

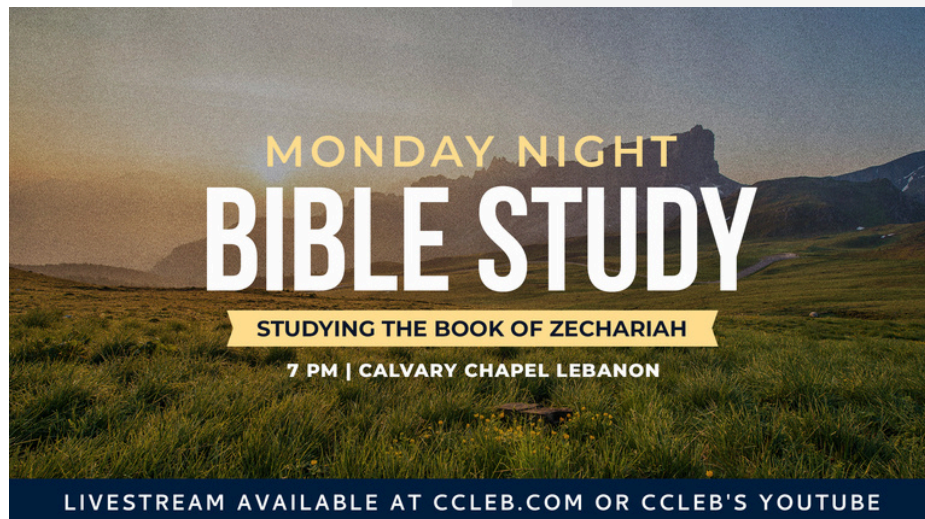
CCLEB BIBLE STUDY

NOTES



MONDAY SEPTEMBER 15, 2025
ZECHARIAH 9 PART 2

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Verse 8: Now this verse is interesting. As I said before, this passage seems to be a prophecy of Alexander the Great's conquest. If you follow his path, he conquers all these cities, but Israel is left alone. Josephus says Josephus

Because of what God had prophesied through Daniel, the city was spared.

But what prophecy of Daniel was this? **Daniel 8**

So, after the untimely death of Alexander the Great, his kingdom was divided into 4, with 4 generals fighting for power. This becomes an integral part of the Maccabees and Hanukkah. But again, the intertestamental times will shed more light on that.

Verse 8: The Lord Himself stands as guard over His temple and the city of Jerusalem, so that the great army of Alexander's does not destroy them.

Next, we return to the eyes, I mean, eye, as it is singular again. This leads me to believe that the first eye is the same eye as here. **Verse 1/Verse 8**

But this recalls what God said to Moses in **Exodus 3**.

God's judgment comes because of the oppression done to the poor/helpless/need. God goes to Sodom and Gomorrah in Abraham's day to "see whether they have done altogether according to the outcry that has come to Me."

God's eye is on His people. Whatever you are going through, God's eye is on you. **Matthew 10:16-42**

This passage has an interesting twist. We will have the opportunity to bring this message of the Gospel to kings and governors, but we will be handed over to courts, flogged, and arrested. It says that every hair on your head is number, but you might be killed.

Zechariah is speaking to the Jews who, for at least 70 years, were mistreated, beaten, killed, and had their city and Temple overthrown. They finally were brought back to their homeland, and given great promises by God, but, history shows us that it is going to get worse for the Jews before it gets better.

God's promise to us is the forgiveness of sin, sanctification through His Holy Spirit, and eternal life with Christ, but He also promises persecution and insult. We live in this already/not yet state. We are already eternally secure, seated with Christ on high, but it is not yet actualized. We, as Christian soldiers, so to say, are to gear up for war. But the war that we fight is not with weapons. If you look at a religion like Islam, they are fighting with weapons, trying to help their god take over the world. Doesn't it make sense that God does not need our help to fight? God is trying to spare the world, by using us to preach the message of the cross that will be rejected by many, in fact, most.

We look at what God says in Zechariah, and see that doom is certain for the enemies of God. Doom is certain for those that reject Him, but not yet. It may get worse before it gets better. But it also tells us that we shouldn't be surprised when the enemies of God turn to Him through our message. That is what God wants, and that should be what we want.

Jonah went to Nineveh, and hated every minute of it. He wanted Nineveh to be destroyed, but God saved the whole city through him. Is there someone you are reluctant to share the Gospel with? Maybe they have done you wrong. Maybe they are weird. Maybe they hate you and you hate them. God loves them. God wants them to receive eternal life, and you—yes you, are the only one that can reach them.

When I was in prison, I got to know a special chaplain. This man told me that his mother was murdered. He hated the man that did that. Who could blame him? Imagine your loved one being murdered. Well, God began to tug on his heart, moving him toward prison ministry. He was resistant, refusing to do that. Well eventually, not because he wanted to, but because he wanted to obey God, he went to the prison, and forgave the man. This was so monumental in his life, that he became a prison chaplain and ministered to the likes of me.

Who is God calling you to share the Gospel with? Who is God calling you to forgive, and make room for in the kingdom? Don't be like Jonah, who ran from the call, be like the people in your life that shared that message with you.

