proud, boastful or rebellious
4. “Rejoice greatly” – *gili me’od* – is an imperative commanding the reader or the one who hears this message to obey with rejoicing.
5. “Shout” or “shout in triumph” is the Hebrew *rua* /roo-ah/ meaning “to raise a shout” and “give a blast” (Here it is Hiph written ha-ri-i) which is used for these in Scripture:
  - a. Shouting affirmation for a king – “And Samuel said to all the people, “Do you see him whom the Lord has chosen? There is none like him among all the people.” And all the people shouted, “Long live the king!” (1 Samuel 10:24 )
  - b. Crying out in liturgy – “And all the people shouted with a great shout when they praised the Lord, because the foundation of the house of the Lord was laid... so that the people could not distinguish the sound of the joyful shout from the sound of the people's weeping, for the people shouted with a great shout, and the sound was heard far away.” (Ezra 3:11, 13)
  - c. War cry – “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.” (Joshua 6:5, 10, 16, 20 and more)

- d. Cry of military defeat – “Every man stood in his place around the camp, and all the army ran. They cried out and fled.” (Judges 7:21)
  - e. Shout of military triumph – “By this I know that you delight in me: my enemy will not shout in triumph over me. But you have upheld me because of my integrity, and set me in your presence forever.” (Ps. 41:11)
6. The context of the shout is #e above of shouting out in military triumph like Psalm 41:11
  7. The people of Judah and the Israelites are identified with the city of Jerusalem as:
    - a. “Daughter of Zion”
    - b. “Daughter of Jerusalem”
  8. *lak*, as in “your king is coming **lak**” in the Hebrew can be translated “to you” or “for your benefit”
    - a. “Daughter your king is coming **to you**”
    - b. “Daughter your king is coming **for your benefit**”
    - c. Soon the king would be coming to the people of Jerusalem for the benefit of the people of Jerusalem.
  9. The city of Jerusalem or “Daughter” matches the many examples of a city (female) receiving news from the military battle front that their men, their king, their side, their city has been victorious in battle. So, this is arrival on a donkey is the result of a military victory!
    - a. Typically, the winning side would respond with joyful songs. Usually, the women would sing since they were the once delivered from defeat by the men doing the fighting.
    - b. The opposite would be true if their male protectors (husbands, sons, fathers) had been defeated. The women would have met the news of defeat and their coming enslavement with funeral dirges.
      - i. Lamentation 1:1-2 – “*How lonely sits the city that was full of people! How like a widow has she become, she who was great among the nations! She who was a princess among the provinces has become a slave. She weeps bitterly in the night, with tears on her cheeks; among all her lovers she has none to comfort her; all her friends have dealt treacherously with her; they have become her enemies.*”
      - ii. 2 Samuel 1:24 – “*You daughters of Israel, weep over Saul, who clothed you luxuriously in scarlet, who put ornaments of gold on your apparel.*”
      - iii. Jeremiah 9:17-18, 20 – “*Thus says the LORD of hosts: “Consider, and call for the mourning women to come; send for the skillful women to come; let them make haste and raise a wailing over us, that our eyes may run down with tears and our eyelids flow with water. . . .Hear, O women, the word of the LORD, and let your ear receive the word of his mouth; teach to your daughters a lament, and each to her neighbor a dirge.*”
      - iv. Ezekiel 32:16 – “*This is a lamentation that shall be chanted; the daughters of the nations shall chant it; over Egypt, and over all her multitude, shall they chant it, declares the Lord GOD.*”
      - v. Nahum 2:7 – referring to Nineveh’s fall: “*its mistress is stripped; she is carried off, her slave girls lamenting, moaning like doves and beating their breasts.*”
    - c. The “Daughter of Zion”, the “Daughter of Jerusalem” is told here they will receive Good news of military victory won by the Divine Warrior YHWH having defeated the enemies of Jerusalem (seen here in 9:1-8)

