

Week Three Introduction: From Visions to Real Life

Alright—before we jump into this week, let’s take a breath and do a quick recap of where we’ve been, because context, context, context still matters.

Week One: How Did We Even Get Here?

The first week was all about understanding **how Zechariah got here in the first place**. We zoomed out and did the background work. We were introduced to Zechariah and Haggai, and we looked at the ministry of the prophets who came before them.

What we saw was not a new story, but a familiar one.

Israel is a people who are incredibly quick to forget the Lord—quick to forget His goodness, His faithfulness, and His mercy. They drift easily into pursuing their own desires. By the time Zechariah shows up, the people have returned from exile, but spiritually speaking, they’re sluggish. They’re settled, comfortable, distracted, and slow to obey. The temple still isn’t finished. Worship is half-hearted. Obedience is selective.

So God sends prophets—not just to rebuke, but to call His people back to Himself.

Week Two: The Eight Night Visions

Last week, we stepped into the heart of the book with the **eight night visions**. We spent time understanding the structure of those visions and how they were intentionally arranged.

We saw that they follow a **chiastic pattern**, pointing everything toward the center. And at the center, we found the big truth: **the Lord will be with His people**.

That center focused on God **establishing His leaders**—Joshua the high priest and Zerubbabel the governor. Around that center, everything else flowed outward:

- God rules the nations
- God removes wickedness
- God restores His people
- God establishes His leaders

What stood out is that God is dealing with Israel on a deeply personal level—restoring them, forgiving them, dwelling among them—but He’s also dealing with the world as a whole. He rules all nations. He judges wickedness everywhere. Nothing is outside His authority.

By the end of the visions, we were left with hope, reassurance, and a clear reminder: God has not abandoned His people. He is present. He is active. He is faithful.

This Week: Okay... So What Does That Mean for Us?

Now we move into the next section of Zechariah, and the tone shifts.

The people come to the priests and prophets with a question:

“Do we still need to fast?”

In other words:

Do the old religious practices still matter now that things are changing?

Does obedience still look the same?

What is God actually asking of us now?

And the Lord’s response is telling.

Instead of giving a simple yes-or-no answer, God goes straight to the heart. He addresses **justice, mercy, obedience, and genuine worship**. He reminds them why judgment came in the first place. And then—beautifully—He points them forward.

We’re going to see:

- A call to **true justice**, not empty religion
- A reminder that ritual without obedience means nothing
- Promises of **future restoration**
- And glimpses of a coming King and a renewed people

This section bridges everything we’ve studied so far. The visions showed us **what God is doing**. Now Zechariah shows us **how the people are meant to respond**.

So this week, we’re moving from visions to real life—from symbolic imagery to everyday faithfulness. God has made His presence clear. Now the question is: **Will His people walk in it?**

That’s what we’re stepping into next.

Day One: Zechariah 7 — The Question of Fasting and the Call to Faithful Love

Reading

Zechariah 7 (entire chapter)

Historical Context

Before we jump into the chapter, we need to situate ourselves in time.

We are now **about two years after the night visions** of Zechariah. Haggai’s prophetic ministry has ceased, though remember—**Haggai and Zechariah were prophesying during the same general period**. By this point, it is likely **December 7, 518 BC**, during the **fourth year of King Darius**, the Persian ruler.

The temple rebuilding project is **roughly at the halfway point**. Progress is visible. Momentum is returning. And with that progress comes a very human question:

Do we still need to fast?

This question becomes the occasion for **four prophetic messages** delivered by Zechariah:

- Three introduced by the phrase **“The word of the LORD Almighty came to me”**
 - Zechariah 7:4
 - Zechariah 8:1
 - Zechariah 8:18
- One introduced by **“The word of the LORD came to me again”**
 - Zechariah 7:8

All four messages respond to **one central issue**:

What does genuine repentance and faithfulness look like now that restoration has begun?

Who Asked the Question?

Delegates from **Bethel**—specifically **Sharezer and Regem-melech**—come to Jerusalem to ask the priests and prophets whether they should continue certain fasts that had been practiced during the exile.

