

6th April 2014.

Behold, thy King cometh unto thee

Reading : Zechariah Chapter 9

Hymns :

Brother Chairman, Brethren and Sisters / Ladies and Gentlemen. Tonight we will briefly explore the contrast that the scriptures contain between the Lord Jesus Christ and Alexander the Great. It is noteworthy as we begin to recognise the fact that it is very unusual for script to reference the Lord Jesus Christ in this way. Contrast is not commonly employed regarding the Messiah. We find Christ is directly revealed in the gospels from 4 different aspects, he has been typed by kings and priests, alluded to and displayed by the prophets of old. The Lord Jesus Christ is often the central subject of the Psalms However the Lord Jesus Christ is directly contrasted with only 2 men in scripture.

SLIDE The first is Adam. In 1 Corinthians 15:45-47 we read ***And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven.***

And again in Rom 5:17-19 we read ***For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.***

The second person contrasted with the Lord Jesus Christ is Alexander the Great and this is alluded to in Zechariah. Alexander the great is a well-known historical figure, he is not merely famous. Fame comes and goes People distinguish themselves in some way and for a time they are a household name, but they are soon replaced by more recently distinguished people who take the spotlight for a time. Once every hundred years or so a Genius is born, These people are those who excel amongst mankind and reveal a gift and talent that causes them to make a mark in history. These people are remembered for generations. Then, every 1000 years or so, a Legend is born. People like Alexander the Great – people who so supremely excel in all History that they are without rival. They have achieved that which securely sets them apart from everyone else in history because they have achieved what no-one else can do.

SLIDE When Caesar Augustus came to Egypt, as Egypt had become part of the Roman empire he came to the final resting place of Alexander the Great. When Alexander's sarcophagus was brought from its shrine, Augustus gazed at the body, then laid a crown of gold on its glass case and scattered some flowers to pay his respects. When they asked if he would like to see Ptolemy too, "I wished to see a king," he replied, "I did not wish to see corpses" Seutonius, Life of Augustus, 18.1

SLIDE So this great conquering king is the subject of contrast with the Lord Jesus Christ. In Zechariah 9:9 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.***

and in Mat 21:4-5 we see the lord Jesus Christ entering into Jerusalem in accord with the prophets predictions. ***All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.*** Next week the Christian churches all over the world will re-enact this scene on what they refer to as Palm Sunday, but in my experience they pay little attention to the book of Zechariah in these festivities.

SLIDE People miss the contrast made between these two great conquerors in Zechariah 9.

Alexander	The Lord Jesus Christ
King of Greece	King of Zion
Violent, Unjust	Peace maker, Just
Arrogant, Egotistic	Meek, Lowly
Rode a famous War Horse	Rode an Ass
Declared war on the Nations	Spake Peace to the Nations

Enslaved the World
Died in Babylon
Unable to Save

Sent forth Prisoners. Slaves to sin and Death
Died in Jerusalem
Saviour of Mankind

SLIDE The book of Zechariah is broken up this way The first 8 chapters contain the dated prophecy which relate directly to the people of Zechariah's day relating to the re-establishment of the temple. Chapters 9 to 11 contain the undated prophecies that relate to the near future from Zechariah's perspective, and chapters 12 to 14 the undated distant future prophecy – things closer to our present time.

But of Interest to our subject is Chapter 9 – the beginning of the undated prophecy. Of interest tonight is the section relating to Alexander the Great found in chapter 9:1-8 regarding The Conquest of Israel. The Jesus Christ at his 1st Advent is then contrasted in chapter 9:9-12 which speaks of The Conquest of the Grave. The lord Jesus Christ in his 2nd Advent is then referred to in chapter 9:13-17, which reveals Israel's Victory over Greece. Tonight we will focus on things contained in the predominantly the first eight verses of Chapter 9. We can immediately see in chapter 9 that this relates to Alexander.

