

Faith Comes by Hearing Bible Study – 3.25.26 (For 3.29.26)

First Reading: Zechariah 9:9-16

⁹Rejoice greatly, O daughter of Zion!
Shout aloud, O daughter of Jerusalem!
Behold, your king is coming to you;
righteous and having salvation is he,
humble and mounted on a donkey,
on a colt, the foal of a donkey.

¹⁰I will cut off the chariot from Ephraim
and the war horse from Jerusalem;
and the battle bow shall be cut off,
and he shall speak peace to the
nations;

his rule shall be from sea to sea,
and from the River to the ends of the
earth.

¹¹As for you also, because of the blood of
my covenant with you,
I will set your prisoners free from the
waterless pit.

¹²Return to your stronghold, O prisoners
of hope;
today I declare that I will restore to you
double.

¹³For I have bent Judah as my bow;

I have made Ephraim its arrow.
I will stir up your sons, O Zion,
against your sons, O Greece,
and wield you like a warrior's sword.

¹⁴Then the Lord will appear over them,
and his arrow will go forth like lightning;
the Lord God will sound the trumpet
and will march forth in the whirlwinds
of the south.

¹⁵The Lord of hosts will protect them,
and they shall devour, and tread down
the sling stones,
and they shall drink and roar as if drunk
with wine,
and be full like a bowl,
drenched like the corners of the altar.

¹⁶On that day the Lord their God will save
them,
as the flock of his people;
for like the jewels of a crown
they shall shine on his land.

1. Zechariah presents a prophecy of a humble, peaceful king who brings salvation, rescues "prisoners of hope" via the blood of his covenant, and defends his people. What is the significance of this king riding a donkey instead of a warhorse?
2. What does this reveal about the character of the King? What does it mean to be a "prisoner of hope"?
3. How does this passage paint a picture of God as a shepherd and protector? Why is this important news for us?

Second Reading: Philippians 2:5-11

⁵Have this mind among yourselves, which
is yours in Christ Jesus, ⁶who, though he

was in the form of God, did not count
equality with God a thing to be grasped,

⁷but emptied himself, by taking the form of a servant, being born in the likeness of men. ⁸And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. ⁹Therefore God has highly exalted him and

bestowed on him the name that is above every name, ¹⁰so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, ¹¹and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

1. What does it mean that Jesus did not consider equality with God "something to be grasped"? How did Jesus empty Himself?
2. How does the world's definition of greatness compare to the definition given in this passage?
3. In what ways was Jesus' obedience "to the point of death" (v. 8) a display of strength rather than weakness?

Gospel: John 12:12-19

¹²The next day the large crowd that had come to the feast heard that Jesus was coming to Jerusalem. ¹³So they took branches of palm trees and went out to meet him, crying out, "Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel!" ¹⁴And Jesus found a young donkey and sat on it, just as it is written,

¹⁵"Fear not, daughter of Zion; behold, your king is coming, sitting on a donkey's colt!"

¹⁶His disciples did not understand these things at first, but when Jesus was glorified, then they remembered that these things had been written about him and had been done to him. ¹⁷The crowd that had been with him when he called Lazarus out of the tomb and raised him from the dead continued to bear witness. ¹⁸The reason why the crowd went to meet him was that they heard he had done this sign. ¹⁹So the Pharisees said to one another, "You see that you are gaining nothing. Look, the world has gone after him."

1. This crowd is filled with excitement over the arrival of Jesus. What has fueled their excitement? What actions do they take and what is the significance of these?
2. One of the titles John mentioned in chapter 1 pops up again: King. On this day, the people inaugurate Jesus as King. Later, that title will be placed above His head by Pilate. What is the significance of Jesus' kingship? How do Jesus' actions contrast the people's understanding of kingship?
3. As usual, the disciples "did not understand these things at first." Why do you think John includes this detail? What is John helping us understand as disciples of Jesus?