The question seems reasonable on the surface:

- The people are back in the land
- The temple is being rebuilt
- Circumstances have changed

So they ask:

Should we keep doing the religious practices associated with mourning and judgment?

But the Lord is not interested in surface-level religiosity. He is interested in **motivation**.

Understanding the Fasts

To understand why this question matters, we have to go back to the **exile**.

During the Babylonian period, the people instituted several **commemorative fasts**, especially related to national tragedy:

1. **The Fast of the Fifth Month (Ab | July–August)**
 - Commemorated the **burning of Jerusalem and the destruction of the temple**
 - (2 Kings 25:8–10)
2. **The Fast of the Seventh Month**
 - Commemorated the **assassination of Gedaliah**, the Babylonian-appointed governor of Judah
 - (Jeremiah 41:2)

These were **not divinely commanded fasts**, like the Day of Atonement (Leviticus 16; 23). These were **self-imposed national fasts**, created to mourn disaster and judgment.

And that second fast—the seventh-month fast—is especially important here.

Gedaliah and the Dark Memory Behind the Fast

After Jerusalem fell, **Gedaliah** was appointed **governor**, not king, over Judah (2 Kings 25:12). His role mattered.

Gedaliah, along with the prophet **Jeremiah**, urged the people to:

- Remain in the land
- Submit peacefully to Babylonian rule
- Trust that obedience would lead to stability and survival

We see this clearly in:

- 2 Kings 25:23–24
- Jeremiah 40:9–10

Gedaliah established his headquarters and attempted to rebuild a fragile remnant community.

But the People Did Not Trust the LORD

Gedaliah’s leadership represented a fragile but real opportunity for Judah to live peacefully in the land under Babylonian rule. The Lord, through Jeremiah, had made His will clear: **stay, submit, and trust Him**.

But that trust did not last.

1. Gedaliah Is Assassinated

Gedaliah was murdered at **Mizpah** by **Ishmael**, a man connected to the former royal line (Jeremiah 41). This assassination shattered what little stability Judah had left. The death of Gedaliah was not just a political tragedy—it was a spiritual one. It marked the collapse of the last remnant of order in the land.

2. Fear Takes Over

After Ishmael was stopped, fear gripped the people. Even though they themselves had not ordered the assassination, they assumed Babylon would retaliate anyway. The people—now led by **Johanan**—became convinced that destruction was inevitable (Jeremiah 41:18).

Fear, not faith, began to drive their decisions.

3. They Ask Jeremiah for God’s Guidance

In what appears to be a moment of humility, the people went to **Jeremiah** and asked him to seek the LORD on their behalf. They made a bold promise:

“Whether it is good or bad, we will obey the voice of the LORD our God.”
(Jeremiah 42:6)

On the surface, this sounds faithful. But as we’ll see, their obedience had conditions.

4. ...But They Reject God’s Answer

God’s response was clear and gracious:

- **Stay in Judah**
- **Do not go to Egypt**
- God promised to **protect them**, build them up, and show them mercy if they remained (Jeremiah 42:10–12)

However, when Jeremiah delivered this message, the people accused him of lying. They claimed he was being manipulated and outright rejected the word of the LORD (Jeremiah 43:1–2).

This is the turning point.

They did not want God’s will—they wanted God to approve their plan.

5. They Flee to Egypt Anyway

In open and willful disobedience, the leaders forced everyone—men, women, children, and even **Jeremiah himself**—to go to Egypt. They settled in places like **Tahpanhes** (Jeremiah 43:5–7).

This was not a moment of confusion.
This was defiance.

6. Why Egypt Matters (Theologically)

Egypt is not a neutral location in Scripture.

Egypt represents:

- False security
- Dependence on human power
- A rejection of trust in God

Most importantly, Egypt represents a **reversal of the Exodus**.

Ironically, the people ran back to the very place God had once rescued them from. Instead of trusting the LORD to protect them in the land He promised, they returned to slavery of a different kind—choosing fear over faith.

Why This Matters for the Fast

This is the historical moment behind the **seventh-month fast**.