SLIDE Zechariah 9:8 *And I will encamp about mine house because of the army, because of him that passeth by, and because of him that returneth: and no oppressor shall pass through them any more: for now have I seen with mine eyes.* The Creator promises to encamp about Jerusalem and protect the inhabitants from the oppressor. And Further we see that it refers to a single man *because of him that passeth by, and because of him that returneth:* and you see that is exactly what Alexander did. Alexander is the man, the oppressor spoken of.....he passed by Jerusalem and return to pass by again. Zechariah 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.* So if verse 8 wasn't clear enough we are shown that this is a conflict between the people of Israel and Greece. It doesn't take much of look into the history books to know that this section of scripture is talking about Alexander the Great.

But understand this quest THAT TOOK Alexander past Jerusalem and back again, and to do an overview of Alexander's life we need to start in Macedon where his conquests began.

SLIDE Alexander's parents, Olympias and King Phillip of Macedon were married in 357, and Alexander was born about a year later, very likely in the middle of July of 356. From the age of 14 Alexander was educated by the philosopher Aristotle. Aristotle gave to Alexander an annotated copy of the "Iliad." Alexander took that annotated copy of the "Iliad" along with him on his campaigns. And Plutarch tells us later that Alexander slept with that copy of the "Iliad" and a dagger under his pillow while he was in the east. It's probably impossible to overestimate how important the "Iliad" was for Alexander.

The Iliad is an ancient Greek epic poem, traditionally attributed to Homer. Set during the Trojan War, the ten-year siege of the city of Troy (Ilium) by a coalition of Greek states, it tells of the battles and events during the weeks of a quarrel between King Agamemnon and the warrior Achilles – a direct ancestor of Alexander. Alexander seems to have been deeply moved by the heroic example of his ancestor, Achilles. Achilles, as the legend goes, was given a choice by the gods of living out a long, boring life, or a glorious, but short life. Achilles chose glory.....as did Alexander.... As it says in the Iliad ... *“Let me not then die ingloriously and without a struggle, but let me first do some great thing that shall be told among men hereafter.”*

SLIDE Alexander's father Phillip was a first class military commander and innovator. Philip set about a reform of Macedon's army that would lead to the creation of the world's first truly professional army. Later, Alexander would use that professional army to conquer the Persian Empire.

Philip's military reforms affected every single aspect of Macedon's ability to wage war and gave the Macedonians decisive advantages over the Hoplite armies of the Greek city-states and the forces of the Persian kings. The most important changes, though, were the ones that affected the infantry and the cavalry. Here we have an artist impression of the Greek Phalanx of 32 ranks deep or even more armed with 16 to 18 foot long pike known as a Sarissa introduced into the Macedonian army by Philip, probably in about 359 BCE. This professional army was the tool crafted for Alexander, with it his artistry for battle was displayed as he conquered the Persian Empire.

SLIDE Phillip used his new armies to conquer and unite all of Greece except for Sparta – whom it seems no one could control. When at the height of his power and having made preparations for the invasion of Asia minor – In 336 bc Phillip was assassinated right beside Alexander. So then at the age of 20 Alexander became King, and the Greek empire Phillip had built revolted, It took 2 years for Alexander to re-establish his dominance over the territories and city states of Greece and once again position the nation on a war footing ready to invade Asia minor.

SLIDE At this point it may be useful to consider why the Greeks were so focused on attacking the Persians. And Dan 11:2-4 reveals the circumstance that was the root cause for this invasion. We read ***And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia. And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.***

SLIDE Since the prophecy was given in the reign of Cyrus we count the kings from Him, three kings would follow him: Cambyses (known also as Ahasuerus, in Ezra 4:6), Smerdis (called Artaxerxes of Ezra 4:7), and Darius Hystaspes called simply Darius (mentioned in Ezra 4:5; Ezra 5:5).

"And the fourth shall be far richer than they all:" - Xerxes was noted for his fabulous wealth, and this description agrees entirely with his case. He inherited the wealth accumulated by the previous kings, and increased his resources enormously. This wealth enabled him to accomplish his expedition into Greece.

