



Logos Class

Book of *Zechariah* *Ch 9*

Class for Mar 22, 2026

Rooms 123/124 Adult Ed Building

Class Schedule for the next few weeks

✓ *Mar 8, 2026 - Book of Zechariah Ch 7 & 8A (DAYLIGHT SAVINGS TIME)*

✓ *Mar 10, 2026 - RBI Class 4*

✓ *Mar 15, 2026. - Book of Zechariah Ch 8B*

✓ *Mar 17, 2026 - RBI Class 5*

✓ *Mar 19, 2026. – Manor Lake – Gospel of John 5B & 6A*

✓ *Mar 22, 2026 - Book of Zechariah Ch 9*

• *Mar 24, 2026 - RBI Class 6*

• *Mar 29, 2026 - Palm Sunday*

• *Holy Week notes each day*

• *Mar 31, 2026 - RBI Class 7*

• *Apr 2, 2026 - Manor Lake – Easter Lesson*

• *Apr 5, 2026. - Resurrection Sunday*



• *April 12, 2026 - Book of Zechariah Ch 10*



Something we are considering

*Doing a survey of what, if any, Prophetic **general studies** you might want to do*

- We would need to assess what you already know and what you want to know, so we know where to start*
 - Possible Video and discussion – could be several sessions long*
 - Could be in class on a Sunday morning, or a separate discussion where you can attend if you are interested but not interfere with regular class time.*
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- Perhaps as a prelude to a Community-wide Prophecy Conference later*
- Let me or Vicki know your thoughts and desires relating to it*

Quick Update ...ICYMI

Middle East


- *The Iran War dominates the discussion. Unparalleled cooperation and success with Israel. Misinformation and deceptive media portrayals*
- *Devastating destruction in Iran, minimal in Israel. New missile capability for Iran*
- *Posturing by Turkey, Russia, Iran, and China to become more aligned. Hidden Support*
- *Iran and sympathetic parties are flooding Social Media with Iranian propaganda. **Be discerning***
- ***Don't be surprised if the US takes Kharg Island with the Marine Expeditionary Force***

US/World

- *Domestic issues with the Iran War, some isolated (3) terror attacks on US/Jewish interests*
- *Gov. Shutdown continues, with TSA, Homeland Security, and the Coast Guard affected*
- *Key races for House and Senate in 2026 primaries*

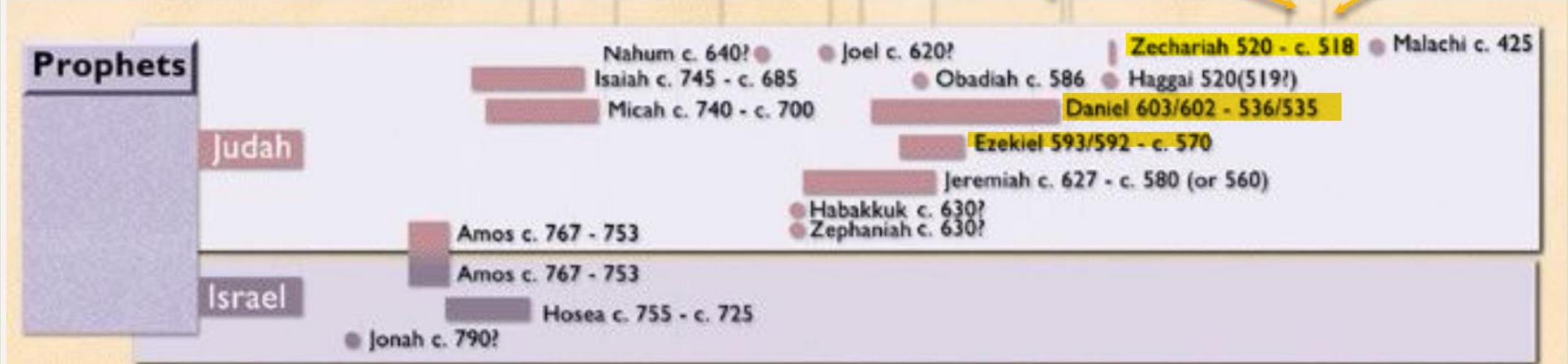
*Earthquakes, Floods, volcanic eruptions, **famine, and disease. Wars and rumors of wars.***