The fast commemorated Gedaliah's assassination—but it also memorialized:

- Fear-driven disobedience
- Rejection of God's word
- A return to Egypt

So when the people now ask Zechariah, "*Should we continue fasting?*" they are not just asking about a religious practice.

They are asking whether a ritual rooted in **unrepented rebellion** still has value.

And Zechariah's answer makes the Lord's position clear:

Fasting without obedience is empty.

Ritual without repentance is meaningless.

True repentance always produces **hesed**—faithful, covenantal love.

The Problem with the Fasting

The Lord does **not** say fasting itself is wrong.

In fact, Scripture affirms fasting as an appropriate expression of repentance and dependence on God (Joel 2:12–13).

But fasting is **never the goal**.

Isaiah 58 makes this clear. God rebukes Israel for fasting while:

- Oppressing others
- Acting unjustly
- Treating fasting as spiritual performance

True fasting is meant to:

- Undo heavy burdens
- Break oppression
- Create dependence on the Lord
- Lead to renewal, healing, and obedience

In Zechariah 7, the issue is not *whether* they fasted—but **why**.

Their fasting had become:

- Ritual without repentance
- Mourning without obedience
- Religion without transformation

If their fasting had been genuine, it would have produced:

- Justice
- Compassion
- Faithful love

But it didn't.

Zechariah's Response: *Hesed*, Not Ritual

So the Lord responds—not by answering the question directly, but by exposing their hearts.

The fasts were meant to be a **means of discipline**, not an end in themselves. True repentance would have shown itself in **obedient love toward God and neighbor**.

That is why Zechariah calls the people back to ***hesed***.

Hesed is one of the most important Hebrew words in the Old Testament. It is often translated as:

- Steadfast love
- Faithful love
- Covenant loyalty

But no English word fully captures it.

Hesed is:

- God’s enduring, covenantal love
- A love that acts
- A love that remains faithful even when undeserved

And this is exactly what God commands His people to practice:

- Compassion
- Justice
- Mercy
- Ending oppression of the poor, widow, orphan, and foreigner

This is what angered the Lord in the first place.

Where This Leads

Zechariah 7 ends not with comfort, but with **warning**.

The people are reminded that their ancestors ignored God’s calls to justice—and judgment followed.

But this is not the end of the message.

This confrontation sets up **what comes next**.

Tomorrow, we’ll see how the Lord moves from rebuke to promise—how judgment gives way to hope, restoration, and future glory.

That’s where we’re heading next.

DAY ONE — Zechariah 7

Theme: Ritual vs. Repentance | True Fasting and Covenant Faithfulness

1. **What question do the people bring to Zechariah in verses 1–3, and why are they asking it at this point in Israel’s history?**

What does the timing (midway through rebuilding the temple) tell us about their motivation?

2. **According to verses 5–6, what problem does the LORD identify with Israel’s past fasting practices?**

Who were they really fasting *for*?

3. **How does the LORD shift the conversation away from fasting and toward obedience in verses 8–10?**

What specific behaviors does He highlight?

4. **What connection does Zechariah make between Israel’s past disobedience and the exile (vv. 11–14)?**

How does this explain *why* fasting alone was never enough?

5. **Why is the story of Gedaliah’s assassination important background for understanding the seventh-month fast?**

What does that event reveal about fear, trust, and disobedience?

6. **How does the concept of *hesed* (steadfast, faithful love) help define what true repentance looks like?**

How is this different from outward religious activity?

7. **What warning does this chapter give about repeating the sins of previous generations?**

How does the LORD frame that warning?

Day Two: Zechariah 8 — The Promise of Restoration and Future Blessing

Reading: Zechariah 8

Introduction

As we move into Zechariah chapter 8, the tone shifts again. After the people ask whether they should continue fasting, the Lord responds—not first with commands, but with **assurance**.

This chapter is filled with **hope**.

Here, the Lord promises that **many peoples and strong nations will come to seek the LORD of hosts in Jerusalem**. Praise be to the Lord—this is our future hope. The fulfillment of God’s promise to Abraham is coming:

“Through you, all the families of the earth shall be blessed.”

