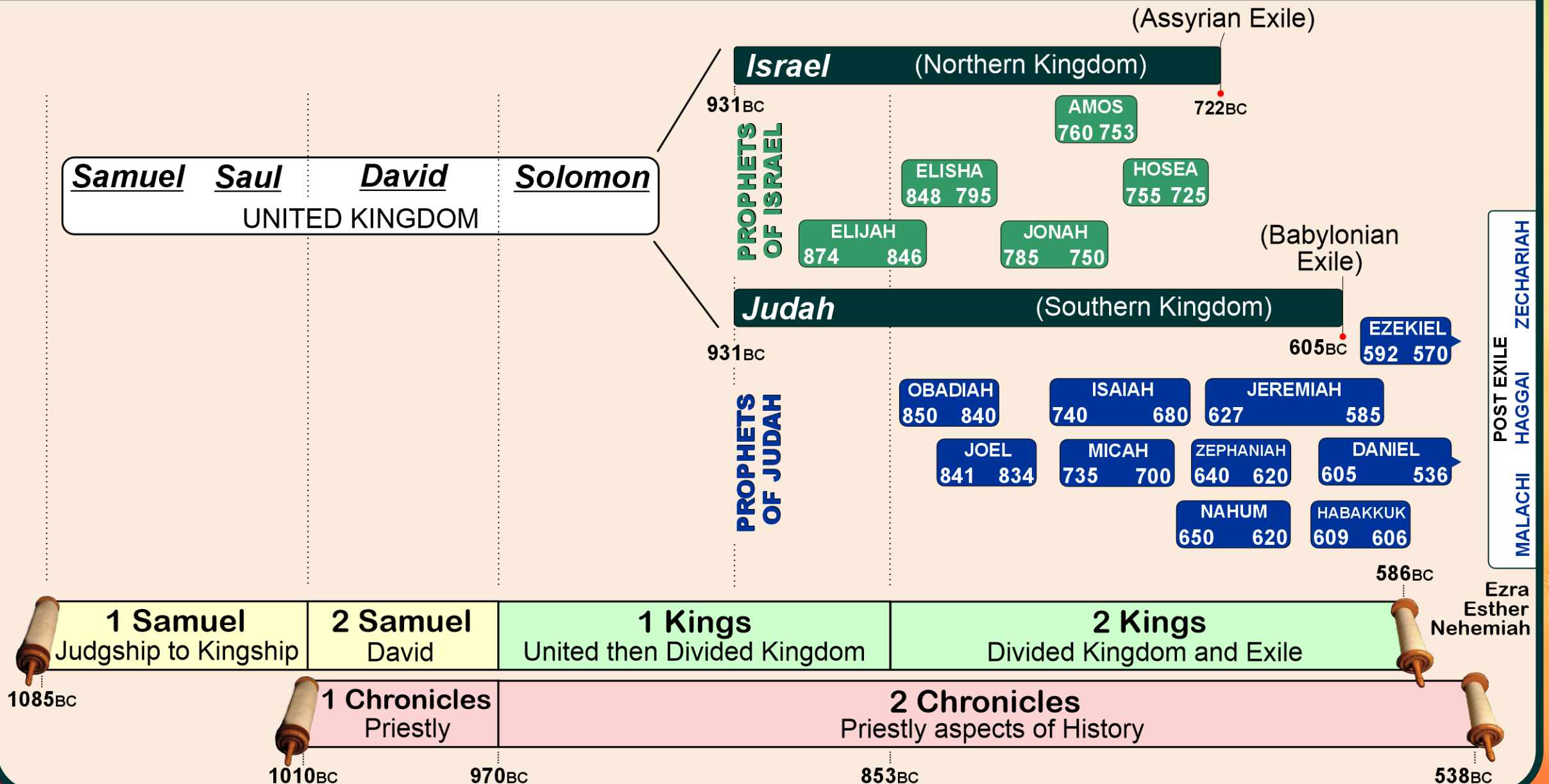


Zechariah

**“Let none of you plan evil in
his heart Against his brother”**

CHAPTER 7-8

HISTORICAL BOOKS RELATIONSHIP



POST-EXILE HISTORY

536BC
Began to
rebuild the
Temple
(Ez.3:1-4:5)



PROPHETS

HAGGAI
520 520

ZECHARIAH
520 515

515BC
Temple
completed
(Ez.6:15)

MALACHI
433 424

Nehemiah returned to Persia
(433BC), then returned to
Israel (424BC).