- ***Many signs of the Tribulation are appearing with more frequency***
 - *Natural Disasters, Isolation of Israel, Antisemitism, Apostasy in the church, Peace in Israel to presage the Antichrist, **Scoffers of Prophecy, and deniers of God. Time of Noah and time of Lot prophecies. Continuation of the Aliyah to Israel***
 - *Substantial European acts to move away from Western values and embrace one-world ideas.*
 - *NATO is beginning to separate from the US in its goals and willingness to engage in serious world events (Turkey situation)*

 *Remember, Israel is God's timepiece for the End of Time. Israel is the hour hand, Jerusalem is the minute hand, and the Temple Mount is the second hand*

Zechariah – A timeline- more detail

Ezra 457 BC NEHEMIAH 444BC



- You can see the cluster of God's Prophets that came after the return to Jerusalem and before. Many of the messages were targeted to Judah (SK), and earlier to Israel (NK)
- You can also see where Malachi, the last prophet to speak before the 400+ years of silence, was in the timeline
- God always sent one or more prophets in advance of judgment to warn the Jews and call them to return to Him.
- Ezra and Nehemiah are placed in their proper time slot
- ❖ **Today** we embark on Zechariah's future prophecies of Christs Coming, both First and Second

Visions of Zechariah

ESV Global Study Bible

Zechariah's Visions

Vision	Passage	Content Summary	Zechariah's Question(s) to the Messenger	Promise/Outcome
1	1:7-17	Vision of horsemen who "patrol the earth" and report the condition of the earth; the Lord promises to build his house in Jerusalem	What are these, my lord? (v. 9)	The Lord is jealous for Jerusalem and promises that his house will be built there and that the Lord's cities will overflow with prosperity
2	1:18-21	Vision of four horns and four craftsmen: the horns have scattered Judah, Israel, and Jerusalem, and the craftsmen come to terrify and cast down the horns	What are these? (v. 19) What are these coming to do? (v. 21)	The craftsmen will cast down those who have oppressed Judah, Israel, and Jerusalem
3	2:1-13	Vision of a man with a measuring line in his hand who comes to measure Jerusalem	Where are you going? (v. 2)	Jerusalem will be inhabited, and the Lord will be in the midst of his people
4	3:1-10	Vision of Joshua the high priest and the removal of his iniquity as the representative of the people		Joshua the priest will rule the Lord's house and courts, and the coming of "my servant the Branch" is promised
5	4:1-14	Vision of a lampstand and two olive trees	What are these, my lord? (v. 4) What are these two olive trees...? (v. 11)	The rebuilding of the temple is charged to Zerubbabel and Joshua and will occur by the power of the Lord
6	5:1-4	Vision of a flying scroll		Covenant curses will come upon the covenant breaker, e.g., the one who steals and the one who swears falsely
7	5:5-11	Vision of a woman in the basket (ephah), later carried away by two women	What is it? (v. 6) Where are they taking the basket? (v. 10)	"Wickedness"—symbolized by the presence of the woman—will be removed to Babylon (Shinar)
8	6:1-8	Vision of four chariots pulled by strong horses: red, black, white, dappled	What are these, my lord? (v. 4)	The chariots and horses go north (black and white) and south (dappled) to "patrol the earth"