- d. Jesus words to the women crying for him a week later after 9:9 was fulfilled must also be considered here since he uses the phrase “Daughters of Jerusalem”:  
*“But turning to them Jesus said, “Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children.”* (Luke 23:28)
10. “Your king”
- a. “your king” refers to YHWH who was marching through Syria, Phoenicia and Philistia in 9:1-8 as Alexander the Great.
  - b. Alexander did march to Jerusalem, but on a horse. The horse was Bucephalus (about 355 BC-June 326 BC). The historian Plutarch writing at 344 BC says that at the age of 12-13 Alexander and his father King Philip II were negotiating on a horse with horse dealer named Philonicus the Thessalian. Bucephalus appeared to be untrainable and the price was too high. Alexander told his father that he would be able to train the horse and if not he would pay the high price. Alexander calmed the horse, turned its face towards the sun so the horse could not see its shadow and rode the horse. Bucephalus was a black horse with a star on his brow and one blue eye. Alexander rode Bucephalus into many battles. The horse died in 326 after the battle of Hydaspes and is buried in Pakistan.
  - c. 9:9 is clearly interpreted to be Jesus who himself had defeated the demonic opposition for 3 years and “marched” to Jerusalem from the north coming from Caesarea Philippi in Syria for Palm Sunday.
  - d. YHWH (God) is speaking in 9:9 saying “your king (man) is saved”
    - i. Both divine YHWH saving the royal king
    - ii. And, the human royal Son of David is saved by YHWH
      1. The humble king that needs saved by God
      2. Psalm 72 –  
*“Give the king your justice, O God, and your righteousness to the royal son! May he judge your people with righteousness, and your poor with justice! Let the mountains bear prosperity for the people, and the hills, in righteousness! May he defend the cause of the poor of the people, give deliverance to the children of the needy, and crush the oppressor!”* (Psalm 72:1-4)
  - e. YHWH is king in Zechariah 14:9 and Zephaniah 3:14-15 (see below point iii) and clearly Zechariah 9:1-8 describes YHWH as coming, but here (9:9) YHWH is introducing the king from the line of David that he has anointed to rule for him.
    - i. YHWH and David are not the same, but YHWH anoints and protects King David and all of the kings from David who sat on David’s throne.
    - ii. Jesus will be both YHWH and a son of David. So, God is introducing the human king, but the human king is Jesus the Messiah, the Lord Jesus Christ.
    - iii. Zephaniah 3:14-15 – *“Sing aloud, O daughter of Zion; shout, O Israel! Rejoice and exult with all your heart, O daughter of Jerusalem! The Lord has taken away the judgments against you; he has cleared away your enemies. **The King of Israel, the Lord, is in your midst;** you shall never again fear evil.”*

**Zephaniah 3:14-15 Hebrew text:**

5937 [e]	8055 [e]	3478 [e]	7321 [e]	6726 [e]	1323 [e]	7442 [e]
wə-‘ā-lə-zī	śim-hî	yis-rā-‘êl;	hā-rî-‘û	šî-yō-wn,	baṭ-	rān-nî
וְעִלְזִי	שִׂמְחִי	— יִשְׂרָאֵל	הֲרִיעוּ	— צִיּוֹן	בַּת-	רַנִּי 14
and rejoice	Be glad	Israel	Shout	of Zion	daughter	Sing
Conj-w   V-Qal-Imp-fs	V-Qal-Imp-fs	N-proper-ms	V-Hifil-Imp-mp	N-proper-fs	N-fsc	V-Qal-Imp-fs

3389 [e]	1323 [e]	3820 [e]	3605 [e]
yə-rū-šā-lim.	baṭ	lêb,	bə-ḵāl
יְרוּשָׁלַיִם:	בַּת	לֵב	בְּכָל-
of Jerusalem	daughter	[your] heart	with all
N-proper-fs	N-fsc	N-ms	Prep-b   N-msc

3478 [e]	4428 [e]	341 [e]	6437 [e]	4941 [e]	3068 [e]	5493 [e]
yis-rā-‘êl	me-leḵ	‘ō-yə-bêḵ;	pin-nāh	miš-pā-ṭa-yiḵ,	Yah-weh	hê-sîr
יִשְׂרָאֵל	מֶלֶךְ	— אֹיְבֶךָ	פָּנָה	מִשְׁפָּטֶיךָ	יְהוָה	הִסִּיר 15
of Israel	the King	your enemy	He has cast out	your judgments	Yahweh	Has taken away
N-proper-ms	N-msc	V-Qal-Prtcpl-msc   2fs	V-Piel-Perf-3ms	N-mpc   2fs	N-proper-ms	V-Hifil-Perf-3ms

5750 [e]	7451 [e]	3372 [e]	3808 [e]	7130 [e]	3068 [e]
‘ō-wd.	rā’	tî-re-‘î	lō-	bə-qir-bêḵ,	Yah-weh
עוֹד:	רָע	תִּרְאִי	לֹא-	בְּקִרְבְּךָ	יְהוָה
more	disaster	You shall see	no	in your midst	Yahweh [is]
Adv	Adj-ms	V-Qal-Imperf-2fs	Adv-NegPrt	Prep-b   N-msc   2fs	N-proper-ms