NEHEMIAH
445 415

BABYLONIAN KINGDOM	PERSIAN KINGDOM				
	Cyrus 559-530BC	Cambyses II 530-522BC	Darius 522-486BC	Xerxes I 486-465BC	Artaxerxes I 465-424BC
	 537BC DECREE Cyrus permits Israel to return to homeland (Ez.1:1-4) 537BC		 520BC DECREE EZRA 1-6 521 515	ESTHER 483 473	 457BC DECREE  445BC DECREE EZRA 7-10 458 440 BEGAN THE 70TH WEEK PROPHECY (Da.9:24-27)

70-Year Exile
in Babylon
(Je.25:11-12;
29:11)

606-536BC

Cyrus the
Persian
conquers
Babylon
539BC

FIRST RETURN
Under Zerubbabel
to build Temple
(49,897 exiles)
536BC

WORK ABANDONED
Opposition from
neighbors and
indifference by the
Jews caused the work
to be abandoned
(Ez.4:1-24)
530BC 520BC

SECOND RETURN
Under Ezra
(5,000 exiles)
458BC

THIRD RETURN
Under Nehemiah
to build Walls
(42,000 exiles)
444BC



ZECHARIAH OUTLINE



PREFACE

1:1-6

VISIONS

1:7—Chap. 6

Apocalyptic

RESTORATION

Chapters 7-8

Ethical Prophecy

ESCHATOLOGY

Chapters 9-14

Predictive Prophecy

Chapters 1-8 written during building of Temple (520BC)

Chapters 9-14 written after completion of Temple (515BC)



GOD'S COVENANT WITH ISRAEL

8 Night Visions



HISTORY

4 Restoration Messages



FUTURE

2 Prophetic Burdens

- 1** Man Among the Myrtle Trees 1:7-17
- 2** 4 Horns and 4 Craftsmen 1:18-21
- 3** Man with Measuring Rod Chap. 2
- 4** Cleansing of High Priest Chap. 3
- 5** Lampstand & 2 Olive Trees Chap. 4
- 6** Flying Scroll with Warning 5:1-4
- 7** Woman in an Ephah Basket 5:5-11
- 8** 4 Chariots 6:1-8
-  Crowning Joshua as High Priest 6:9-15

Messages Concerning Fasting

- 1** A Message of Rebuke 7:4-7
- *Wrong Motives*
- 2** A Message of Repentance 7:8-14
- *Command to Repent*
- 3** A Message of Restoration 8:1-17
- *Restore to Favor*
- 4** A Message of Rejoicing 8:18-23
- *Return to Feasts*



Burden 1 9-11

First Coming
- **Rejected** -

- 1** Coming of the true King (9)
- 2** Restoration of the true people (10)
- 3** Rejection of the true King (11)

Burden 2 12-14

Second Coming
- **Received** -

- 1** Repentance of Judah (12)
- 2** Restoration of Judah (13)
- 3** Reign of the Messiah (14)

A photograph of a mangrove forest at sunset. The sky is a mix of blue and orange, reflecting in the water. Several mangrove trees with thick, gnarled roots are visible, some standing in the water and others on the shore. The water is calm, creating clear reflections of the trees and the sky.

QUESTION

ABOUT

FASTING

(Zechariah 7:1-3)

**Now in the fourth year of King
Darius it came to pass that the
word of the LORD came to
Zechariah, on the fourth day of
the ninth month, Chislev,**

ZECHARIAH 7:1



“Now in the fourth year of King Darius it came to pass that the word of the LORD came to Zechariah, on the fourth day of the ninth month, Chislev,.” (Zc.7:1)

- On December 4, 518 B.C. a delegation came to Jerusalem with a question about fasting.**
- By this time the Temple is likely half way completed.**



**when the people sent Sherezer,
with Regem-Melech and his
men, to the house of God, to
pray before the LORD,**



ZECHARIAH 7:2





“when the people sent Sherezer, with Regem-Melech and his men, to the house of God, to pray before the LORD,” (Zc.7:2)



- Israelites who lived in Bethel, about 10 miles north of Jerusalem, sent two representatives to ask the priests and prophets how they should worship.**
- The names of the two ambassadors were Babylonian suggesting that they had been born in Babylonia during the Captivity.**
- Whoever these men were, they wanted to know if they should continue to weep and abstain from food, which has become a tradition.**



**and to ask the priests who were in
the house of the LORD of hosts,
and the prophets, saying, "Should
I weep in the fifth month and fast
as I have done for so many years?"**

ZECHARIAH 7:3





“and to ask the priests who were in the house of the LORD of hosts, and the prophets, saying, "Should I weep in the fifth month and fast as I have done for so many years?"” (Zc.7:3)

