

standing, and if they will persist in wickedness, there's a day of judgment for them. And if they seem to have things wonderful now, well, don't envy them because this will be the end of their wonderful things when God's judgment eventually descends. Now, in Chapter 9, verse 9, down into Chapter 10 and all the way through Chapter 10, what is discussed is not judgment of the enemies but deliverance for Israel by that judgment. In other words, the prophecy is the prophecy of the overcoming of all the enemies of God and in that overcoming of the enemies of God, Israel will be delivered. This is an interesting sequence in Chapter 9, starting with verse 9, because it gives us a hint as to how Israel will be delivered. Rejoice greatly, oh daughter of Zion, shout oh daughter of Jerusalem, this sounds like Matthew's gospel, doesn't it? Shout, oh daughter of Jerusalem, behold thy king cometh unto thee. Thy king cometh unto thee, He is just and having salvation. Lowly and riding upon an ass and upon the colt of a foal of an ass. In the middle of the temple rebuilding program, God stops and says through Zechariah, Jerusalem rejoice. The temple, I want it built. My work, I want it done. But rejoice, because your king is coming unto you. Note the way in which He's coming. The fact that He's coming on the colt, the foal of an ass, doesn't mean very much. Conquerors liked to do that in the old days, as a display of the fact that it was a new thing. They were coming on something that was previously unriden and it was a demonstration of how they would rule their country in a new manner. But He's coming to you meek and lowly, and having salvation. Not with the pride and the pomp of Saul, who'd slain his thousands, or even David, who'd slain his tens of thousands, but your king comes unto