SLIDE In 480 BCE, King Xerxes of Persia raised an immense army of over 5 million men, supported by 300,000 Carthaginians and 1,200 ships. This huge army marched round the northern shore of the Aegean, annihilated a small Greek units that tried to stop them. When Xerxes marched upon Athens the Athenians realising they were No match for such a vast army fled the city and hid in the mountains. Xerxes ordered the city destroyed and the Acropolis burned with fire. The Persians had burned down the temples of the gods, on top of the Athenian Acropolis, in retribution for the aid and support the Athenians had given to some of their kinsmen living on the coast of Asia Minor 20 years before. The Athenians and the rest of the Greeks saw the destruction of the temples a little bit differently. To them, the Persians had committed one of the greatest sacrileges in history. To the Greeks the temples on the Athenian Acropolis did not belong to the Athenians. They were the homes of the gods. The Persians, therefore, had burned down the homes of the gods, including the home of the patroness deity of Athens, Athena. Such a sacrilege required vengeance. Afterward, the Athenians swore an oath not to rebuild the temples until they had exacted revenge from the Persians.

And true to that oath, for almost half a century they pursued the Persians across the Aegean and onto the coasts of Asia Minor before they began to rebuild the temples. They only began to rebuild the temple of Athena in 447.

SLIDE Almost 150 years after Xerxes and his men destroyed the temples on top of the Athenian Acropolis. Daniel in chapter 11:3 prophesied... **And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.** Alexander the Great, that mighty King of Daniel set about to settle accounts with the Persians, exacting revenge for the Acropolis sacrilege.... at least

that was the motivation used to gain public support for the attack. Latter events show that Alexander's personal motivations had a much wider scope.

SLIDE In 334 Bc Alexander set out on this war of revenge, with 32000 foot soldiers and 5100 cavalry he crossed the Hellespont and invaded Asia Minor. Alexander met the Persian forces in 3 major battles.

The first of these Battles was at the Granicus river in Asia Minor. The Persian commanders dug in and set themselves on the eastern side of the Granicus river. If Alexander wanted to fight he would have to cross the river while under attack and fight his way up the opposite bank into the entrenched positions of the Persians. Serving under the Persian commanders were something like 20,000 cavalry and 20,000 Greek mercenary infantry as well as some local levies.

SLIDE Alexander led the cavalry charge across the river and soon was attacked by two Persian brothers Rhoesaces and Spithridates. The rest of Alexander's army had to race in to catch up to their leader who was now surrounded. Alexander killed Rhoesaces either with a spear, or, more probably, with his own sword. However, Rhoesaces had already lopped off part of Alexander's helmet with a blow and rendered Alexander dazed. So as Alexander was struggling to finish off Rhoesaces, his brother Spithridates raised his hand up in the air with his scimitar to finish off Alexander. And as he was bringing it down, a cavalry commander, Cleitus came to Alexander's rescue, and putting himself in great peril swung his sword and cut Spithridates' arm off at the shoulder. So Alexander's life at the battle of the river Granicus-- his first major engagement with the Persians was saved by none other than Cleitus, the commander of the royal squadron of the Companion Cavalry.

SLIDE A few years later, Alexander was to repay Cleitus by spearing him to death. Plutarch reveals thatin the midst of a drunken argument Cleitus said "it is by the expense of Macedonian blood, and by these wounds, that you are now raised to such a height, as to be able to disown your father Philip, and call yourself the Son of Ammon." Alexander so coveted the Title "the son of God" that he was so enraged by this statement that he snatched a spear out of the hand of a nearby guard and murdered Cleitus on the spot. Such were not the actions of the true son of God.

SLIDE When we compare these two men we find the contrast is enhanced by their comparison.

Both were or will be **The Conqueror of the World**

Both were **Divinely Appointed**.

Both were **Entitled "The Son of God"**

Both were **Entitled "The King of Kings"**

Dominion from Sea to Sea was common to them both. Alexander quested for it, Christ will achieve it.