- There was a fast in the fifth month to remember the destruction of the Temple (2Ki.25:8-9).**
- Now since God’s people were back in the land and the Temple was rebuilt, they wanted to know if it was appropriate to continue in these fasts of mournful remembrance.**
- Because they traditionally practiced this fasting for so long (at least 70 years), many thought, since we have done it for so many years we might as well keep on doing it.**



MESSAGE OF REBUKE

(Zechariah 7:4-7)

MESSAGE
1 of 4

**Then the word of the LORD
of hosts came to me, saying,**



 **ZECHARIAH 7:4**





**“Then the word of the LORD of hosts
came to me, saying,” (Zc.7:4)**



- **This FIRST message reminded the people that God warned their fathers through the earlier prophets.**
- **God wanted reality, not ritual (Is.1:11-17; Ho.6:6; Am.5:21-24).**



**Say to all the people of the land,
and to the priests: 'When you fasted
and mourned in the fifth and seventh
months during those seventy years,
did you really fast for Me—for Me?**

 **ZECHARIAH 7:5**





“Say to all the people of the land, and to the priests: ‘When you fasted and mourned in the fifth and seventh months during those seventy years, did you really fast for Me—for Me?’” (Zc.7:5)

- Zechariah refers to a fast in the seventh month which remembered the killing of Gedaliah, the last act of rebellion against the Babylonian governor of Judah (2Ki.25:25).**
- The Law of Moses only commanded one fast day. It was on the Day of Atonement (Lv.16:29-34).**
- God’s word through Zechariah rebuked the people of God for what their fasting had become.**
- These fasts were more of self pity-parties instead of genuinely seeking God.**

 **PRONOUNCE**
Gid-da-lā-ah

FASTS OF THE OLD TESTAMENT

MONTH/DAY	EVENT
04/17	Mourning the capture of Jerusalem (Je.52:6-30)
05/09	Burning of Jerusalem and destruction of Solomon's Temple (2Ki.25:2-10)
07/03	Remembering the murder of Gedaliah, governor of Judah, after the fall of Jerusalem (Je.41:1-10)
10/10	Beginning of Nebuchadnezzar's siege against Jerusalem (2Ki.25:1)
07/10	* Commanded by the Lord on the Day of Atonement (Lv.16:29-34; 23:27-32)



* The only fast day commanded by the Law was on the Day of Atonement (Lv.16:29-34). These additional fasts were not commanded by God, but instituted by man and have become tradition (see Zc.8:19).

**When you eat and when you
drink, do you not eat and
drink for yourselves?**



 **ZECHARIAH 7:6**





“When you eat and when you drink, do you not eat and drink for yourselves?” (Zc.7:6)

- When they ate and drank they did it for their own benefit, not the Lord.**
- A few days of fasting every year could not make up for the rest of the year lived for themselves.**
- When we cling to the memory of sin or tragedy in the past, we often do it out of simple self-indulgence.**



**Should you not have obeyed the words
which the LORD proclaimed through
the former prophets when Jerusalem
and the cities around it were
inhabited and prosperous, and the
South and the Lowland were
inhabited?**

ZECHARIAH 7:7



“Should you not have obeyed the words which the LORD proclaimed through the former prophets when Jerusalem and the cities around it were inhabited and prosperous, and the South and the Lowland were inhabited?” (Zc.7:7)

- Because their hearts were not right with God, their rituals were not right before God.**
- Everyday obedience would make their times of fasting meaningful.**
- Their neglect of everyday obedience made their fasting hypocritical.**





“Should you not have obeyed the words which the LORD proclaimed through the former prophets when Jerusalem and the cities around it were inhabited and prosperous, and the South and the Lowland were inhabited?” (Zc.7:7)

- Instead of actively remembering the sin or tragedy of the past, God wants us to focus on active obedience.**
- When God forgives, the need for dwelling on the bitter past should be over.**
- The “South” refers to the NEGEV, the desolate desert near the Dead Sea. Before Israel's disobedience, this area was prosperous and inhabited.**



MESSAGE OF REPENTANCE

A photograph of a mangrove forest at sunset. The trees have thick, gnarled roots and are reflected in the shallow water. The sky is a mix of blue and orange.