And here, in Zechariah 8, we see the beginnings of that picture—people from the nations coming to Jerusalem to seek salvation.

God’s Motivation: Zeal, Love, and Covenant Faithfulness

In this chapter, the Lord responds with promises of **future blessing**, and those promises are meant to motivate His people toward faithfulness **right now**.

Build the temple.

Because of His **jealousy, zeal, and covenant love** for Israel, Yahweh declares that He will return to Zion and transform it into a **faithful city**. This is not vague encouragement. It is deeply personal.

The Lord speaks tenderly to a people who are tired, discouraged, and living in unfinished restoration.

A Picture of Peace and Safety

One of the most beautiful images in this chapter comes in verses 4–5:

“Old men and old women shall again sit in the streets of Jerusalem, each with staff in hand because of great age. And the streets of the city shall be full of boys and girls playing in its streets.”

This is not just sentimental imagery. This is a picture of **complete peace and safety**.

- The elderly are safe enough to sit in the streets.
- Children are free to play without fear.
- Life is stable.
- Violence is absent.
- The city is whole again.

Then the Lord asks a powerful rhetorical question:

“Should this also be marvelous in my sight?”

What seems impossible to the people is **not impossible for God**.

God Regathers His People

The Lord goes on to promise:

“I will save my people from the eastern countries and from the western countries, and I will bring them to dwell in the midst of Jerusalem.”

This promise speaks directly to the reality of exile. God is not only protecting the people who have already returned—He is promising to **regather His people from far-off places**.

This includes:

- Judah
- Israel
- And potentially the lost tribes who, to this day, have not fully returned

When we deal with prophecy, it is always important to remember: **God is not bound by time**. He sees history all at once. What encourages Jerusalem in Zechariah’s day can also point forward to future fulfillment—ultimately toward the New Jerusalem.

A New Message from the LORD

In verse 1, we see the introduction of a **new word from the Lord**. This chapter is structured around repeated declarations such as:

- *“Thus says the LORD of hosts”*
- *“This is what the LORD Almighty says”*

There are **seven distinct sections**, each reinforcing the same truth: God is returning to Zion, and He will dwell in Jerusalem.

Whether these sections summarize a longer prophetic message or represent the full extent of what Zechariah spoke, we can say confidently: **this is what God wanted His people to know.**

Strength for the Present, Hope for the Future

The people needed this encouragement.

The temple was not finished.
The walls were not finished.
Raids were still happening.
Life was still hard.

And yet, the Lord tells them:

“Let your hands be strong.”

God is reminding His people that present hardship does not cancel future blessing. He is with them—even now.

This promise echoes Isaiah 65:20–22, where God describes a restored people enjoying long life, peace, and stability. God is making beauty from ashes—ashes that were, frankly, the result of Israel’s own disobedience.

And yet, He is gracious.

A Call to Obedience and Justice

Beginning in verses 14–17, the Lord shifts again—this time to instruction.

God promises restoration because of His covenant faithfulness, but to **enjoy** these blessings, the people must walk in obedience.

They are commanded to:

- Speak truth to one another
- Practice justice
- Show kindness
- Reject oppression

This is not legalism. This is covenant life.

The Lord is calling them not to repeat the sins of their fathers, but to live as a faithful people who reflect His character.

Blessing Was Always Meant to Overflow

Israel's disobedience had prevented them from fully being instruments of blessing to the nations. But now, with the return from exile and the rebuilding of the temple, God is restoring that purpose.

Foreigners will come.
They will seek the Lord.
They will even plead with the Jews to bring them to Jerusalem.

And yet—we know the story.

Israel does not fully live into this calling. The fullness of this promise remains unfulfilled.

Looking Ahead

That future restoration ultimately comes through the Messiah.

What Zechariah 8 promises in part, the Messiah fulfills in fullness.

And that is exactly where we are headed next.

Tomorrow, we will turn our attention to the coming King.