- ✓ **Vision 1 (1:8–17): Men and horses among myrtle trees** — Israel's subjection under Gentile nations, with assurance that God will end Gentile domination
- ✓ **Vision 2 (1:18–21): Four horns and four craftsmen** communicating information concerning the basic course of Gentile world powers
- ✓ **Vision 3 (2:1–13): Man with a Measuring line** -A time when Messiah will be present, Jerusalem rebuilt, and Israel becomes a channel of blessing. Unwalled city
- ✓ **Vision 4 (3:1–10): Joshua the high priest in filthy garments; God will give His people clean robes (righteousness) and reestablish them as a priestly nation. Speaks to our redemption and restoration**
- ✓ **Vision 5 (4:2–6): A candlestick and olive trees** symbolizing divine enablement for Israel's service
- ✓ **Vision 6 (5:1–4): A flying scroll** representing judgment and removal of sinners in the kingdom of the Messiah
- ✓ **Vision 7 (5:5–11): A woman in a basket/ephah** speaking of the removal of corrupt religion
- ✓ **Vision 8 (6:1–8): Gentile invasions of Israel that will wake the nation**

From Everyman's Bible Commentary

Zechariah - The Outline

1. A Call to Repentance (1:1-6)

2. The Eight Visions (1:7-6:15)

- a. Vision of the Horses (1:7-17)
- b. Vision of the Horns (1:18-21)
- c. Vision of the Measuring Line (2:1-13)
- d. Vision of Joshua the High Priest (3:1-10)
- e. Vision of the Lampstand and Olive Trees (4:1-14)
- f. Vision of the Flying Scroll (5:1-4)
- g. Vision of the Woman in a Basket (5:5-11)
- h. Vision of the Four Chariots (6:1-8)
- i. The Crown and the Temple (6:9-15)

3. Fasting and Restoration (7:1-8:23)

- a. Question about Weeping and Fasting (7:1-3)
- b. Four Answers (7:4-8:23)
 - i. Incorrect Motives (7:4-7)
 - ii. True Justice (7:8-14)
 - iii. Restoration of Jerusalem (8:1-17)
 - iv. Future Feasts for All Nations (8:18-23)

4. Prophecies of the Messiah (9:1-14:21)



a. The Messiah's First Coming (9:1-11:17)

- i. Judgment against Israel's Enemies (9:1-8)
- ii. Zion's Coming King (9:9-10:12)
- iii. The Rejected Shepherd (11:1-9)
- iv. Thirty Pieces of Silver (11:10-17)

b. The Messiah's Second Coming (12:1-14:21)

- i. Jerusalem Will Be Attacked (12:1-9)
- ii. Mourning the One They Pierced (12:10-14)
- iii. An End to Idolatry (13:1-9)
- iv. The Destroyers of Jerusalem Destroyed (14:1-15)

5. All Nations Will Worship the King (14:16-21)

Zechariah Ch 8 Summary

- *God declares His passionate commitment to Zion, announcing His return to Jerusalem and renaming it “the faithful city” and “the holy mountain.” (The vision depicts a restored city where elderly residents sit peacefully in the streets and children play freely—images of security and vitality.*
- *God promises to **gather His scattered people** from east and west, bringing them back to dwell in Jerusalem, establishing a covenant relationship characterized by faithfulness and righteousness. Contrasting the former days of economic hardship, conflict, and divine judgment, **God pledges to reverse these conditions through peace, agricultural abundance, and blessing for the remnant.***
- *Chapter 8 presents **Jerusalem as a city where God dwells** in beautiful tranquility, reflecting the pervasive theme throughout Zechariah concerning Jerusalem’s welfare and future as **the holy city**. *The chapter emphasizes **Zion’s centrality in God’s plan, the necessity of ethical living, and recognizing God’s activity within current circumstances.****
- *Zechariah’s message addresses a troubled postexilic community, calling them to repentance and obedience while assuring them that God intends to bless and restore His people—a **restoration contingent on their covenant faithfulness**. The chapter functions as theological encouragement, **affirming that despite present struggles, God remains actively committed to His people’s vindication and blessing.***

Zechariah 9:1-4. *Judgment on Israel's Enemies*

9¹ The **oracle** of the word of the Lord is against the land of Hadrach

and Damascus is its resting place.