(Zechariah 7:8-14)

MESSAGE
2 of 4

**Then the word of the LORD
came to Zechariah, saying,**

ZECHARIAH 7:8



“Then the word of the LORD came to Zechariah, saying,” (Zc.7:8)

- The Lord is directly speaking to Zechariah.**
- The word comes from the Lord but it was to be delivered to the people as a warning and exhortation to deal gently and justly with each other.**
- This SECOND message centers on the conduct of the earlier generation that resulted in the Exile.**
- In pre-exilic times, as in Zechariah’s own day, God desired inner spiritual reality rather than external formalism.**



**Thus says the LORD of hosts:
'Execute true justice, Show
mercy and compassion Everyone
to his brother.**

ZECHARIAH 7:9





“Thus says the LORD of hosts: 'Execute true justice, Show mercy and compassion Everyone to his brother.’” (Zc.7:9)

- Zechariah describes the kind of obedience God wanted, beginning with decent and loving treatment of our neighbor.**
- It is easier to fast a few days a year instead of treating others in a godly way.**
- Having bad relationships with others demonstrates a fundamentally flawed relationship with the Lord.**
- The blessings of God as well as the cursings of God are related to covenant fidelity (Deuteronomy 27-29).**



**Do not oppress the widow or the
fatherless, The alien or the poor.
Let none of you plan evil in his
heart Against his brother.**

ZECHARIAH 7:10



“Do not oppress the widow or the fatherless, The alien or the poor. Let none of you plan evil in his heart Against his brother.” (Zc.7:10)



- **The Lord commanded the people not to 'oppress the weak' and vulnerable among them, and not to 'plot evil' against each other.**
- **The prophets always direct the people back to their covenant responsibilities.**
- **These requirements and guidelines for life were not new or surprising to these returning Jews.**
- **Injustice offends God (Ho.4:1-6).**



**But they refused to heed,
shrugged their shoulders,
and stopped their ears so
that they could not hear.**

ZECHARIAH 7:11

**“But they refused to heed, shrugged their shoulders,
and stopped their ears so that they could not hear.”
(Zc.7:11)**

- Zechariah vividly describes a progression of rejection.**
- It begins with simply refusing to heed God, then a self-justifying shrugging of their shoulders, then stopping their hears. It all ends with hearts as hard as flint.**
- Israel had turned a stubborn shoulder, like an animal that stiffened every muscle in its effort to refuse the yoke.**



**Yes, they made their hearts like flint,
refusing to hear the law and the
words which the LORD of hosts had
sent by His Spirit through the former
prophets. Thus great wrath came
from the LORD of hosts.**

ZECHARIAH 7:12



“Yes, they made their hearts like flint, refusing to hear the law and the words which the LORD of hosts had sent by His Spirit through the former prophets. Thus great wrath came from the LORD of hosts.” (Zc.7:12)



- When you meet people with “hearts like flint,” you know they did not become that way overnight.**
- There was a gradual progression to their present place of hardness.**
- In their hardened state, they just didn’t want to hear God’s word.**
- Zechariah knew that the “Spirit” of God inspired these words, and the words of the other prophets.**



**Therefore it happened, that just as
He proclaimed and they would not
hear, so they called out and I
would not listen," says the LORD
of hosts.**

ZECHARIAH 7:13



“Therefore it happened, that just as He proclaimed and they would not hear, so they called out and I would not listen,” says the LORD of hosts.” (Zc.7:13)



- **Since God’s people refused to listen to God, God would refuse to listen to and answer them.**
- **This is a good reason to stay under the teaching of God’s word - so that our prayers will be answered (1Pe.3:7).**



Husbands, likewise, dwell with them with understanding, giving honor to the wife, as to the weaker vessel, and as being heirs together of the grace of life, that your prayers may not be hindered. (1Pe.3:7)



"But I scattered them with a whirlwind among all the nations which they had not known. Thus the land became desolate after them, so that no one passed through or returned; for they made the pleasant land desolate."

ZECHARIAH 7:14



““But I scattered them with a whirlwind among all the nations which they had not known. Thus the land became desolate after them, so that no one passed through or returned; for they made the pleasant land desolate.”” (Zc.7:14)

- God “scattered” them swiftly (“whirlwind”) through the means of the Babylonians.**
- The Jews were removed from the land (“became desolate”).**
- Their disobedience and disregard for God led to them being scattered and desolate.**



Zechariah

CHAPTER 8

MESSAGE OF RESTORATION

A photograph of a mangrove forest at sunset. The trees have thick, gnarled roots and are reflected in the shallow water. The sky is a mix of blue and orange.