Both **Led by Example**. Both led from the front never asking their followers to do things that they themselves didn't routinely accomplish.

Both men **Established a Following**, people keen to follow their example

Both men died young. Alexander **Died at 32** and was defeated/ **Christ died at 33** and by his death gained victory.

SLIDE After the battle of the Granicus, Plutarch tells of an incident where by Alexander became aware of an ancient prophecy that portended to his success against the Persian empire. Plutarch says "While he (Alexander) was thus deliberating what to do, it happened that a spring of water near the city of Xanthus in Lycia, of its own accord swelled over its banks, and threw up a copper plate upon the margin, in which was engraven in ancient characters, that the time would come, when the Persian empire should be destroyed by the Grecians." Now Ladies and Gentlemen while we have now way of saying for certain where this prophecy originated we can speculate that it may indeed have been based on scripture, because the prophet Daniel details such a transition of Power.

SLIDE In Daniel chapter 8:5-7 we have a prophecy regarding Alexander's overthrow of the Persian empire we read *And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. 6 And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. 7 And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.*

SLIDE Before we discuss these verses it is instructional to skip down the page a bit and allow scripture to interpret itself. Dan 8:16 *And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision.* Dan 8:20-21 *The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king.* With this information understood that we are dealing with a conflict between Alexander the Great – King of Greece and the King of the Medo-persian empire lets go back up the page to verse 5.

SLIDE Daniel Chapter 8 verse 5 to 7 is a description of the result of the battle of Issus, and a little peek into history is all we need to be certain of this fact. Alexander the Notable horn of the Grecian He Goat led his small invasion force with great speed – touching not the ground - an driving into the heart of the Persian empire to Issus. Here Before the River Alexander met the Persian King Darius for the first time, in battle. We read that the greeks led by Alexander moved with Choler against him ... the word means bitterness. The circumstances of the battle of Issus provide a reason for that bitterness.

SLIDE Alexander met the Persians in 3 major battles. At the Granicus river he battled Persian governors called satraps. At Gaugamela, Alexander with 40,000 infantry and 7000 cavalry smashed Daris and the Million man strong Persian host supported by 40,000 cavalry including squadrons of elephants on the Assyrian plains. But at The Battle of Issus we find the circumstances that fit scriptures details. It was at Issus by the river that Alexander met the Persian Host with Choler. Darius came against Alexander with 600,000 fighting men and Darius manoeuvred behind the Greek forces trapping them. In Issus, Darius found the wounded or sick Macedonians Alexander had left in the City when he had passed by on his way through the city. Darius took these sick and injured men prisoners, had their hands cut off, the stumps cauterized, and then sent them farther along to the Macedonians to inform Alexander that Darius and the Persians were now in this great position along the coastal road at his rear. You can imagine what the reaction of the Macedonians was.....scripture calls it Choler. And Alexander ran unto them in the fury of his power, and he cast the Persian army down to the ground, and stamped upon them: and there was none that could deliver them out of his hand.

SLIDE From the battle of Issus, Alexander took his army on a quest, through Egypt into the deserts of North Africa to the oasis of Siwa and back again. The events a Siwa inform us greatly to the personal motivations of Alexander. This whole trip after the battle of Issus is a great detour, the Persians expected him to continue his easterly advance because there was no sound military reason to march his army through the northern reaches of Egypt. No military reason to march the army down deep into the unforgiving deserts, over 200 miles of sand dunes without water, to the non-strategic oasis of Siwa, only to turn around and march back again. The reason was the prophet of Ammon-Zeus resided at Siwa. This prophet conferred upon Alexander the title of "Son of God" this was the goal of this dangerous journey. Alexander Coveted Glory and he coveted three titles with intensity. He wanted to be known as the "son of God" he wanted to be acknowledged as "King of Kings" and he didn't want to stop his conquests until he ruled from "Sea to Sea"

SLIDE On his way to Siwa to be ordained as "son of God" Alexander stopped in Egypt to have a city constructed, the plan of which he himself had laid out on the ground. The City is called Alexandria. It

is the only one that remains today, but it wasn't the only one so named by Alexander. Here is a map showing the cities that bore his name. Alexander was very concerned that his name might endure.