For the Lord has an eye on mankind

and on **all the tribes of Israel,**

² and on **Hamath** also, which borders on it,

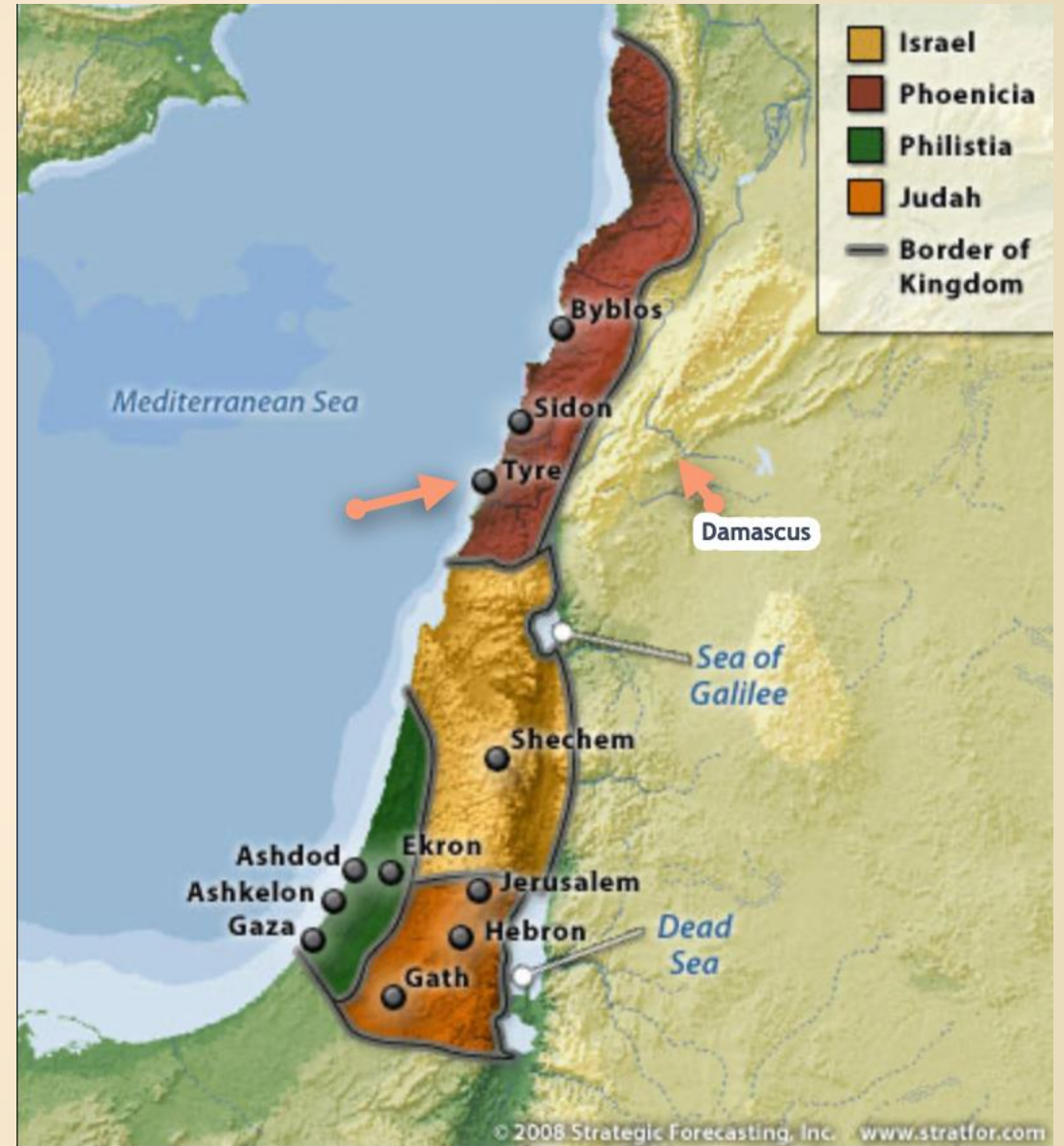
Tyre and Sidon, though they are very wise.