(Zechariah 8:1-17)

MESSAGE
3 of 4

**Again the word of the LORD
of hosts came, saying,**



ZECHARIAH 8:1





“Again the word of the LORD of hosts came, saying,” (Zc.8:1)



- **God introduces Himself with a title declaring His power and majesty.**
- **He is the LORD of “hosts,” referring to the armies of heaven.**
- **This title is intended to be a wake up call.**



**Thus says the LORD of hosts:
'I am zealous for Zion with
great zeal; With great fervor
I am zealous for her.'**

ZECHARIAH 8:2





“Thus says the LORD of hosts: 'I am zealous for Zion with great zeal; With great fervor I am zealous for her.'” (Zc.8:2)

- The word for zealous in the ancient Hebrew comes from the idea “to become intensely red.”**
- This shows that God is passionately concerned for His people.**
- His love for Israel is so great that He will come in full presence to Israel again and dwell with His people.**
- Zion is the mountain on which ancient Jerusalem was built, which became a name for the city.**



**Thus says the LORD: 'I will return to
Zion, And dwell in the midst of
Jerusalem. Jerusalem shall be
called the City of Truth, The
Mountain of the LORD of hosts, The
Holy Mountain.'**

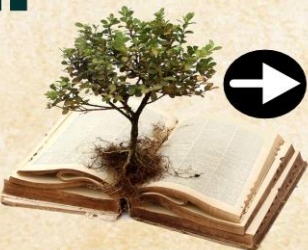
 **ZECHARIAH 8:3**





“Thus says the LORD: 'I will return to Zion, And dwell in the midst of Jerusalem. Jerusalem shall be called the City of Truth, The Mountain of the LORD of hosts, The Holy Mountain.'” (Zc.8:3)

- God’s people and city will be transformed by the presence of the LORD.**
- Because of God’s presence the city will be transformed into a place of truth and holiness.**
- A “City of Truth” is characterized by truth, both in word and in deed (Zc.8:8, 16). It will be ruled by Messiah who is characterized by truth (Jn.14:6).**





“Thus says the LORD: 'I will return to Zion, And dwell in the midst of Jerusalem. Jerusalem shall be called the City of Truth, The Mountain of the LORD of hosts, The Holy Mountain.'” (Zc.8:3)

- **When God’s presence is real and embraced in our lives, we become PEOPLE of Truth and Holy PEOPLE.**
- **Paul describes this process of transformation (2Co.3:18).**



But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord.
(2Co.3:18)



**Thus says the LORD of hosts: 'Old
men and old women shall again sit
In the streets of Jerusalem, Each
one with his staff in his hand
Because of great age.'**

ZECHARIAH 8:4



“Thus says the LORD of hosts: 'Old men and old women shall again sit In the streets of Jerusalem, Each one with his staff in his hand Because of great age.’” (Zc.8:4)

- Because of the rigors of returning to Jerusalem, there were probably few old people in the city, and their absence was felt.**
- But the LORD promises that all that will change one day when young and old together will enjoy the city in safety.**
- In troubled times, the very old and very young are the first to suffer and die. But both groups are plentiful in this vision, filling the streets with their normal everyday activities. This is a sign of the complete peace and prosperity of God's new earth.**



**The streets of the city Shall
be full of boys and girls
Playing in its streets.**



 **ZECHARIAH 8:5**





**“The streets of the city Shall be full of boys
and girls Playing in its streets.” (Zc.8:5)**



- **This was a significant promise because in Zechariah’s time Jerusalem’s walls were ruined and the city was not safe and secure for old men and old women or for boys and girls playing in its streets.**
- **The most defenseless people of society (senior citizens and children) will live in tranquility, peace, and security (Is.65:20-22).**



Thus says the LORD of hosts: 'If it is marvelous in the eyes of the remnant of this people in these days, Will it also be marvelous in My eyes?' Says the LORD hosts.

ZECHARIAH 8:6



“Thus says the LORD of hosts: 'If it is marvelous in the eyes of the remnant of this people in these days, Will it also be marvelous in My eyes?' Says the LORD hosts.” (Zc.8:6)



- **The promise of a transformed, prosperous, safe Jerusalem seemed a little too fantastic to believe when the city was half-built and the walls wouldn't be completed for another 60 years.**
- **Just because it seemed too big in the eyes of man, it was not too marvelous for the LORD.**



But Jesus looked at them and said to them, "With men this is impossible, but with God all things are possible." (**Mt.19:26**)



**Thus says the LORD of hosts:
'Behold, I will save My people from
the land of the east And from the
land of the west;**

ZECHARIAH 8:7



“Thus says the LORD of hosts: ‘Behold, I will save My people from the land of the east And from the land of the west;” (Zc.8:7)

- Proportionately, few among the exiles returned to the Promised Land.**
- God promises a gathering from exile to come that will far surpass the present gathering.**
- The “land of the east” could be seen as the place from which the remnant had returned. Yet it appears to extend much further.**
- The context or “east” and “west” assures that this return speaks of a worldwide regathering at the second Coming of Christ.**