11. The king will come to you or with the benefit for you:

- a. **ONE:** *Saddiq* – “righteous” or “just”
  - i. The opposite of evil (*rasa*)
- b. **TWO:** *Nosa* – “having salvation” or bringing salvation to the people
  - i. Passive verb as in “having salvation”, so the king receives salvation for himself
  - ii. Reflexive as in “manifesting himself as a savior”, so by his own strength he saved himself.
  - iii. In either case the Messiah comes and is saved as the servant of the Lord
  - iv. NICOT for Book of Zechariah writes in footnotes for “saved” the following: “MT *nosa* is a *Niphal* ptc., whil OG has *sozon* (pres. Act. Ptcp.), the latter suggesting an underlying Hebrew text with a Hiphil ptc. (*mosia*). IBHS 37.4.d

notes that ‘the participles of the reflexive or passive stems, especially the *Niphal*, correspond occasionally to an English *-ible* or *-able* term or a Latin gerundive,’ offering *nora* (“feared, terrible”), *nehmad* (“desirable”) as examples. IBHS, 620.n.35 (rev. digital version, Logos Bible Program) notes the ptcp. Here in 9:9 as possibly having the sense of “saveable, (worthy) of being saved.”...The MT reading is the more difficult reading here, as one might expect this picture of the returning king to highlight his “saving” quality, as does the OG. Instead, the one who comes is one who has experienced the rescue of Yahweh, which does fit with the broader royal theological emphasis on the reliance of the human royal figure on Yahweh, made explicit in 9:10.”

- c. Isaiah combines “righteous” and “salvation” in these verses also:
  - i. Isaiah 45:8 – “*You heavens above, rain down my righteousness; let the clouds shower it down. Let the earth open wide, let salvation spring up, let righteousness flourish with it; I, the Lord, have created it.*”
  - ii. Isaiah 46:13 – “*I am bringing my righteousness near, it is not far away; and my salvation will not be delayed. I will grant salvation to Zion, my splendor to Israel.*
  - iii. Isaiah 51:4-5 – “*Listen to me, my people; hear me, my nation: Instruction will go out from me; my justice will become a light to the nations. My righteousness draws near speedily, my salvation is on the way, and my arm will bring justice to the nations. The islands will look to me and wait in hope for my arm.*”
  - iv. Also, 1 Peter 3:18 – “For Christ also suffered once for sins, the righteous for the unrighteous, to bring you to God. He was put to death in the body but made alive in the Spirit.
- d. **THREE:** *Ani* – means “poor, afflicted, humble” and is translated as “humble” or “lowly” or “gentle”
  - i. The person who is in a “humble”, or *ani*, condition is poor, without adequate resources and dependent on others.
  - ii. The opposite would be arrogant with haughty eyes
  - iii. The idea here matches the suffering servant
  - iv. Isaiah 53:2-3 – “*He grew up before him like a tender shoot, and like a root out of dry ground. He had no beauty or majesty to attract us to him, nothing in his appearance that we should desire him. He was despised and rejected by mankind, a man of suffering, and familiar with pain. Like one from whom people hide their faces he was despised, and we held him in low esteem.*”
  - v. This king would be totally reliant on YHWH and in total submission, stricken in spirit and trembling before YHWH’s word as in Isaiah 66:2 – “*this is the one to whom I will look: he who is humble and contrite in spirit and trembles at my word.*”
  - vi. The king (man) that YHWH wants ruling his people is one who looks to YHWH and trusts in YHWH for military ability and wisdom to lead.
    1. Saul is an example of what this is not.
      - a. Consider 1 Samuel 8:20 – “*that we also may be like all the nations, and that our king may judge us and go out before us and fight our battles.*”
      - b. 1 Samuel 9:2 – “*he had a son whose name was Saul, a handsome young man. There was not a man among the people of Israel more*

*handsome than he. From his shoulders upward he was taller than any of the people.”*

2. David is an example of what this is.
  - a. Consider David being chosen instead of his brothers (1 Samuel 16:1-13)
  - b. Consider David vs Goliath: David rejects wearing the armor of Saul and instead says to Goliath, *“I come to you in the name of the Lord of hosts, the God of the armies of Israel, whom you have defied.”* (1 Samuel 17:45)
  - c. Consider David’s battle plans: *“And David inquired of the Lord, “Shall I go up against the Philistines? Will you give them into my hand?” And the Lord said to David, “Go up, for I will certainly give the Philistines into your hand.”*(2 Samuel 5:18)
- vii. The leader or king of YHWH’s Israel is the royal man that is saved by YHWH. This king will be humble and be delivered from his enemies by YHWH, not by his own strength.