SLIDE After the Battle of Issus we come to look in particular at this southern diversion of Alexander, because that is the section spoken of in Zechariah chapter 9:1-8 ***The burden of the word of the LORD in the land of Hadrach, and Damascus shall be the rest thereof: when the eyes of man, as of all the tribes of Israel, shall be toward the LORD. (2) And Hamath also shall border thereby; Tyrus, and Zidon, though it be very wise.*** This is a poorly translated bit of scripture but it speaks of The burden, the Judgement upon Damascus in the land of Hadrach which is bordered by the city of Hamath to the north and Damascus in the south. The NIV explains that this burden is upon Damascus and Hamath "for the eyes of the Lord are upon all mankind as well as on the tribes of Israel". To understand why this is so we need to understand how the Persians fought their battles. You see the Persians went to war with their families and their riches in tow. They would dispatch their wives and their children along with their treasure into a nearby city. This ensured that the soldiers would fight to their best ability in order to protect their families and their goods. The problem was the Persians expected to defeat Alexander at Issus, but they lost what is more, they had used Damascus and Hamath to house their families.....and Alexander unexpectedly turned south after the battle into the land of Hadrach. This surprised the Persians...We know why Alexander went south ...He was heading to Siwa...but it made NO military sense at all. Alexander went south into Damascus and captured Darius' pregnant wife, his daughters and his mother along with Fantastic amount of wealth. Alexander ordered his men to leave all the captive women and children alone, and not to treat them with the discourtesy of War. For his own part he ensured that Darius's Family were treated as royalty, with all the same luxury and provision as before, but they were his captives.

SLIDE The prophecy of Zechariah goes on to mention ***Tyrus, and Zidon, though it be very wise. (3) And Tyrus did build herself a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets. (4) Behold, the Lord will cast her out, and he will smite her power in the sea; and she shall be devoured with fire.*** These first few cities offered Alexander no resistance, and Alexander was keen to have that happen. He wanted to be King of Kings so if a King came out and was willing to bow down before him and submit to his rule he would leave them in place and move on. Hamath, Damascus, Zidon all capitulated fully, but when he came to Tyre, things were different. Initially the delegates from Tyre said they were instructed to sue for peace. Alexander was pleased to accept their surrender but he required that he be given access to their island fortress to Offer a sacrifice to one of the Greek gods. The people of Tyre refused and told him he could offer on the mainland city of Tyre but the Island fortress was off limits to him. You see this was the wisdom of Tyre, Nebuchadnessar of Bablylon had come against Tyre before but they had retreated to the island fortress a short distance off shore and were impregnable. The Persians also had been kept out ... the defences of the island fortress were massive, thick stone walls 150 feet tall topped with Towers and catapults. They were wise No-one, no invading army was getting into Tyre. This was Not acceptable to Alexander, this young man was a worldly profane arrogant and conceited success driven General. The refusal of Tyre would not go unanswered, so we find he fulfilled scripture once again laying siege to Tyre in one of the most famous and brutal sieges of the ancient world.....Alexander set his army to work for 7 months to tear down the mainland city of Tyre and cast it into the sea in order to get to the island fortress. Once there Alexander was the first one through the breach in the wall and the devastation handed out was brutal, 8000 killed immediately, 2000 crucified 30,000 sold into slavery and he burnt the fortress with fire and as scripture predicted, scraped it clean like the top of a rock.