**I will bring them back, And they
shall dwell in the midst of
Jerusalem. They shall be My people
And I will be their God, In truth and
righteousness.**

 **ZECHARIAH 8:8**





“I will bring them back, And they shall dwell in the midst of Jerusalem. They shall be My people And I will be their God, In truth and righteousness.” (Zc.8:8)



- **The gathering God promises will not just be a geographic gathering, but a SPIRITUAL gathering.**
- **It won't just be that their address changes, but their heart also.**
- **This refers to Israel's national conversion (Zc.12:10-13:1; Je.32:38-41; Ro.11:25-27).**



ISRAEL'S NATIONAL CONVERSION

¹⁰"And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for his only son, and grieve for Him as one grieves for a firstborn.

¹¹In that day there shall be a great mourning in Jerusalem, like the mourning at Hadad Rimmon in the plain of Megiddo. ¹²And the land shall mourn, every family by itself: the family of the house of David by itself, and their wives by themselves; the family of the house of Nathan by itself, and their wives by themselves; ¹³the family of the house of Levi by itself, and their wives by themselves; the family of Shimei by itself, and their wives by themselves; ¹⁴all the families that remain, every family by itself, and their wives by themselves.
(Zc.12:10-14)

³⁸They shall be My people, and I will be their God; ³⁹then I will give them one heart and one way, that they may fear Me forever, for the good of them and their children after them.

⁴⁰And I will make an everlasting covenant with them, that I will not turn away from doing them good; but I will put My fear in their hearts so that they will not depart from Me. ⁴¹Yes, I will rejoice over them to do them good, and I will assuredly plant them in this land, with all My heart and with all My soul.'
(Je.32:38-41)

²⁵For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in.

²⁶And so all Israel will be saved, as it is written: "THE DELIVERER WILL COME OUT OF ZION, AND HE WILL TURN AWAY UNGODLINESS FROM JACOB;
²⁷FOR THIS IS MY COVENANT WITH THEM, WHEN I TAKE AWAY THEIR SINS."
(Ro.11:25-27)

Thus says the LORD of hosts: 'Let your hands be strong, You who have been hearing in these days These words by the mouth of the prophets, Who spoke in the day the foundation was laid For the house of the LORD of hosts, That the temple might be built.

ZECHARIAH 8:9





“Thus says the LORD of hosts: 'Let your hands be strong, You who have been hearing in these days These words by the mouth of the prophets, Who spoke in the day the foundation was laid For the house of the LORD of hosts, That the temple might be built.’” (Zc.8:9)

- This encouraging command was for those who had heard the words of the prophets in the day the foundation was laid for the house of the LORD.**
- The foundation was set more than fifteen years before.**
- In view of such a glorious future, the people were exhorted to renew their energy toward the building of the Temple and toward righteous living.**
- “The prophets” at least refer to Haggai and Zechariah. But there were non-writing prophets as well (Elijah, Elisha, Nathan, Samuel, etc).**



**For before these days There were
no wages for man nor any hire for
beast; There was no peace from
the enemy for whoever went out
or came in; For I set all men,
everyone, against his neighbor.**

ZECHARIAH 8:10



“For before these days There were no wages for man nor any hire for beast; There was no peace from the enemy for whoever went out or came in; For I set all men, everyone, against his neighbor.” (Zc.8:10)

- Though they faced lack (“no wages for man”) and opposition (“no peace from the enemy”), God wanted them to find strength for the work (v.13, “let your hands be strong”) in His promise.**
- Zechariah recalled the immediate years prior to 520B.C. when the people loved their ease and comfort and not building the Temple which resulted divine punishment (Hg.1:6-11).**
- “Before these days” (520BC) The people started to rebuild the Temple but with little results (Hg.1:6, 9-11; 2:16-19) and enemies kept them unsafe.**



**But now I will not treat the
remnant of this people as in
the former days,' says the
LORD of hosts.**

ZECHARIAH 8:11



“But now I will not treat the remnant of this people as in the former days,’ says the LORD of hosts.” (Zc.8:11)



- God allowed a period of difficulty but would not allow it to last forever.**
- But since they had started again to build the Temple, God would not treat the people as He had before.**
- The Lord promised to treat the remnant of His people differently in the future than He had in the past (Hg.2:19).**



**For the seed shall be prosperous,
The vine shall give its fruit, The
ground shall give her increase, And
the heavens shall give their dew—I
will cause the remnant of this
people To possess all these.**

ZECHARIAH 8:12





“For the seed shall be prosperous, The vine shall give its fruit, The ground shall give her increase, And the heavens shall give their dew— I will cause the remnant of this people To possess all these. ” (Zc.8:12)

