

4/23/17

Zechariah 7-8

The visions imparted to Zechariah have finished, as they were imparted to him by God in one night. Zech. 1:1-6:8

The prophetic crowning of Joshua that pointed to the crowning of Jesus in the Kingdom Age. Zech. 6:9-15

The remaining chapters are prophetic revelation not visions. Zech. 7-14

Chapter 7-8 deal with a group of men coming from Babylon to ask of God if they should continue to observe certain feast days, as during the captivity and the future Kingdom Age. Zech. 7:1-8:23

7:1-8:23 The preference of God is Obedience over fasting and feasts.

7:1-3 The delegation from Babylon to inquiry of God regarding fasting.

- 1) The date is the 4th year of King Darius on the fourth month of Chislev, Nov.-Dec. of 518 B. C. vs. 1
* About 23 months after visions. Zech. 1:7
- 2) The word of the LORD came to Zechariah. vs. 1
 - a) Darius had confirmed Cyrus decree to continue the work of the temple. Ezra 6:1-14

- 3) The delegation was sent by the people for two reasons. vs. 2-3
 - a) They came to pray before Yahweh. vs. 2
 - 1)) Sherezer “shaleach” means sent away or stretched out.
 - 2)) Regan-Melech “bayith”, means dwelling.
 - 3) His men are not named or numbered.
 - b) They came to inquire to the house of God, the temple, if they should continue to fast and weep in the 5th month. vs. 3
 - 1)) The fifth month was August of 586 B. C. in commemorating the destruction of the Temple. Jer. 52:12-13
 - 2)) They asked the priests and prophets.
 - 3)) That were in the house of the LORD, the captain of the armies of heaven.
 - 4)) Haggai and Zechariah were two.

- 7:4-6 The first answer of God accused the people of their sin of empty ritual and formality.
- 1) The word of the LORD of hosts came to Zechariah to be declared to the people. vs. 4
 - 2) The message is to the people of the land, the Jews, and the priests. vs. 5a-b
 - 3) The rhetorical question is sarcasm having the obvious answer that charged them with hypocrisy for the seventy years. vs. 5c-e
 - a) When they fasted and mourned on the 5th August and 7th October, were they actually fasting for God?
 - 1)) The 4th month they entered Jerusalem. Jer. 52:6-11

- 2)) The 5th month the temple was burned. 2Kings 25: 8-9; Jer. 52:12
- 3)) The 7th month was when Gedaliah was assassinated. 2Kings 25:25; Jer. 41:1-2
- 4)) The 10th month the siege began. 2Kings 25:1; Jer. 39:1
* All the fasts are mentioned. Zech. 8:19
- b) The repeated phrase, “for Me--for Me” affirms the ironic sarcasm. “You really fast for Me?”
- c) The correct answer is, No, I don’t think so”.
- d) The practice revealed that it had become pure ritual and formality to serve their own purposes, rather than genuine obedience.
* God’s fast was to do justice and live in truth. Is. 58:1-10

7:7 The reproof by God of their past disobedience.

- 1) They should have obeyed, but rather decided to not obey Yahweh’s word to them.
- 2) The word of Yahweh came by way of the former prophets.
- 3) The time period was when Jerusalem and the cities around it were filled with people and prosperous, as well as the South and the Lowland were inhabited.
 - a) The south “Negeb” indicates the wildrness south of Judah.

- b) The Lowland “sh@phelah” is the strip west of Judea moutains.
* All God ever wanted was obedience to His word. 1Sam. 15:22

7:8-14 **The second answer from God. (He requires repentance and obedience)**

7:8-10 The past requirements of God were clearly proclaimed.

- 1) The land and the people to execute true justice tempored with mercy and compassion to their brother. vs. 7
 - a) Mercy “chaced” is a comvenant word, lovingkindness.
 - b) Compassion “racgan” tender pity.
- 2) The command was to not commit wicked deeds, the oppression of a widow or the fatherless, the alien or the poor. vs. 10a-b
* These being the most defenseless and vulnerable to be abused and taken advantage of by those more powerful.
- 3) The command was that they not to have evil motives plannded in their hearts against their brother. vs. 10c

7:11-12 The past rebellion of the people.

- 1) The fathers refused to heed “qashab” to hear attentively and obey. vs. 11a
- 2) The fathers were fearless in their rebellious disobedience. vs. 11b-c
 - a) They shrugged their shoulders. vs. 11b

- b) They stopped their ears, covering their ears, so they would not hear the words of the prophets to them. vs. 11c
- 3) The main problem. vs. 12
 - a) Their astonishment of God is stated, "Yes". vs. 12a
 - b) They hardened their hearts like flint. vs. 12b
-Is. 6:10; Jer. 17:9; Ezk 3:9; Zech. 7:11-12
 - c) They refused to hear in order to obey the law and the words of God. vs. 12c
 - 1)) The words were from the LORD of hosts, the captain of the armies of heaven, who was fighting against them in judgment.
 - 2) The word was communicated by God's Spirit through the former prophets, it was not their own message. 2Pet. 1:19-21
 - 3) The consequences were that great wrath came from the LORD of hosts, the captain of the armies of heaven. vs. 12d

7:13-14 The manner and method of the judgement of God.

- 1) God was true to his words, As God warned them that when they called on Him, He would not listen to them. vs. 13
* The LORD of hosts fought against them!