DAY TWO — Zechariah 8

Theme: Future Restoration | Hope, Obedience, and the Faithful City

- 1. How does the LORD describe His attitude toward Zion at the beginning of the chapter (vv. 1–3)?**
What words stand out that communicate His love and commitment?
- 2. What images are used in verses 4–5 to describe life in the restored Jerusalem?**
What do these images communicate about peace, safety, and normal life?
- 3. In verses 6–8, the LORD asks a rhetorical question about what seems “marvelous.”**
What contrast is He making between human perspective and divine ability?
- 4. Why does the LORD repeatedly tell the people to “let your hands be strong” (vv. 9, 13)?**
What work are they being encouraged to continue?
- 5. How does the LORD connect future blessing with present obedience in verses 14–17?**
What specific behaviors does He command the people to practice?
- 6. What role do the nations play in the future vision of restoration later in the chapter?**
How does this connect back to God's promise to Abraham?
- 7. Why is honesty, justice, and peace emphasized so strongly if God is already promising restoration?**
What does this tell us about covenant relationship rather than performance?

Day Three: Zechariah 9 — The Coming King

Introduction

We are now entering the final major division of the book of Zechariah.

This section consists of **two prophetic oracles** that look forward to the **Messianic King and His kingdom**. These oracles shift the focus from night visions and immediate restoration to **long-range prophetic fulfillment** centered on the Messiah.

Chapters **9–11** primarily look toward the **First Advent of Christ**. These chapters emphasize:

- The coming of the King
- His rejection
- The unfolding of Israel's prophetic history
- And themes that stretch all the way toward the end times

Then, chapters **12–14** turn our attention to the **Second Advent**, focusing on Messiah's return, His enthronement, and the final culmination of Israel's history.

So as we move forward, it's important to understand that we are no longer in the same genre as the night visions. The structure shifts. The imagery shifts. And the scope widens significantly.

For the **next two days**, we are going to focus specifically on **chapters 9–11**, beginning today with **chapter 9**.

Today's Reading

Zechariah 9

A Brief (But Fun) Detour: The Debate Over Multiple Authors

Like everything in the Bible, there is a debate going on here. So humor me for just a little bit while we talk about **genre**, **writing style**, and the discussion surrounding **multiple authorship in Zechariah**.

I want to lead very clearly with this:

I do not believe there are multiple authors. I don't believe it at all.

But it *is* a fun thing to talk about, and it actually helps us understand what's happening in the text. And if at any point you're thinking, "*This is boring*," you have full permission to move on. No guilt.

The heart of the debate is not theology—it’s **genre and style**.

The first **eight chapters of Zechariah are not debated**. Scholars overwhelmingly agree that chapters 1–8 come from the prophet Zechariah himself. Why? Because the tone and structure are consistent.

In chapters 1–6, we see:

- The prophet receiving revelation
- Visual imagery (the visions)
- Zechariah asking questions
- And then interpretation being given

Then in chapters 7–8, we see a **call to repentance**, which mirrors the call to repentance in chapter 1. The structure, tone, and prophetic method remain consistent.

But then we get to **chapters 9–14**, and everything feels different.

The writing style shifts dramatically. The prophet now becomes a **sign act**.

If you’re unfamiliar with that term, a *sign act* is when a prophet doesn’t just speak the message—he **acts it out**. He becomes a walking sermon. The Lord talks about this clearly in the book of Ezekiel. The people were too stubborn to listen, so God says, “*Fine. I’m going to show you.*”

Sign acts are meant to provoke a response. The people are supposed to say, “*What are you doing?*”—and then the prophet explains the message. It leaves the people without excuse. They know this is from the Lord, and yet, even knowing that, they still reject it.

We see this clearly with the **rejected shepherd** later in Zechariah. The people know this is from the Lord, and they still mistreat the prophet.

Because chapters 9–14 use sign acts and a different literary style, some scholars argue that this must be a different Zechariah—or at least a different author altogether.

One of the main arguments is simply the name.
But honestly... how many Jordans do you know?
How many Ashleys?
How many Carolines?

