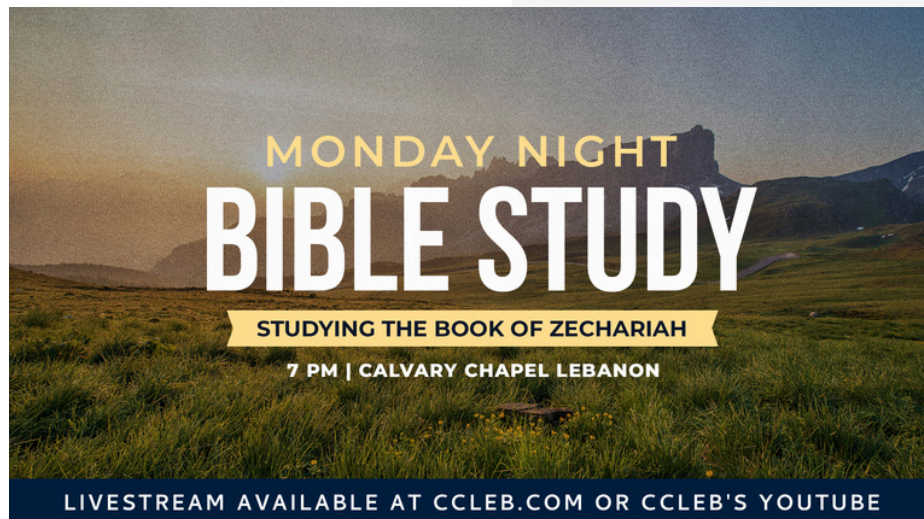


CCLEB BIBLE STUDY

NOTES

MONDAY SEPTEMBER 22, 2025
ZECHARIAH 9 PART 3

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Verse 9-10: Last week, we talked about how this verse is fulfilled in Jesus. The humble/lowly King comes into the city, on a donkey, to bring peace. The peace He brought, however, is not the peace the people were expecting—freedom from Roman occupation—but peace between God and man **Romans 5**

The peace described in Zechariah is a peace between God and man, not political peace, not yet!

There is another famous king in the Old Testament who rode a donkey, well, a mule, which is a mixbreed of a horse and a donkey, but, it was forbidden for Israelites to mix breed, so either they got this mule from somewhere else, or it was just a donkey. Anyway **1 Kings 1**

Did you see the juxtaposition of these two sons of David? The one, Adonijah, came with chariots and Cavalry. The other, Solomon, the legitimate king, came riding a donkey—or mule. While Adonijah came into the city triumphantly, like he owned the place, Solomon came in gentle, humbly, on a donkey. Two kings, in this case, were presented before the people. The one promised strength and power, the other—the true, rightful king—came with humility and peace. When Jesus rode in to Jerusalem, the people wanted Him to ride on a horse, but instead, He came on a donkey. The people hoped for peace through strength, but Jesus brought peace with God.

This seems to be the choice we are faced with every day. What will it be, a show of fanfare, pride, self-reliance, or a quiet, humble trust in God, and His way? The King of kings came on a donkey, what should we come with?

Now, Jesus came, the first time, on a donkey, but He will come the second time on a horse **Revelation 19:11-21**

The first time Jesus came, He extended His right hand of fellowship, and beckons all to “come,” all you weary, and heavy burdened, and He will give you rest. If you don’t reach out and grab the hand of the Donkey rider, He will extend another hand, this time, riding a white horse, carrying in Himself, the wrath of God.

This is the message to each of us, this is the message we have received, this is the warning we extend to all, the simple message that while there is yet time, believe in the Lord Jesus. He walked this earth as a humble carpenter, an itinerant preacher, but He will come back as God Almighty, ready to judge the living and the dead, and to give to each what is coming to them.

All that in mind, the call is so easy, so simple. Just believe. Turn from the life of self-gratification and worldly gain, and trust in a God Who loves you, and has what's best for you. If you have been living for yourself, giving in to every desire, how's that going for you? Jesus, Who is God, humbly requests your attendance at His wedding banquet in heaven. All you have to do is RSVP.