Matthew 5:43-48

Just out of curiosity, a show of hands for all the perfect people in here please...

What does Jesus mean by calling us to be perfect? Well, the word here translated as perfect is telos, and it is a loaded word.

Among the Greeks, there were several sorts of philosophers. Greeks loved philosophy, in fact, that word philosophy, comes from two Greek words: Phileo-love, Sophia-wisdom. So, philosophy means lover of wisdom. But the 3 major types of Greek philosophy were: Stoic, Epicurean, and Hedonism.

Hedonism was the belief that the highest good a person could achieve is self-indulgence. So, the more drunk you get, the higher you get, the more full you are, the more sex you have, etc. the better. Epicureans believed something similar to Hedonists, but they recognized that too much drinking causes a hangover the next day. Too many drugs causes addiction. Too much food causes laziness. Too much sex means STDs and babies. So the Epicurean would enjoy the pleasures of life, but recognize that too much of the pleasures causes pain. This would be more similar to the Christian life. There is freedom, but don't use your freedom to become enslaved again.

As for the Stoic, anyone ever seen the movie 300? Washboard abs, fight to the death, all for honor and glory? Those were stoics.

Stoic philosophy taught that the body was meant to be under full control. A Stoic was to deny all pleasures for the sake of a goal, an end, a perfection, a telos. Telos is an archer's term. The target, the goal is the telos. The Stoic pictures their life as an arrow flying on it's way to that goal, that telos. Another archer's term is hamartano, you may recognize that word which is translated: sin. In the Stoic's mind, their life is an arrow on the way to that target, and every wind or thing that takes the arrow off track is a hamartano, a sin. Telos is the last word Jesus says on the cross, particularly, Tetelesthai, which is the perfect tense of the word Telos, so in other words, "The goal has been reached." Jesus had refused every hamartano, every sin, so that the goal may be reached, and so that we can be brought back on track even when we do sin. Anyone ever seen Robin Hood Men in Tights? If you have not, don't go watch it now. But anyway, there is this scene where Robin Hood is in an archery tournament, and he hits the bullseye. Then the next guy shoots an arrow, and splits Robin's arrow in Twain! Then Robin goes to shoot another arrow, and the other guy bumps into Robinhood as he shoots it, throwing it off the path. The good news is that Robinhood's arrow is like a heat seeking arrow that goes through the crowd, they all stand up and do the wave, and it comes back around and splits the other guys arrow in twain.

Well, because of what Jesus has done, refusing every sin in order to accomplish God's goals and purposes, we are like that heat seeking arrow. When you put your trust in Jesus, the Holy Spirit becomes a guide that will bring you to the bullseye of that target. Jesus through His own power, fully endowed with the power of God, was the only arrow shot at that Telos that made it their on His own strength. All of us, by God's power, by Jesus' sacrifice, by the Holy Spirit's help will reach that target because of Christ.

What an applicable picture. Jesus calls us to a life that throws off sin that takes us off the path to the goal, that we might reach it. Everything that takes us off track of the goal of the upward call, is sin. For some, sin looks a certain way, for others sin looks different. There are sins that are sins to everyone: sexual immorality, murder, slander, abuse, and the list is really long. But there are sins that are sins for individuals. For example, someone may be able to have a glass of wine with a meal, but to some people, that will only be an open door for sin. For other examples, **Romans 14**.

If I give one more example, a runner who wishes to complete a marathon in 3 and a half hours has to be in good shape. As they train, they may be tempted by twinkies, ding-dongs, Chinese buffets, but if they want to reach the Telos (3 and a half hour marathon), those delicious foods some of us take for granted would take them off the target for that goal. So, as you walk with God, consider the things that take you away from God or bring you closer to Him. The things that take you away are sin—no matter how innocent they may seem, and the things that bring you closer are not.

So what does this have to do with what we were talking about in **Zechariah 9**? Well I am glad you asked. God is calling people to Himself, whether Jebusite, Philistine, or Pennsylvanians, and we are the conduit through which He is calling them. It is easy to fall into an individualized Christian walk, like it is all about me, and my walk. But God is calling us to a goal, a Telos, that we preach the Gospel to others. Sharing the Gospel with others is not a pastor's job alone. It is up to all of us. He calls us not to preach the Gospel only to those who we agree with, like, or believe will receive the Gospel, but even the unlikely folks, like the Jebusites and Philistines.

Jesus says that the way to be perfect, to reach the Telos, is to love even our enemies—the Philistines, the Jebusites, and show them the way of salvation through Jesus Christ. As you consider what Jesus means by being perfect, consider what it is in this life that keeps you on track for sharing the Gospel, and being above reproach, so that no outsider, no Jebusite, no Philistine, has occasion to slander the Good Name you proclaim.

Now we shift gears in in this prophecy—well, kind of **Verses 9-10**

Well, most of us are familiar with this passage from its New Testament fulfillment.