The same name doesn’t mean the same person—or a different one.

Personally, I just don’t buy it.

The Jewish people did an **extraordinary job preserving Scripture**. They were meticulous historians. They guarded texts with incredible care. And more importantly, **the Lord is very**

good at preserving His Word. I don't believe this is a mistake, and I don't believe Zechariah suddenly disappears halfway through his own book.

So—fun discussion? Yes.

Convincing? No.

Okay. Now that we've dealt with that little side adventure, let's move on.

Zechariah 9:1–8 — The LORD Judges His Enemies

The future restoration of Israel **includes judgment**—specifically, judgment on those who oppose the Lord and His people.

Some of this judgment had **already occurred**, and some was **yet to occur**. And once again, this brings us face-to-face with the timelessness of God.

Prophecy is hard for us because we are bound by time. God is not. He sees all things—past, present, and future—at once.

Many commentators point out that much of the judgment described in verses 1–8 aligns historically with **Alexander the Great**.

Alexander played a massive role in biblical history—especially in the background of the New Testament. When we talk about **Hellenistic Jews** and the **Hellenization of Jewish culture**, we are talking about Greek influence. Alexander conquered the world with unbelievable speed and skill. Honestly, the guy was incredible at conquering—terrible at setting up an heir, which is why Rome rises so quickly after him.

Even though Alexander lived during the so-called **400 years of silence**, he deeply impacted Jewish history. Greek became the common language. Greek thought shaped culture. And his campaigns brought judgment on many of Israel's enemies.

What's fascinating is that when Alexander approached Jerusalem—when it looked like he might destroy it—he didn't. Instead, he made peace and moved on.

Most conservative commentators regard **Zechariah 9:1–8** as a prophecy of Alexander's conquests throughout Palestine following the **Battle of Issus in 333 BC**. Zechariah, living under the Medo-Persian Empire, is looking ahead to:

- The Grecian Empire (9:1–8, 13)
- The Roman Empire (11:4–14)
- And Israel's future in the last days (chapters 12–14)

The prophecy begins in the **north**—with places like **Hadrach, Damascus, and Hamath**—and moves south and west, following a path that closely mirrors Alexander’s actual campaign.

But what the prophecy emphasizes is not Alexander himself.

His role is almost skipped over.

Why?

Because the focus is on the **ultimate cause** of judgment:
The LORD Himself.

The phrase “*the eyes of men and all the tribes of Israel are on the LORD*” shows that people recognized this judgment as divine—not merely political or military.

Then we come to **Tyre**, a city that had survived:

- A five-year Assyrian siege
- A thirteen-year Babylonian siege

Tyre was wealthy, proud, and self-sufficient—described as having silver like dust and gold like dirt. And yet, Alexander destroyed it in just five months. Scripture attributes that downfall not to Alexander’s brilliance, but to **God’s action**.

Next, the judgment moves to the Philistine cities—Gaza, Ashkelon, Ashdod, and Ekron. What’s interesting here is that the prophecy goes beyond destruction. It speaks of **removal of idolatry**, and even of Philistines being absorbed into the people of God—something that does not seem to have been fully fulfilled at that time.

That suggests **future fulfillment**, likely connected to the messianic reign described later in the chapter.

Finally, in verse 8, Jerusalem stands untouched.

Alexander’s armies passed and repassed the city—but never laid siege to it.

Why?

Because the LORD says:
“I will defend my house.”

This moment foreshadows something even greater—the final protection of Jerusalem in the future kingdom, when enemies will never again invade.

Zechariah 9:9–17 — “Behold, Your King Is Coming”

Look—your King is coming. Praise be to the Lord.

Here, very clearly, we see descriptions that should immediately stand out to us as New Testament believers. As you read this passage alongside the Gospels, it is impossible to miss who this is pointing to. We see the colt. We see the donkey. We see a King coming humbly, mounted on a donkey and on a colt.

This is beautiful.

“Behold, your king is coming to you; righteous and having salvation is he.”

He is righteous.

He brings salvation.

He *is* our salvation.

He *is* our hope.