I think it is important, even for those who know Christ, and have been walking with Him for a long time, to preach the Gospel to yourself every day. To be reminded of the great news you have received, that God so loved this world, so loved you, that He gave His Son, that whoever believes in Him, would not perish, but have eternal life. God did not send His Son into the world to condemn the world, but to save the world. The world was already condemned. His Son saves.

Verse 10: Now God promises a time that He will remove the weapons of war, because there would be no need for them. This recalls **Isaiah 2**, where God's future reign is described, and the people will beat their swords into plowshares, and their spears into pruning hooks, and there will be peace among the nations.

At the signing of the Treaty of Versailles, the powers came together after WWI. When they signed that treaty, they were not calling it WWI, but the War to end all wars. The people came together, and through their own power, understanding, trauma, decided that there would be no more wars. Well, that lasted 24 years. Then the War to end all wars was renamed to WWI, because WWII began. At least they weren't so prideful to call the second world war, the new war to end all wars.

The hubris of man to believe that we can accomplish peace by our own efforts. There is only one Who can do that, and not until He comes on a white horse, and reigns on the earth. I mean, there are a good amount of people who believe this world is getting better. That we are becoming more and more civilized. We just have more sophisticated ways of being barbarians! We can try to say, "Oh, well, it's just the crazy Russians who haven't gotten on board with reality, and still do barbaric things like go to war. You should hear the things they say about us!"

I have a practice of checking Chinese news in English, and Russian news in English. When Russia invaded Ukraine, what is odd was that, from the day it happened, on China's news site, they had a picture of Vladimir Putin staring down Joe Biden, and Joe Biden staring back down at Vladimir Putin. That tells me they see this war differently than we do. Sure, we can say those news sites are filled with propaganda, but NATO/Russia

Who can settle the world's issues? NATO? Russia/China? The UN? PETA? No, Jesus Christ, and He only can settle all differences, and the main thing to do that is that He will remove sin from this world. He came the first time, lowly, on a donkey, to forgive sin. He is coming a second time, glorious, on a white horse, to deal a final blow to sin.

Verse 10: Hebrew says, "Sea to sea, and from the river to the ends of the earth." I can't help but hear that phrase that so many use, "From the river to the sea, Palestine will be free." 9 out of 10 of the people who chant that don't even know what river, and what sea. Obviously, we know, the river is the Jordan, and the sea is the Mediterranean. But here in this passage, it says that Israel's land will be, not only from the Mediterranean to the Red Sea, but to the Euphrates, and beyond, even to the ends of the earth.

The idea of expansion has been God's since the garden of Eden, "Be fruitful, multiply, fill the earth, and subdue it." In the New Testament, we see Jesus say, "You will be My witnesses in Jerusalem, Judea, Samaria, and the ends of the earth."

Here in Zechariah, God is expanding the kingdom from Sea to sea, the Euphrates, and even to the ends of the earth.

Verse 11-12: The covenant I made with you, sealed with blood. The NKJV says, “As for you also, because of the blood of your covenant...” What is this blood of the covenant? Well, the first thought is that of the blood Moses sprinkled on all the people at Mount Sinai **Exodus 24:1-8**

In **Exodus 24**, we see the covenant sealed by blood, but if that is what is meant here, why didn't God free the prisoners from the waterless dungeon in the first place? They already made the covenant, and God punished them. I think this covenant is tied to the donkey Rider, Who would sprinkle the people with His own blood, and it would be a better covenant than the one ratified by the blood of bulls and goats.