³ Tyre has built herself a rampart
and heaped up silver like dust,
and fine gold like the mud of the streets.

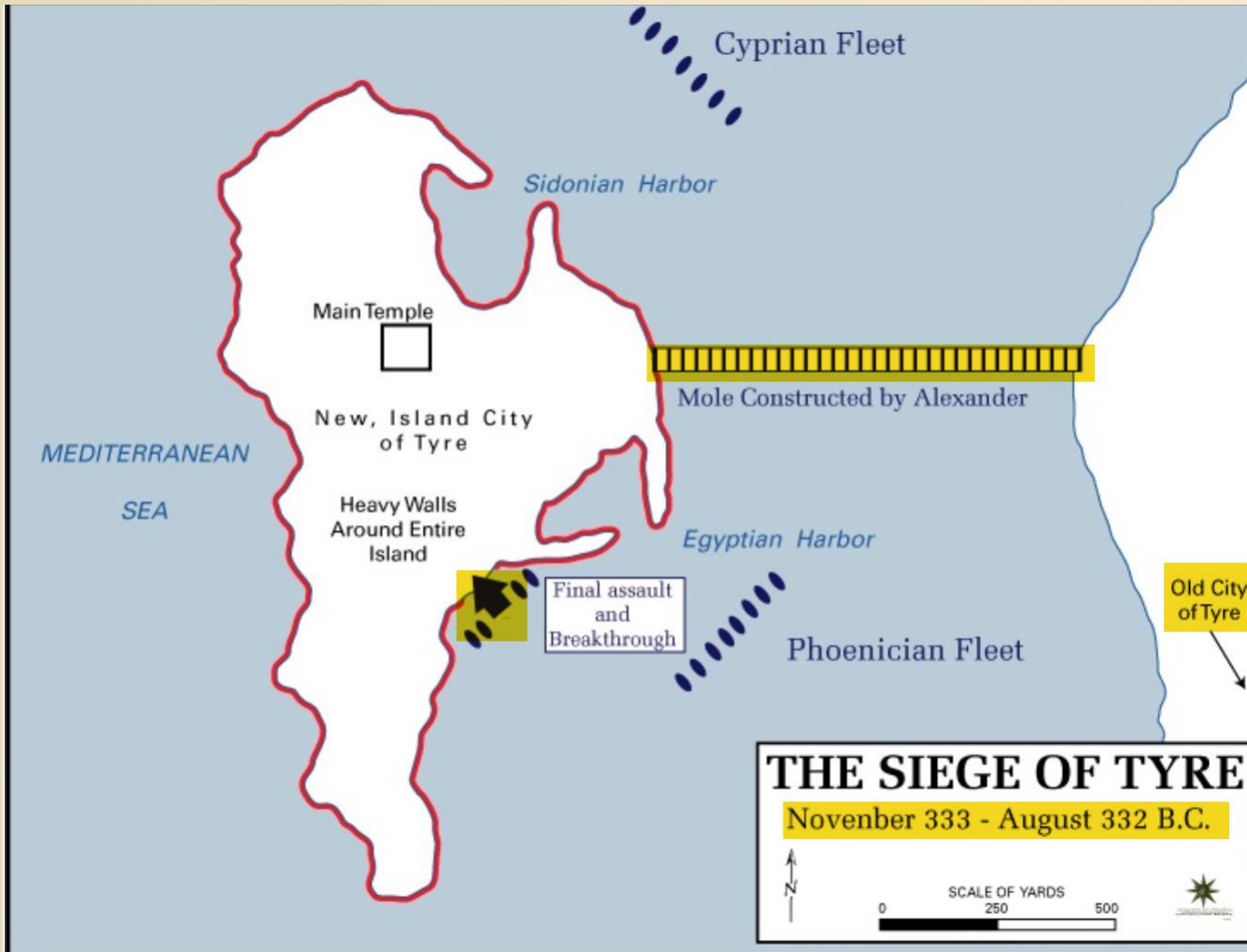
⁴ **But behold,** the Lord will strip her of her possessions
and **strike down her power on the sea,**
and she shall be devoured by fire.