The King comes on a donkey, and brings peace. This story is in all 4 Gospels, but I want to look at Luke's account in **Luke 19:28-40**—Hold there

So, why do the Pharisees tell Jesus to rebuke the people? Because they are claiming—out loud, that Jesus is the Messiah. They are seeing this sign—Jesus riding a donkey—and they quote 2 Psalms. One is **Psalms 118**. This Psalm is recited during the Feast of Booths, which is commemorating the wilderness wandering of Israel after the Exodus. That time was supposed to be fulfilled by the coming Messiah, Who would usher the people into the Heavenly promised land. A few other verses from **Psalms 118**:

"I shall not die, but I shall live, and recount the deeds of the Lord. The Lord has disciplined me severely, but He has not given me over to death. Open to me the gates of righteousness, that I may enter through them and give thanks to the Lord. This is the gate of the Lord; the righteous shall enter through it. I thank You that You have answered me and have become my salvation. The stone that the builders rejected has become the cornerstone. This is the Lord's doing; it is marvelous in our eyes. This is the day that the Lord has made; let us rejoice and be glad in it. Save us, we pray, O Lord! O Lord, we pray, give us success! Blessed is He Who comes in the Name of the Lord!"

The second is **Psalms 148**, and it is a Psalm of praise. A few of the first lines go like this:

"Praise the Lord! Praise the Lord from the heavens! Praise Him from the skies! Praise Him, all His angels! Praise Him, all the armies of heaven. Praise Him, sun and moon! Praise Him, all you twinkling stars! Praise Him, skies above! Praise Him, vapors high above the clouds! Let every created thing give praise to the Lord, for He issued His command, and they came into being. He set them in place forever and ever. His decree will never be revoked."

The Pharisees wanted Jesus to rebuke His followers, first of all, because they did not believe Him to be the Messiah, and secondly, because if this shout rose to the ears of the Romans, there were certainly be repercussions. But Jesus says that if they are silent, the rocks would sing these songs.

Verse 10, Luke 19:41-44

You have probably noticed before, that this same crowd that yells, "Hosanna," just a few days later cries out, "Crucify Him!" What a strange turn of events. But from Zechariah 10, we see that the one riding on the donkey is supposed to bring peace, but Jesus says in Luke 19 that there will be no peace, their enemies would crush them to the ground, and that not one stone will be left on another. So which is it, does the donkey rider bring peace or not? The people crying out Hosanna as Jesus rode on that donkey thought He was coming into the city to bring peace, but He did not. Prophecy failed?

I think a key part of this comes from **verse 9**

The NLT says, "He is righteous and victorious." Does anyone else have a different translation that says something other than victorious? The Hebrew word is Yasha, or, salvation, and is what Jesus' Name means. Jesus brings peace when He rides on the donkey, but it is spiritual peace. Jesus, Who is God, came to earth as an Ambassador. An Ambassador is someone who goes to a foreign land, in order to foster a good relationship with the nation. In Jesus' case, God and man were divided. They were at war, not at peace, so Jesus came, riding a donkey, to lay out the peace terms between Himself and man. But this was not without cost. Jesus paid the debt owed to God, becoming the propitiation—a good 50 cent word, propitiation, it's a Latin word, the Greek word (in the Bible) is *Ilasmos*, and it means to offer a sacrifice to appease an angry or offended party. The root word is *Airo*, and it means to lift, or to bear. In other words, the propitiation bears the offense, so the offender can be set free from debt.

Romans 5

You know, its interesting, after Paul says that in Romans, he recognizes that there will be some objections from the Jewish folk in the Roman church, because they were trying to push the law on the Gentiles. So right after that passage, he quotes a question he assumes will come from the Jews, "Shall we go on sinning that grace may abound? By no means—you are dead to that way of life." What Paul is not saying there, is that you will never sin again if you have been reconciled with God, but that our motivation needs to be that we live a new life, one that is not bound to the slavery of sin, but to the peace we have with God. Sinning does not take you in and out of being saved: I did good today, I am in—I sinned today, I'm out.

Christ saves you and me, and there is nothing we can do to earn that, we simply trust that He is our peace deal with God, and trust that. God hates sin. Legitimate children want to please their parents. Recognizing that God hates sin, we, with the help of the Holy Spirit, start putting off old behaviors (sin), and putting on new behaviors (fruit of the Spirit). We mess up, we are human. It is not a matter of, "How much can I get away with and still be in the family?" By no means. It is, "How can I please my Father today?" If you live with that second mindset—"how can I please my Father today"—you will progressively think less about stopping sin—which I am telling you, if you live that way, you will only feel condemnation—and you will progressively think more about the grace and love shown you by God, and will be sinning less because you are drawing near to Him, not because you are trying your best to stop sinning.

I got news for you: an older, very Godly man—or 2 or 3 or 4—once told me, "The older I get, the more I realize how wretched I am." The closer you get to God, the more you recognize sin for what it is, and the more you throw yourself at the feet of Jesus, relying on His mercy, and His alone.

What can wash away my sin? Nothing but the blood of Jesus. What can make me whole again? Nothing but the blood of Jesus. Oh precious is the flow...