As for this “prisoners from death in a waterless dungeon,” that is an odd way to say it isn't it? Hebrew says, “I will set you prisoners free from the pit with no water.” I think the image here, is like—well, **Jeremiah 38:1-13**

The picture is of a waterless well, that can be used as a prison. I think the people in Zechariah's day would be familiar with this image, because Jeremiah was in a waterless dungeon, but not for long, because he would have quickly died. But God says He will raise people out of the waterless pit, because of the blood of the covenant. Another waterless pit that comes to mind is when Jesus tells the Jews that Nineveh, and the Queen of Sheba will rise up and condemn that generation of the Jews, because someone greater than Jonah or Solomon had come and they did not recognize Him. Then he says, **Matthew 12:43-45**

“When the unclean spirit has gone out of a person, it passes through waterless places seeking rest, but finds none. Then it says, ‘I will return to my house from which I came.’ And when it comes, it finds the house empty, swept, and put in order. Then it goes and brings with it seven other spirits more evil than itself, and they enter and dwell there, and the last state of that person is worse than the first. So also will it be with this evil generation.”

The idea of a waterless place or pit is not good. We all require water to live, so the idea of a waterless place is that it is uninhabitable. The picture is one of death, and a haunt of evil spirits. But because of the blood of the covenant, God will set those prisoners free.

Verse 12: I really like the statement: “Come back to the place of safety, all you prisoners who still have hope.” What an invitation. I have been to prison before, and this sounds to me like the day when you get called to the office and you get to go home. When I was doing my stint of being in and out of jail, I can remember the worst being when you didn't know when you were going to go home. The unknown is killer. I would rather know that I had 1 year to do, and so and so was my out date, then be told I would do about 6 months. I couldn't handle that uncertainty.

But even when you know, say, September 22nd is your outdate, the night before, you can't sleep. Come 6:30 in the morning, you are pacing, waiting to hear that call, that invitation, “Korff, pack your stuff your going home.”

This sort of relates to us as we await the return of our Lord Jesus. We know He is coming, but we don't know when. Two things that does for us, we wait in eager expectation, but we don't necessarily think today is the day. Yes, today could be the day, but we would still be surprised if it was.

The other thing it does, is causes us to become detached from the reality of His coming. The Bible warns against that **Matthew 24:32-51**

Watch, be diligent you prisoners of hope, for He will give a double blessing.

Verse 13 Might be worth reading the NKJV here:

“For I have bent Judah, My bow,
Fitted the bow with Ephraim,
And raised up your sons, O Zion,
Against your sons, O Greece,
And made you like the sword of a mighty man.”

Now, we enter into the part of the prophesy of Greece that seems to tell us that God will use Judah and Israel to fight the Greeks. As I mentioned last week, Alexander the Great died around 323BC at the ripe old age of 32. It is speculated that he was poisoned, as his four generals then began fighting for power. One of his generals formed the kingdom of the Seleucids, which fought against another of his general's kingdoms: Ptolemy, for the land of Israel. Over time, the Seleucids took control, and a guy by the name of Antiochus Epiphanes IV made the Jews sacrifice a pig in the Temple. Well, ol Judas the Hammer, or Judas Macabbee, wasn't having that, so through guerilla warfare, they kicked the Greeks out of the land, rededicated the Temple, Hannukah, and enjoy some independence until Rome came into the picture. **Verse 13**

Verse 14: I think this is a rip on the Greek god Zeus. God has a tendency to beat all the pagan gods at their own game. Consider the plagues from Egypt. Egypt had a god for everything, but one of the biggest attacks was that the Pharaoh was said to be divine. He was supposed to have control over the Nile river, and life and death itself. So turning the Nile into blood, and the death of the firstborn was a direct attack on the divinity of pharaoh.

When Joshua leads the Israelites to the Jordan river, and then they cross it, you may remember that the river was in flood stage. Well, Baal was supposed to have control of the river, so it seemed like the people of God came to the river, and Baal was causing it to overflow—at least, that is what the Baal worshippers would have thought. God then tells them to get in the river, and it would stop up.

Zeus was known as the god of thunder to the Greeks. He was the chief god, and hurled lightning bolts as arrows. Here, God is once again showing that it is not Zeus who controls lightning, but He Himself does.