SLIDE The events of Alexander's invasion continue to follow the predictions of Zechariah 9 in verse 5 we read ***Ashkelon shall see it, and fear; Gaza also shall see it, and be very sorrowful, and Ekron; for her expectation shall be ashamed; and the king shall perish from Gaza, and Ashkelon shall not be inhabited.*** Witnessing the destruction of Tyre the Philistine cities surrendered Ekron and Ashkelon each gave up without a fight but Gaza chose to fight. It was more defensible than the

others. Its King Batis, however managed to enrage Alexander, and as a result he was executed by being dragged behind a chariot by his feet around the city until he was dead.

Verses 6 and 7 tell of the end of the Philistine civilisation, after Alexander's conquests they became a mixed people, their idolatrous worship died out and they were assimilated into Israel. **(6) And a bastard the illegitimate shall dwell in Ashdod, and I will cut off the pride of the Philistines. (7) And I will take away his blood out of his mouth, and his abominations from between his teeth: but he that remaineth, even he, shall be for our God, and he shall be as a governor in Judah, and Ekron as a Jebusite.** The word governor is better translated tribe. The mixed people the remnant of the Philistines would be like a tribe in Judah and Ekron as a Jebusite. The Jebusites were the people who occupied Jerusalem in the day of King David and if they converted and served God they were allowed to remain in Jerusalem along-side Israel.... This was the fate of the residue of Ekron they were to lose their National identity, they were to forsake the idols of the Philistines and worship the Creator of Heaven and earth alongside the children of Israel.

SLIDE Zechariah 9:8 concludes the section of scripture regarding Alexander with a remarkable prophecy. **And I will encamp about mine house because of the army, because of him that passeth by, and because of him that returneth: and no oppressor shall pass through them any more: for now have I seen with mine eyes.** The Creator of heaven and earth states he will encamp about his house The city of Jerusalem because of the Army of Alexander. As we have pointed out previously Alexander is the Him who passed by Jerusalem and returned past it once again on his way back from Siwa. The Lord God would stop this oppressor from touching Jerusalem. And the historian Josephus tells us that this was achieved in the most startling way.

SLIDE Now Alexander, when he had taken Gaza, made haste to go up to Jerusalem; Josephus says**And when the Phoenicians and the Chaldeans that followed him thought they should have liberty to plunder the city, and torment the high priest to death, which the king's displeasure fairly promised them, the very reverse of it happened; for Alexander, when he saw the multitude at a distance, in white garments, while the priests stood clothed with fine linen, and the high priest in purple and scarlet clothing, with his mitre on his head, having the golden plate whereon the name of God was engraved, he approached by himself, and adored that name, and first saluted the high priest. The Jews also did all together, with one voice, salute Alexander, and encompass him about; whereupon the kings of Syria and the rest were surprised at what Alexander had done, and supposed him disordered in his mind. However, Parmenio alone went up to him, and asked him how it came to pass that, when all others adored him, he should adore the high priest of the Jews? To whom he replied, "I did not adore him, but that God who hath honored him with his high priesthood; for I saw this very person in a dream, in this very habit, when I was at Dios in Macedonia, who, when I was considering with myself how I might obtain the dominion of Asia, exhorted me to make no delay, but boldly to pass over the sea thither, for that he would conduct my army, and would give me the dominion over the Persians; whence it is that, having seen no other in that habit, and now seeing this person in it, and remembering that vision, and the exhortation which I had in my dream, I believe that I bring this army under the Divine conduct, and shall therewith conquer Darius, and destroy the power of the Persians, and that all things will succeed according to what is in my own mind."** And when he had said this to Parmenio, and had given the high priest his right hand, the priests ran along by him, and he came into the city. And when he went up into the temple, he offered sacrifice to God, according to the high priest's direction, and magnificently treated both the high priest and the priests. And when the Book of Daniel was showed him (23) wherein Daniel declared that one of the Greeks should destroy the empire of the Persians, he supposed that himself was the person intended. And as he was then glad, he dismissed the multitude for the present; but the next day he called them to him, and bid them ask what favors they pleased of him; whereupon the high priest desired that they might enjoy the laws of their forefathers, and might pay no tribute on the seventh year. He granted all

they desired. Ladies and Gentlemen Such was the impart upon Alexander when he realised the the Creator had so ordered his steps and that the actions he had taken, of his own volition and for his own motives, were foretold in the prophets writing set down hundreds of year before; Alexander was humbled. Such is scriptures power, with Alexander this revelation had no lasting effect for good.