12. “Donkey” is identified as “a colt, the foal of a donkey” which identifies this animal a purebred and not a mule (a hybrid of a male donkey and a horse) .

- a. **Donkeys** (some translations “ass”, which is the same thing as “donkey”), or purebreds, where the mounts rode by royalty
  - i. Judges 5:10 – *“Tell of it, you who ride on white donkeys (the wealthy, elite, ruling class), you who sit on rich carpets and you who walk by the way (the working, middle class).”*
  - ii. Judges 10:4 – *“And he (Israel’s Judge Jair the Gileadite) had thirty sons who rode on thirty donkeys, and they had thirty cities, called Havvoth-jair to this day, which are in the land of Gilead.*
  - iii. Judges 12:14 – *“He (Abdon son of Hillel, from Pirathon) had forty sons and thirty grandsons, who rode on seventy donkeys, and he judged Israel eight years.*
- b. **Mules** are a domestic hybrid between a donkey and a horse. A mule is the offspring of a male donkey and a female horse. Since a mule is crossbred and since crossbreeding was prohibited in Israel (Lev 19:19), mules were likely imported. Once Israel started importing with the success of David, and even more during the reign of Solomon, these mules became more valuable and replaced donkeys for the wealthy, royals and elite:
  - i. 1 Kings 10:24-26 – Solomon began to import crossbred mules since it was against the Law to crossbreed: *“The whole world sought an audience with Solomon to hear the wisdom that God had put in his heart. Year after year, each visitor would bring his tribute: articles of silver and gold, clothing, weapons, spices, horses, and mules. Solomon accumulated 1,400 chariots and 12,000 horses, which he stationed in the chariot cities and also with him in Jerusalem.”*
  - ii. 2 Samuel 13:29 – *“So the servants of Absalom did to Amnon as Absalom had commanded. Then all the king’s sons arose, and each mounted his mule and fled.”*
  - iii. 2 Samuel 16:2 – Mephibosheth’s (Saul’s grandson and Jonathan’s son; Saul was king before the mule replaced the status of the donkey) servant Ziba brought supplies to King David when he was a fugitive running from his son Absolom:

- “And the king said to Ziba, “Why have you brought these?” Ziba answered, “The donkeys are for the king’s household to ride on, the bread and summer fruit for the young men to eat, and the wine for those who faint in the wilderness to drink.”*
- iv. 2 Samuel 18:9 – *“Absalom was riding on his mule, and the mule went under the thick branches of a great oak, and his head caught fast in the oak, and he was suspended between heaven and earth, while the mule that was under him went on.”*
  - v. 1 Kings 1:32-34 – *“Then King David said, “Call in for me Zadok the priest, Nathan the prophet, and Benaiah son of Jehoiada.” So they came before the king. “Take my servants with you,” said the king. Set my son Solomon on my own mule and take him down to Gihon. There Zadok the priest and Nathan the prophet are to anoint him king over Israel. You are to blow the ram’s horn and declare, ‘Long live King Solomon!’”*
- c. The real difference in the context of Zechariah is the donkey is not a horse.
    - i. Ruling royalty rode on donkeys and mules. Donkeys (and mules) were the ride of royalty when they ruled kingdoms at peace.
    - ii. Obedient, law-abiding Jewish royalty would ride on donkeys.
    - iii. Conquerors would ride on horses. Horses were the animal of war.
    - iv. Donkey is royalty in peace; Horse is royalty at war.
  - d. The terms used to describe the animal the king is riding are a series that move from general terms to specific terms:
    - i. *Hamor* – a male donkey
    - ii. *Ayir* – a male donkey
    - iii. *Ben-* – a foal
    - iv. *Atonot* – a female donkey
  - e. The king was to ride a purebred donkey. The king was to ride a male donkey which was a male donkey born from a female donkey who had been bred from male and female donkeys, and this female donkey would itself be bred with another donkey to produce the male donkey the king would ride.
    - i. The king would be riding a purebred donkey bred from purebred donkeys.
    - ii. The king would not be riding a mule bred from a male donkey and a female horse.
    - iii. Neither would the king be riding a male donkey bred from a female donkey who itself was the offspring of a male donkey and a female horse.)