- The richness and comprehensiveness of these prosperity promises look beyond the historical moment to the time when Messiah reigns in His millennial Kingdom.**
- As they sowed their seed, their fields would become productive (Hg.2:19). There would be abundant moisture so things would grow (Hg.1:10-11).**



**And it shall come to pass That just
as you were a curse among the
nations, O house of Judah and
house of Israel, So I will save you,
and you shall be a blessing. Do not
fear, Let your hands be strong.**

ZECHARIAH 8:13



“And it shall come to pass That just as you were a curse among the nations, O house of Judah and house of Israel, So I will save you, and you shall be a blessing. Do not fear, Let your hands be strong..” (Zc.8:13)



- Though their present state was lowly, God wanted Israel to trust in His promise of blessing.**
- God wanted this promise to encourage them to be diligent, and strong in service.**
- This will be a reversal of the curses (Du.28:15-68; Je.24:9; 25:18; 29:22).**
- One of the purposes of these promises was to remove the Jews' present fear and give them strength to complete the Temple (“Let your hands be strong”).**



**For thus says the LORD of hosts:
'Just as I determined to punish
you When your fathers provoked
Me to wrath,' Says the LORD of
hosts, 'And I would not relent,**

ZECHARIAH 8:14



**“For thus says the LORD of hosts: 'Just as I determined to punish you
When your fathers provoked Me to wrath,' Says the LORD of hosts,
'And I would not relent, .'” (Zc.8:14)**

- God promises blessing to Israel instead of cursing, and He promises it on the principle of the Mosaic Covenant.**
- Just as God had purposed to bring His people into difficult times because of their forefathers' sins (Je.4:28; 51:12; Lm.2:17), so He would bless Jerusalem in the future.**
- As He had not relented from bringing the first promise to pass, so He would not go back on the second promise.**



**So again in these days I am
determined to do good To
Jerusalem and to the house
of Judah. Do not fear.**

ZECHARIAH 8:15



“So again in these days I am determined to do good To Jerusalem and to the house of Judah. Do not fear.” (Zc.8:15)

- **“God’s strange work is judgment. His delight is to bless His people.” (Unger)**
- **To describe the eschatological promises the prophet uses the expression “in these days.”**
- **But the benefits that were immediate did not exhaust the full scope of these sweeping prophetic previews.**



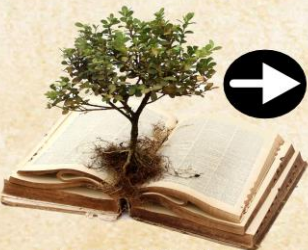
**These are the things you shall do:
Speak each man the truth to his
neighbor; Give judgment in your
gates for truth, justice, and peace;**

ZECHARIAH 8:16



“These are the things you shall do: Speak each man the truth to his neighbor; Give judgment in your gates for truth, justice, and peace;” (Zc.8:16)

- God promised blessing to an obedient Israel and cursing to a disobedient Israel (Du.28:1-2, 15).**
- If God will bless instead of curse they must fulfill their end of the Mosaic covenant, and gain blessing instead of curses.**
- In view of this promise, the remnant should speak truthfully with each other.**
- The “gates” were the place of judicial acts and social events.**





“These are the things you shall do: Speak each man the truth to his neighbor; Give judgment in your gates for truth, justice, and peace;” (Zc.8:16)

- The goal of biblical faith is not only heaven when we die, but Christlikeness now. Anything less is biblically suspect!**
- Western Christianity is characterized by “what is in it for me?” but true biblical faith is meant to serve and reflect God!**



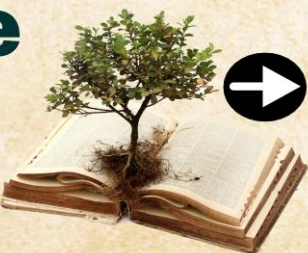
Let none of you think evil in your heart against your neighbor; And do not love a false oath. For all these are things that I hate,' Says the LORD.