What makes this so powerful is the timing. The people are rebuilding the temple. They have not yet gone through the 400 years of silence. And yet the Lord, in His foreknowledge, is already preparing His people for the future hope that is coming—not only for the Jews, but for all of us.

In verses 9–10, we see the promise of the restoration of the Davidic rule in Jerusalem. This goes all the way back to God’s promise to David in 2 Samuel 7—that there would be one who sits on his throne forever. This King would rule eternally.

But notice how He comes.

He does not come on a war horse.

He does not come in a chariot.

He comes in peace—riding on a donkey.

This tells us something essential about the nature of His kingdom. The Lord’s victory as a divine warrior does not come through worldly power. Instead, His reign brings an end to warfare, peace to the nations, and the release of the exiles.

The Lord promises to rescue His people from the “waterless cistern,” just as He once rescued Joseph in Genesis 37. He promises to restore *double* to them, just as He did for Job in Job 42—even though it was their own sin that led them into exile in the first place.

Here we see the great peace of the Lord.

The comfort of the Lord.

And the forgiveness of the Lord.

The people who were once defenseless will become powerful instruments in His hands as He executes judgment on their enemies.

We also see Judah, representing the southern kingdom, and Ephraim, representing the northern kingdom. This matters. The northern kingdom no longer exists at this point, and yet here we see hope—hope of future restoration. God has not forgotten them.

Judah and Ephraim are described as the Lord’s bow and arrow, pointing toward a future restoration of *all* the people of Israel—the full twelve tribes.

In verses 14–15, the Lord is pictured as a storm consuming His enemies. And in verses 16–17, He promises to save and bless His people because they are more valuable to Him than jewels in a crown.

“They shall be like the jewels of a crown, shining on his land.”

What incredible language.

Now, as with much prophecy, part of this has already been fulfilled—and part of it is still to come.

We see the fulfillment of this passage clearly in the triumphal entry of Jesus:

- Matthew 21:1–11
- Mark 11:1–11
- Luke 19:28–40
- John 12:12–15

Jesus enters Jerusalem exactly as Zechariah described—humble, peaceful, riding on a donkey.

But we are still awaiting the final fulfillment.

That comes in Revelation 19, where Christ returns not on a donkey, but as a conquering King, bringing final judgment and restoration.

And this is where our hope rests.

Just as Christ fulfilled the first half of this prophecy, we can be confident that He will fulfill the second half. He *is* coming back.

“On that day the LORD their God will save them, as the flock of his people.”

He will restore His people.

He will gather His bride, the Church.

And salvation—then and now—is found only through Jesus Christ.

As New Testament believers, this is our great hope. Christ is coming back for His bride. And Israel’s restoration, too, comes through salvation in the Son.

That opens up a whole other conversation we'll eventually get to when we talk about Revelation—but for now, this is the confidence we can stand on:

**He came.
He fulfilled His Word.
And He will come again.**

“How great is His goodness,
and how great is His beauty.”

DAY THREE — Zechariah 9

Theme: The Coming King | Judgment, Peace, and Messianic Hope

- 1. In verses 1–8, what pattern do you notice in the way judgment moves geographically?**
How does this reinforce the idea that the LORD—not human rulers—is directing history?
- 2. Why do many scholars associate this section with the conquests of Alexander the Great?**
How does the passage emphasize God's sovereignty rather than Alexander's greatness?
- 3. What is significant about Jerusalem being spared in verse 8?**
How does this fit into the broader theme of divine protection?
- 4. In verses 9–10, how is the coming King described differently from typical earthly kings?**
What do the donkey, humility, and peace communicate about His reign?
- 5. How do the Gospel accounts of the Triumphal Entry confirm the fulfillment of Zechariah 9:9?**
Why is this prophecy so important for identifying Jesus as the Messiah?
- 6. What promises are made about restoration, victory, and value in verses 11–17?**
How does the imagery of jewels and a crown shape our understanding of God's care for His people?
- 7. How does this chapter balance what has already been fulfilled with what is still future?**
Why is that balance important when reading prophetic Scripture?