

50). December 7-13—Haggai; Zechariah

1) Zec 2:10; 9:9—Daughter of Zion/Jerusalem ~630; 520 BC

The Hebrew *bat-tsiyyon*/daughter of Zion is again a poetic personification of covenant Israel, portrayed as a woman awaiting the LORD's deliverance and presence. In Zechariah 2:10, the LORD promises to come and dwell in her midst. In Zechariah 9:9, she is commanded to rejoice greatly, for her King comes to her lowly, riding upon a donkey—a verse the Gospels apply directly to Christ's Triumphal Entry into Jerusalem (Mt 21:5; Jn 12:15).

Just a few verses later, Zechariah turns from false prophets to the true Shepherd, asking why He has wounds in His hands by "the house of my friends" (Zc 13:6). Centuries later, the resurrected Christ answers that very question. He invites the Nephites to feel the prints in His hands and feet as proof of who He is (3Ne 11:14–15), and He explains that His body still bears the marks of wounds inflicted by those who should have loved Him. Restoration scripture makes the puzzle concrete: it's His own covenant people, the house of Israel, who pierced Him. When the Jews one day ask this same question, He will give the same answer Zechariah recorded (D&C 45:51–52).

2) Zec 9:17—The Maidens Made Cheerful by New Wine

Zechariah's postexilic prophecy names young unmarried women ("maids," Hb *bethuloth*) as direct recipients of covenant abundance, not as an afterthought to the young men listed beside them. The verse structures two parallel gifts to two parallel groups: corn for the young men, new wine for the maidens with each group named, each given its own blessing, neither absorbed into the other. This is a notable inclusion. Covenant-blessing formulas elsewhere in the Hebrew Bible typically name grain and wine as blessings on the nation or household as a whole (Dt 7:13; Ho 2:22), without singling out young women as a distinct beneficiary class. Zechariah does.

The historical setting sharpens the point. Judah's population and agricultural base were still recovering from Babylonian devastation; abundant new wine for unmarried women specifically evokes their future as wives and mothers of the restored nation—strength, vitality, and marriageability tied directly to the land's fertility (cf. Ru 4:11–13, where covenant blessing on Judahite women is likewise tied to household increase). The maidens are not incidental figures rounding out a picture of national peace; they are named as the generation on whom the future of the covenant people depends.

This closes a prophecy earlier applied to Christ's triumphal entry (Zc 9:9; Mt 21:5), so the abundance promised to these maidens sits within a messianic framework: peace secured by the coming king reaches even the ordinary, private future of unnamed young women. Latter-day Saint readings often place this alongside other harvest prophecy as a type of millennial plenty (cf. Am 9:13–14; D&C 49:24–25).

3) Zec 12:12–14—The Mourning Wives ~520 BC

Zechariah pictures a day when Judah repents so deeply that even families split apart to grieve. He names four lines—house of David (the kings), house of Nathan (most likely another son of David, 1Ch 3:5; 14:4—not Nathan the prophet, though scholars disagree), house of Levi (the servants at the temple), house of Shimei (a Levite clan, Nm 3:17–18)—then adds something unusual: in every family, "their wives apart" (Zc 12:12–14). The wives don't mourn with their husbands. Each one grieves alone. That's striking. In the ancient world, families normally mourned together as one unit (Jr 9:17–20). Splitting husbands from wives shows this repentance can't be shared or borrowed—each wife answers for her own heart before God.

Shortly before Zechariah's weeping wives, verse 10 ties this to Christ: the house of David will "look upon him whom they have pierced" and mourn (Zc 12:10). Many Christians connect this prophecy to the resurrected Savior's pierced hands and side (cf. 3Ne 11:14–15). If so, these wives may be Scripture's first women pictured recognizing and receiving the wounded Savior.

4) Zec 13:3—**Mother and Father Kill their Son as False Prophet** ~520 BC

This unnamed mother stands for a parent living in a future day when God cleanses His people of false prophets. The startling detail is how far that cleansing goes: even a false prophet's own parents will condemn and put him to death rather than let his lies stand, echoing the Mosaic law that no family tie could shield someone who spoke falsely in the LORD's name (Dt 13:6–10). Restoration scripture warns that "many false prophets shall arise" in the last days (JS-M 1:22; D&C 63:6).