SLIDE Ladies and gentleman As we have pointed out Next week the Christian churches all over the world will re-enact this scene of the things contained in the very next verse of Zechariah 9. On what they refer to as Palm Sunday they will re-enact chapter9 verse 9. Christ as prophecied has come to Jerusalem.... **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, even upon a colt the foal of an ass.** Once again as we have seen time and time again in the course of this Lecture.... the veracity of the prophetic word of God unfold for us as we have compare scripture to facts revealed in History. We should place reliance on things yet to happen that the scripture un-ambiguously declare must soon take place. Alexander while initial struck by these things failed to make any significant changes to his life.....The lord Jesus Christ asks us in Mark 8:36 **For what shall it profit a man, if he shall gain the whole world, and lose his own Life?** What profit was it for Alexander to see and witness these things that should have set him whole heartedly seek the Most High God the possessor of Heaven and Earth, Alexander conquered the world what good is it to him now. We need to show greater wisdom....Christ, himself, declared: "I will come again" And the manner of Christ's coming and what he will then do is also clearly revealed.

SLIDE The Apostles were told in Acts 1: 11 **Ye men of Galilee, why stand ye looking into heaven? this Jesus, who was received up from you into heaven shall so come in like manner as ye beheld him going into heaven.**

SLIDE The intention of God is set forth in the Bible in the following clear terms: **"... the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."** (Daniel 2:44).

We notice that this does not suggest an easy transference of power, but rather one brought about by the exercise of force and authority. Men in power will resist the rulership of Christ at his second coming as they did when they crucified him 2000 years ago. But they will be faced with a different Christ. Instead of "the lamb of God" prepared to submit to death for the salvation of man, he returns as the "lion of the tribe of Judah" to assert his power in order to establish The Kingdom of God on earth once again.

SLIDE God declared in Haggai 2:22 **and I will overthrow the throne of kingdoms; and I will destroy the strength of the kingdoms of the nations; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother.**

SLIDE God is represented as addressing Christ in Psalms 2:8-9 **Ask of me, and I will give thee the nations for thine inheritance, And the uttermost parts of the earth for thy possession. (9) Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel.**

SLIDE Christ, in turn, is represented as offering to share this honour with those who today become his followers, in Revelation 2:26-27 we read **And he that overcometh, and he that keepeth my works unto the end, to him will I give authority over the nations: (27) and he shall rule them with a rod of iron, as the vessels of the potter are broken to shivers; as I also have received of my Father:** The only hope for the world is the return of Christ. He as King will break in pieces the oppressor, and cause the instruments of war to be turned into implements of peace to the ends of the earth. Christ was crucified 2000 years ago He died with the superscription over his cross: JESUS OF NAZARETH: THE KING OF THE JEWS. He is to return to take up that power and extend it

until all mankind is brought under his rule. Until he comes, there will be no peace, no universal righteousness, no true spiritual enlightenment, or real prosperity.

SLIDE In conclusion we see that just prior to his birth, an Angel spoke to his mother Mary and told a Prophecy:

In Luke 1:30-33 we read ***And the angel said unto her, Fear not, Mary: for thou hast found favor with God. (31) And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. (32) He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David: (33) and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.***

Students of the Bible, therefore, can take comfort in the fact that the fulfilment of Bible prophecy in our times indicates that the epoch of wickedness into which the world is currently plunged will shortly come to its end. The Lord Jesus Christ the promised King shall return, He is not a tyrant as Alexander become corrupted by power and excess. But a man who through obedience to God, became a ruler fit for eternity. The true Son of the Most High God who will soon take up the throne of the Nation of Israel, and reconstitute the Kingdom of God for ever.