Verse 15: What a rough verse. They will hurl great slingstones and be filled with blood. That actually sounds quite terrible to me. The point, though, is that God will use His people to win the battle. They will be covered in blood because they will kill their enemies. It makes you want to take a moment and be thankful for modern warfare. Well, can you be thankful for war? Not really, but what I mean is a bullet is a quicker/easier way of killing. When we think of war today, we think of bombs, bullets, tanks, planes, drones, such as that, but back in those days, it was swords, spears, arrows, and stones. Imagine having to take on an army when you had a blunt sword. You are beating these people to death. There is a lot of blood.

George Washington, when they were low on ammunition during the Revolutionary War is famously quoted as having said, “Do not shoot until you see the white of their eyes.” That's a bit more intimate than shooting someone from 200 yards away. There is more disconnect in modern warfare, mostly watching the aftermath on a screen, instead of being up close and personal. Now, in a way, that's good. Soldiers aren't as traumatized by watching the life go out of someone, blow after blow, after blow. But in another way, there is a disconnect from the person's life being extinguished, that can cause someone to regard another's life as nothing more than a character on the screen.

In the movie, *The Hobbit*—as well as the book, there is a scene where Gandolf hands Bilbo a sword, and Bilbo expresses that he does not know how to use it, as he is a peaceful person. Gandolf then goes on to tell him, “I pray you never have to, but if you do remember this, courage is not knowing when to take a life, but when to spare it.” That line culminates, later on, when Bilbo wears the ring, turns invisible, and is about to swing the sword on Gollum, but then sees despair, hopelessness in Gollum's eyes, and out of pity spares his life.

I wonder how many prisoners of war have been spared due to pity, when they looked and saw the whites of their eyes.

But in God's case, there is a final judgment. When that judgment comes, the time for pity will be over. This time we live in now, is the time of pity, it is the time of grace. God could have wiped us all out, but instead He sent His Son, that whoever believes in Him, would not perish but have eternal life. God did not send His Son to condemn the world, but the world was already condemned, because they did not believe in the message of pity from God when He came near and saw the whites in their eyes.

Verse 16-17: And finally, to close out the chapter, we see that the battle belongs to the Lord. The Lord will rescue His people, the Lord will Shepherd His flock. Just a couple chapters before, Zechariah 4, God says, "Not by might, not by power, but by My Spirit." That is how the battle is fought, that is how the battle is won. It is not my eloquence that communicates the word of God to you tonight, but His Spirit. It is not your charm that wins people to Christ, it is His Spirit. Rely on His Spirit, and He will use you. God does not call the equip, but equips the called, by His Spirit.

The final thing to say, is that God says, His people will sparkle like jewels, they will be wonderful and beautiful. You hear that? God says that you are like a jewel in a crown. You are wonderful and beautiful. How many of us struggle with self-image? That is not because of anything God has said. Part of our walk of faith is seeing ourselves how God sees us, not how we and the world define us.

In the same way that it takes time to trust God fully in matters like: provision, sanctification, not fearing death, etc. So it takes times to put off how we view ourselves, and put on how God views us. One thing I hear quite often, is people saying, "I just can't forgive myself." Well, I have good news for you, you don't have to. Your forgiveness cost nothing more than the life of the eternal Son of God, God of very God, and the issue is not you forgiving yourself, it is grasping the scope of the payment that was paid for YOU. God thought it not worth staying in the comforts of heaven for YOU! God became a servant for: YOU! God suffered for YOU! God was tortured and crucified for: YOU! And the greatest news of all, which gives us great hope, God was raised from the dead for YOU! And because He was raised, you too will be raised if you trust Him for salvation.

We are all on different levels of sanctification. Some don't see how ends will meet and panic, some are confident God will provide. The confident ones have panicked before, they have just had several examples of God providing in their life. So it is with seeing yourself as God sees you. The world will chew you up and spit you out. The world will tell you you are a worthless pile of rubble, and they will tell you that so they feel better about themselves. But, though in sin we are dust and return to dust, in Christ **Verse 16-17**