Oracle – Burden, Load

Hadrach – area around Damascus



Zechariah 9: What happened to Tyre?



- Eze 26 (**570BC**) tells what would happen, and it did when Alex the Great conquered it – Map (**332BC**)
- Zech 9 (**525BC**) tells us they had a wall around the city (rampart) and they had much silver and gold, but her walls were destroyed, she was burned to the ground
- All of her power and wealth from the sea was stripped away, and she was desolate
- The wealthiest of the Phoenician cities

Zechariah 9:5-8

⁵ *Ashkelon shall see it, and be afraid;
Gaza too, and shall writhe in anguish;
Ekron also, because its hopes are confounded.*

*The king shall perish from Gaza;
Ashkelon shall be uninhabited;*

⁶ *a mixed people shall dwell in Ashdod,
and I will cut off the pride of Philistia.*

⁷ *I will take away its blood from its mouth,
and its abominations from between its teeth;*

*It too shall be a remnant for our God;
it shall be like a clan in Judah,
and Ekron shall be like the Jebusites.*

⁸ *Then I will encamp at my house as a guard,
so that none shall march to and fro;
no oppressor shall again march over them,
for now, I see with my own eyes.*

Englishman's Concordance

mam·zêr — 2 Occurrences

Deuteronomy 23:2

HEB: לֹא־יָבֵא מִמְזֵר בְּקִהְלֵי יְהוָה

NAS: No *one of illegitimate birth* shall enter

KJV: *A bastard* shall not enter

INT: No shall enter *one* the assembly of the LORD

Zechariah 9:6

HEB: וְיָשָׁב מִמְזֵר בְּאַשְׁדּוֹד וְהִכְרַתִּי

NAS: *And a mongrel race* will dwell

KJV: *And a bastard* shall dwell in Ashdod,

INT: will dwell *mongrel* Ashdod will cut



Zechariah 9:9-13 *The Coming King of Zion*

⁹ *Rejoice 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.*

¹⁰ *I 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.*

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

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

¹³ *For 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.*

Zechariah 9:9-13. An Explanation

- Zechariah 9 presents God as a **Divine Warrior** advancing from north to south across the Levant, destroying Israel's enemies before establishing his military presence at Jerusalem's temple. Once positioned there, **God addresses the Daughter of Zion with a message about her coming king, along with brief words to prisoners and Greece.**
- The passage opens with an invitation to celebration. The king arrives characterized by **righteousness and salvation** yet rides **humbly on a donkey rather than in military splendor**. Rather than appearing as a triumphant conqueror, this king demonstrates faithfulness to God's covenant and reliance on divine deliverance—an image carrying prophetic and messianic weight. The donkey evokes an ideal ruler who governs justly and accepts his authority with humility rather than arrogance.
- **The king eliminates the instruments of warfare**—chariots, horses, and battle bows—yet his dominion extends universally, from sea to sea and to the earth's ends, while he proclaims peace to the nations. **These weapons represented the pinnacle of ancient military technology, but they become unnecessary for a king who depends on God's power. (see Hosea 1:7)**
- The passage then **shifts focus to the people's liberation**. God's promised return of exiled prisoners' rests on the **covenant's blood—the ancient agreement through which God guarantees salvation for his scattered people**. Those imprisoned in hopelessness are summoned to **their stronghold** with assurance of restoration doubled. God transforms Judah and Ephraim into weapons of war, stirring Zion's sons against Greece and wielding them like a warrior's sword. **While God executes the primary military action, the people participate in battle—protected by God, they achieve victory not through advanced weaponry but through humble means, echoing David's sling against Goliath.**
- This passage foretells a righteous and humble king riding a donkey, a prophecy Christians understand as fulfilled when Jesus entered Jerusalem before his crucifixion. **Palm Sunday**

Zechariah 9:14-17 *The Lord Will Save His People*

¹⁴ Then 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.