ZECHARIAH 8:17



“Let none of you think evil in your heart against your neighbor; And do not love a false oath. For all these are things that I hate,’ Says the LORD.” (Zc.8:17)

- The people should practice justice and promote peace (Hebrew, *shalom*) in their community life.**
- They should stop plotting to take advantage of one another and stop lying under oath because the Lord hates these things (Pr.6:16-19; Mt.2:16).**
- God hates attitudes and actions contrary to his character. We are to love what God loves and hate what he hates.**





“Let none of you think evil in your heart against your neighbor; And do not love a false oath. For all these are things that I hate,’ Says the LORD.” (Zc.8:17)



- **Both hate and love are human emotions applied to God (anthropomorphism).**
- **God is surely personal and thereby has feelings and emotions, but His holy, gracious, unchanging character controls the mood swings experienced by fallen humans.**



MESSAGE OF REJOICING

(Zechariah 8:18-23)

MESSAGE
4 of 4

**Then the word of the
LORD of hosts came
to me, saying,**

ZECHARIAH 8:18





**“Then the word of the LORD of hosts
came to me, saying,” (Zc.8:18)**

- God wants you to know that HE said these things.**
- The inspiration of Zechariah is the thought in this verse.**



**Thus says the LORD of hosts: 'The fast
of the fourth month, The fast of the
fifth, The fast of the seventh, And the
fast of the tenth, Shall be joy and
gladness and cheerful feasts For the
house of Judah. Therefore love truth
and peace.'**

ZECHARIAH 8:19



“Thus says the LORD of hosts: 'The fast of the fourth month, The fast of the fifth, The fast of the seventh, And the fast of the tenth, Shall be joy and gladness and cheerful feasts For the house of Judah. Therefore love truth and peace.'” (Zc.8:19)

- The LORD says: in light of your glorious future, feasting is more appropriate than fasting.**
- Each one of these fast days remembered a tragic day around the fall of Jerusalem.**
- God here promises blessing so wonderful that these mournful fasts will be transformed into cheerful feasts of celebration.**
- In light of God’s promised blessing, His people should want to be more like Him (“love truth and peace”).**



**Thus says the LORD of hosts:
'Peoples shall yet come,
Inhabitants of many cities;**



ZECHARIAH 8:20





“Thus says the LORD of hosts: 'Peoples shall yet come, Inhabitants of many cities;” (Zc.8:20)

- In Zechariah’s day not many people wanted to come to a downtrodden city like Jerusalem.**
- The LORD says, the nations will stream into Jerusalem, to seek the LORD.**
- God promises a redemption so great that one day the “peoples shall yet come” to the glorified city.**



**The inhabitants of one city shall
go to another, saying, "Let us
continue to go and pray before the
LORD, And seek the LORD of
hosts. I myself will go also."**

ZECHARIAH 8:21



“The inhabitants of one city shall go to another, saying, "Let us continue to go and pray before the LORD, And seek the LORD of hosts. I myself will go also."” (Zc.8:21)



- Israel will be the means of drawing the nations of the earth to the Lord in the time of the Messiah's reign of righteousness upon earth.**
- Israel will already be the people of God's special favor. Other nations may pray before the Lord to seek His favor.**
- Jerusalem will become the capital of the earth. It will be not just political, but also the religious center.**



**Yes, many peoples and strong
nations Shall come to seek
the LORD of hosts in Jerusalem,
And to pray before the LORD.**

ZECHARIAH 8:22



“Yes, many peoples and strong nations Shall come to seek the LORD of hosts in Jerusalem, And to pray before the LORD.” (Zc.8:22)

- This promise will ultimately be fulfilled in the millennial Kingdom of Jesus.**
- Jerusalem will be the headquarters of His Kingdom, and the nations will come to seek the LORD in Jerusalem.**
- In the future day of blessing, peoples of the whole earth will join with Jews because of their relationship with the Lord.**
- Gentiles from around the world will make a pilgrimage to Jerusalem to entreat (“pray”) the Lord.**



"Thus says the LORD of hosts: 'In those days ten men from every language of the nations shall grasp the sleeve of a Jewish man, saying, 'Let us go with you, for we have heard that God is with you.'"

ZECHARIAH 8:23



“Thus says the LORD of hosts: 'In those days ten men from every language of the nations shall grasp the sleeve of a Jewish man, saying, “Let us go with you, for we have heard that God is with you.”” (Zc.8:23)

- We as believers cling to that one Jew, Jesus of Nazareth.**
- In the days in which the messianic kingdom on earth is inaugurated (Jl.3:18), the Jews will truly be God's messengers as originally intended, and will bring multitudes to Christ.**
- The ten-to-one ratio represents a vast number of Gentiles who will come.**





“Thus says the LORD of hosts: 'In those days ten men from every language of the nations shall grasp the sleeve of a Jewish man, saying, “Let us go with you, for we have heard that God is with you.”” (Zc.8:23)

- God will give Israel such favor that the nations will see God is with them.**
- When others see that God is with us, it attracts them to the LORD. When people see Christ in you, they want to come to Jesus.**



To them God willed to make known what are the riches of the glory of this mystery among the Gentiles: which is Christ in you, the hope of glory. (Cl.1:27)



Zechariah

CHAPTER 7-8