



Guest Preacher: Brad Henkelman
Let Earth Receive Her King

Christ, King of Hope

Zechariah 9:9-16

How to Prepare

Begin preparing by reading the full passage a few times. Then answer the questions for yourself. Then think about how your Small Group might answer them. Try re-wording the questions to fit you and your Small Group. Don't feel tied down to the discussion guide, just be sure to discuss the main point of the text in your conversations.

Sermon Outline:

Zechariah 9:9-16

1. When Zechariah was Written, Things Looked Hopeless
2. Christ our Hope is Prince of Peace (vv. 9-12)
3. Christ our Hope is King of Judgment (vv. 13-16)

Zechariah 9:9-16

- 9 Rejoice greatly, O daughter of Zion! Shout in triumph, O daughter of Jerusalem! Behold, your king is coming to you; He is just and endowed with salvation, Humble, and mounted on a donkey, Even on a colt, the foal of a donkey.
- 10 I will cut off the chariot from Ephraim And the horse from Jerusalem; And the bow of war will be cut off. And He will speak peace to the nations; And His dominion will be from sea to sea, And from the River to the ends of the earth.

Deliverance of Judah and Ephraim

- 11 As for you also, because of the blood of My covenant with you, I have set your prisoners free from the waterless pit.
- 12 Return to the stronghold, O prisoners who have the hope; This very day I am declaring that I will restore double to you.
- 13 For I will bend Judah as My bow, I will fill the bow with Ephraim. And I will stir up your

sons, O Zion, against you sons, O Greece; And I will make you like a warrior's sword.

- 14 Then the Lord will appear over them, And His arrow will go forth like lightning; And the Lord God will blow the trumpet, And will march in the storm winds of the south.
- 15 The Lord of hosts will defend them. And they will devour and trample on the sling stones; And they will drink and be boisterous as with wine; And they will be filled like a sacrificial basin, Drenched like the corners of the altar.
- 16 And the Lord their God will save them in that day As the flock of His people; For they are as the stones of a crown, Sparkling in His land.

Discussion Questions

Ask a volunteer to read Zechariah 9:9-16.

INTRODUCTION

Here is a question or two to help introduce the topic and jump-start discussion.

- 1. What was one thing that stood out to you from the sermon?**
- 2. What do you think was the main point or central message of the sermon/text?**

UNDERSTANDING AND APPLICATION

These questions should help your Small Group dig deeper into the text and then apply it to your lives today.

- 3. What did this sermon teach you about God, about the gospel, or about yourself?**
- 4. Were there any particular scriptures, stories, or illustrations that resonated with you? Why?**
- 5. Were there any parts of the sermon that you found challenging, confusing, or that you'd like to understand better?**

6. How was the biblical text connected to our lives today? Were those connections clear and helpful?

7. What are some of the key theological concepts or principles that were discussed in the sermon?

8. What was the most encouraging aspect of the sermon/text for you?

9. What was the most convicting aspect of the sermon/text for you?

10. What is one thing you feel prompted to do or learn more about as a result of this sermon/text?

Zech. 9:9–11 The King Enters Jerusalem. The coming king will bring peace for his people and for the nations.

Zech. 9:9 This campaign over Israel's enemies would culminate in the triumphal entry of its king to Jerusalem. The people are summoned to acclaim their coming king. He is described as "righteous," like the ideal ruler of Psalm 72. He will ensure God's blessing on his people, thereby bringing about their "salvation." He is also humble (cf. Deut. 17:18–20), hinting that this king is still obedient to the King of kings, and he comes riding on a donkey, the mount of one who comes to bring peace, not on the standard military mount, a horse. This prophecy famously finds its counterpart in Jesus' triumphal entry into Jerusalem, when Jesus clearly signals his messianic identity. This verse is directly quoted at Matt. 21:5 and John 12:15, but both evangelists abbreviate the quotation. righteous and having salvation is he. As Jesus enters Jerusalem, this work is still to be accomplished. daughter of Zion. See note on 2 Kings 19:21.

Zech. 9:10 The Lord will bring to an end Israel's need for the traditional instruments of war: chariot, war horse, and battle bow. The coming ruler will rule the whole earth, from sea to sea and from the Euphrates River to the ends of the earth, just as Ps. 72:8 anticipated. The result of his rule will be universal peace.

Zech. 9:11 The prisoners, those of God's people remaining in exile, would be set free from the waterless pit (v. 11), a dry well that could be used as a temporary prison (see Gen. 37:24; Jer. 38:6). This salvation would come because of the blood of my covenant (Zech. 9:11), that is, the blood of the sacrifices offered to ratify the covenant (see Ex. 24:8). This blood testified to the seriousness of the covenant bond between God and his people. As a result of this hope, they should return to Jerusalem, their "stronghold" (Zech. 9:12; see 2:6–7), for the Lord had committed himself to "double" his people's former prosperity (9:12; cf. Isa. 40:2).

Zech. 9:12–17 The King's Enemies Destroyed and His People Redeemed. The prisoners of war are not the only ones who need to hear the news of the coming king. The day of those who are oppressing God's people will soon be over. Instead of the breaking of threatening bows and removal of chariots, God will make his people themselves into a bow against their oppressors (v. 13). He will make Zion's sons into a "warrior's sword" (v. 13). The Lord will appear as the Divine Warrior, sounding the trumpet to advance, shooting his deadly arrow (v. 14), destroying and pouring out blood, just as it is poured out in the sacrificial ritual in which it drenches the altar. By destroying their enemies, he will rescue his people and shepherd his flock (v. 16). They will be "like the jewels of a crown" (v. 16), his treasured possession. They will never again go hungry and thirsty, but will receive the covenantal blessings of grain and new wine (v. 17).



Zech. 9:13 The oppressors of the sons of Zion (or Israel) are identified as the sons of Greece (v. 13). God promises to make Zion like a warrior's sword, defeating the Greeks. This is best understood as a predictive prophecy regarding future events, much like the mention of "the king of Greece" in Dan. 8:21. Zechariah was writing between 520 and perhaps 480 B.C., but the Greek ruler Alexander the Great did not conquer Palestine until 333. Then the Jewish people did not successfully rebel against domination by the Seleucids (the Greek-speaking successors to Alexander's rule) until the Maccabean period (the revolt was 166–160 B.C.; they gained full independence in 142). Some interpreters, not allowing the possibility of such predictive prophecy, see this as a later insertion added into the text, but there is no manuscript support for this idea, and it is not necessary. The name "Greece" (Hb. Yawan) was known at the time of Zechariah, for the Greeks had defeated the invading Persian armies of King Darius at the battle of Marathon in 490 B.C., but Greece was never an enemy of Israel or a conquering world power until Alexander the Great.

Zech. 9:15–16 tread down the sling stones. The reference is to stones hurled by slings in battle, but these stones are also a poetic representation of the enemies themselves. The army of Israel will simply trample on them and continue moving forward to conquer. By contrast, God's people are immensely valuable, like the jewels of a crown.