¹⁵ The 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.

*¹⁶ **On 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.*

*¹⁷ **For how great is his goodness, and how great his beauty!** Grain shall make the young men flourish, and new wine the young women.*

Zechariah 9:14-17. What does it all mean?

- God appears over his people with arrows flashing like lightning, sounding a trumpet, and advancing through southern desert storms. This visible manifestation (theophany) of God depicts divine intervention on Israel's behalf—**Yahweh arriving to fight for his people, with the trumpet signaling his attack.**
- The Lord of hosts protects them, enabling them to devour their enemies and trample sling stones underfoot, drinking and celebrating with exuberance like those intoxicated with wine, overflowing like a sacrificial bowl. **The imagery shifts from military victory to jubilant abundance—enemies are consumed, weapons rendered useless, and the people experience overwhelming blessing.**
- **On that future day**, God will save his people as a shepherd tends his flock, **and they will shine on his land like jewels adorning a crown.** The Messiah acts as shepherd for the Israelites—a role emphasizing care and protection rather than domination. **The people themselves become precious ornaments, transformed from prisoners into treasured possessions.**
- The passage concludes by celebrating God's goodness and beauty, declaring that grain will make young men flourish and new wine will invigorate young women. **Grain symbolizes blessing, suggesting restoration extends to fertility, vitality, and generational flourishing.**
- This prophecy envisions the **reunification of Israel's divided northern and southern kingdoms**, depicting God's intervention when war becomes unavoidable, with the Jews triumphing over the Greeks as a figurative picture of ultimate future victory over evil. **Zechariah declares that the Messiah will be a manifestation of the Lord, with the Lord acting through him to protect and prosper Israel.**

Zechariah 9. What are the key points?

God will remove Judah's enemies and install a **messianic king** who will restore a time of peace, joy, and freedom from foreign domination.

Zechariah 9 focuses on two related themes:

- God's protection of his land and
- The arrival of Judah's peaceful king, with God's shield-like journey from northeast to southwest to east affirming his intention to create a peaceful land where Judah can rest.

The peaceful imagery contrasts with the reality of the Persian and early Greek periods, when hatred between Persians, Egyptians, Greeks, and Phoenicians made the territory west of Judah volatile—against this backdrop, Zechariah 9 provides an affirmation of God's providential care for Judah.

- Zechariah 9:9–10 anticipates the return of a Davidic king to rule the territory, reversing aggressive images of the future king in favor of a peaceful royal reentry into Jerusalem after God establishes peace in the land.
- The king arrives **“righteous and having salvation,”** mounted **humbly on a donkey**, speaking peace to the nations with rule extending from sea to sea—Zechariah presents a vision of a **globally minded God** on a mission to **restore the world and welcome people from all tribes and nations.**
- God commands Zion to **“Rejoice greatly,”** emphasizing the joy accompanying divine redemption.
- The message is positive—**God's kingdom will come and his rule will extend over the whole world—yet victory will not come without suffering and conflict.**
- Matthew and John both quote Zechariah 9:9–10 in their accounts of Jesus' triumphal entry into Jerusalem on a donkey, identifying him as the prophesied king. **We will look at this event next week**

Next week

- **Chapter 10 – The Restoration for Judah and Israel**

Read ahead, and let's see what this prophet saw 2500 years ago about today

Pray for

- *Our Nation, its leaders*
- *The Peace of Jerusalem and Peace for Israel*
- *Our State and its Leaders, and the elections to come, for God to give us Godly leaders*
- *Our Church, the Pastors and Leaders*
- *All of the prayers needed for our class and families*
- *That each of us will do what God has called us to do in this crucial time*