935 [e]	4428 [e]	2009 [e]	3389 [e]	1323 [e]	7321 [e]	6726 [e]	1323 [e]	3966 [e]	1523 [e]
yā·bō-w	mal·kélk	hin·néh	yə·rū·šā·lim,	bat̄	hā·rī·'ī	šī·yō·wn,	bat̄-	mə·'ōd	gī·lī
יָבוֹא	מֶלֶכְךָ	הִנֵּה !	יְרוּשָׁלַיִם	בַּת	הַרְיֵעִי	צִיּוֹן	בַּת-	מְאֹד	גִּילִי 9
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·nī	hū;	wə·nō·wō·šā'	šad·dīq	lāk,
עֵיִר	וְעַל-	חֲמֹר	עַל-	וְרֹכֵב	עָנִי	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-Prtcppl-ms	Adj-ms	Pro-3ms	Conj-w   V-Nifal-Prtcppl-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·wī	ben-
אַתּוֹנוֹת:	בֶּן-
of a donkey	the foal
N-fp	N-msc

13. Jesus fulfilled Zechariah 9:9 according to Matthew and John:

a. Matthew 21:1-6 – “Now when they drew near to Jerusalem and came to Bethphage, to the Mount of Olives, then Jesus sent two disciples, saying to them, “Go into the village in front of you, and immediately you will find a donkey tied, and a colt with her. Untie them and bring them to me. If anyone says anything to you, you shall say, ‘The Lord needs them,’ and he will send them at once.” This took place to fulfill what was spoken by the prophet, saying,

“Say to the daughter of Zion,  
 ‘Behold, your king is coming to you,  
 humble, and mounted on a donkey,  
 on a colt, the foal of a beast of burden.’”

The disciples went and did as Jesus had directed them. They brought the donkey and the colt and put on them their cloaks, and he sat on them.”

- i. Notice the “donkey” Jesus rides is NOT the foal of a horse, but the “foal of a beast of burden” or a “donkey”
- ii. Jesus was in no way riding a horse or a foal of a horse.
- iii. Jesus came as ruling royalty in peace to a kingdom at peace.
- iv. Jesus did not come as royalty at war to a kingdom at war.

b. John 12:12-16 – “The next day the large crowd that had come to the feast heard that Jesus was coming to Jerusalem. So they took branches of palm trees and went out to meet him, crying out, “Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel!” And Jesus found a young **donkey and sat on it**, just as it is written,

“Fear not, daughter of Zion;  
 behold, your king is coming,  
 sitting on a **donkey's colt!**”

His disciples did not understand these things at first, but when Jesus was glorified, then they remembered that these things had been written about him and had been done to him.”

- i. Notice, the crowd goes out to meet Jesus like Judas, the priests and the people went out to meet Alexander the Great.
- ii. Alexander was met at the high place overlooking the city and the Temple to the north of Jerusalem. Jesus was met by the people as he came from the east from the high place overlooking the city and the Temple (from Bethphage over the Mount of Olives.)
- iii. The disciples did not immediately make a connection, or at least did not understand the difference between the donkey and the conquering Messiah with the verses in the book of Zechariah. If the disciples were thinking of a revolt they should at least had taken note that Jesus was not riding a war horse, but instead a donkey.

14. Jesus does not ride a horse to fulfill Zechariah 9:10 until Revelation 19:11-16:

- a. Revelation 19:11-16 – *“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. His eyes are like a flame of fire, and on his head are many diadems, and he has a name written that no one knows but himself. He is clothed in a robe dipped in blood, and the name by which he is called is The Word of God. And the armies of heaven, arrayed in fine linen, white and pure, were following him on white horses. From his mouth comes a sharp sword with which to strike down the nations, and he will rule them with a rod of iron. He will tread the winepress of the fury of the wrath of God the Almighty. On his robe and on his thigh he has a name written, King of kings and Lord of lords.”*
  - i. This is when Zechariah 9:10 is fulfilled.
  - ii. Verse 9:9 and 9:10 are remarkably different.
  - iii. Palm Sunday and the Second Coming are also remarkably different.
- b. Without the Gospels and the New Testament we would like the disciples be unable to see the stark difference between 9:9 and 9:10.

15. In the first century many Jewish sects, including the Qumran community, anticipated two different Messiah's