- 2) God sent them to captivity, "But I scattered them with a whirlwind among all the nations which they had not known." vs. 14a
- 3) God allowed the land to rest, "Thus the land became desolate after them." vs. 14b
- 4) God allowed the land to be a desolation, "So that no one passed through or returned; for they made the pleasant land desolate." vs. 14c-d

8:1-17 The third answer from God. (repentance leads to restoration and blessing)

8:1-8 The Jerusalem in the future Kingdom.

8:1-2 The love of God for Zion.

- * This chapter is still be directed to the delegation that came. _
- 1) The usual formula to validate the source and authority of the revelation indicates it being from God. vs. 1
 - a) The word of the LORD came to me, this is the ninth times it appears.
 - b) The LORD of hosts, again identifies the captian of the armies of heaven.
* This is the 27th times in the book.
- 2) The declaration of God for Zion. vs. 2
 - a) The LORD of hosts is repeated to emphasize the superme authority. vs. 2a
 - b) Thus says the Lord, it appears eleven times in chapter eight.

- c) God declares three times His zeal for Zion or Jerusalem, which means jealous, qualified by “great” two times. Zech. 1:14
 * The word zeal “qin; ah”, means God’s jealous over His love for Zion.

8:3-6 The commitment of God to Zion in the Kingdom Age.

- 1) God is speaking directly to the people through the prophet that He would return to Zion and dwell in the midst of Jerusalem. vs. 3a-c
 a) Even though all of this seemed impossible, it was going to take place.
 b) Nothing will stop God from fulfilling His promises to Israel. Rom. 11:26-27
 * “For 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. And 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; For this *is* My covenant with them, When I take away their sins.”
- 2) Jerusalem on mount Zion shall be called the three things. vs. 3d-f
 a) The City of Truth.
 b) The Mountain of the LORD of hosts.
 c) The Holy Mountain.

- * The Millennial temple will stand on Mont Zion. Ezk. 40-48
- 3) The captain of the armies of heaven declared the wholesome society secure with peace in the Kingdom. vs. 4
 a) 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. vs. 4
 b) The streets of the city Shall be full of boys and girls Playing in its streets. vs. 5
 * We have seen this in part, as Israel has become a nation again, but the context is the Kingdom Age.
- 4) This blessing from God will be expressed in great delight by the remnant of Israel, God will so the same. vs. 6
 a) The declaration is in a rehtorical question to affirm God’s delight.
 b) Two times is stated, “Thus says the LORD of hosts.”

8:7-8 The remnant will rejoice along with God in the regathering from the world.

- 1) God will deliver the Jewish remnant in the last dasy, “I will”. vs. 7 “
 a) Notice the protector and defender of Israel will act, “Thus says the LORD of hosts: ‘Behold, I will save My people,’” vs. 7
 b) The context is the end of the Great-Tribulation, “From the land of the east And from the land of the west.” vs. 7b

- 1)) The first three captivities they were dispersed south to Egypt, north to Assyria and Babylon.
 - 2)) This is east and west that took place after 70 A.D. by Titus, Rome and the entire world.
- 2) God will assemble them in the City of God, Jerusalem. vs. 8
- a) It will take place, “I will bring them back”. vs. 8a
 - b) It will be the literal city of Jerusalem, “And they shall dwell in the midst of Jerusalem.” vs. 8b
 - c) It will be the reconciliation of the wife put away by adultery, “They shall be My people And I will be their God, In truth and righteousness.” vs. 8c-d

8:9-17 The exhortation and promise to bless the people in the days of Zechariah.

8:9-10 The exhortation for encouragement.

- 1) The LORD of hosts the captian of the armies of heaven”, encourages the peope for their hands to be strong. vs. 9a-b
* The word strong “chazaq”, means to strengthen their efforts in the work.
- 2) The message is addressed to the people hearing the prophetic words of Haggai and Zechariah the prophets. vs. 9c
* A call to repentance. Hag. 1:6-11; Zech. 1
- 3) The time if confirmed by identifying the days, as the ones that the foundation of the

- house of the LORD of hosts had been laid, in order that it might be finished. vs. 9d
- 4) The days of the past there was much unemployment, “For before these days *There were* no wages for man nor any hire for beast.” vs. 10a
 - a) “You have sown much, and bring in little; You eat, but do not have enough; You drink, but you are not filled with drink; You clothe yourselves, but no one is warm; And he who earns wages, Earns wages *to put* into a bag with holes.” Hag. 1:6
 - b) The heavens withheld the rains to produce the fruit. Hag. 1:10
 - c) The draught was by God. Hag. 1:11
 - d) The meagar crops. Hag. 2:15-19
 - 5) There was no safty in travel outside the city walls, “*There was* no peace from the enemy for whoever went out or came in.” vs. 10b
 - 6) The animosity towards the Jews was God’s doing, “For I set all men, everyone, against his neighbor.” vs. 10d

8:11-15 The promise change for their days.

- 1) The word “But now” marks the contrast.
- 2) God would be their provider and protector, “I *will not treat* the remnant of this people as in the former days,” says the LORD of hosts.” vs. 11
- 3) God would bring the rain, bless the crops and cause the remnant to possess all things, “I will cause”. vs. 12

* A very clear contrast to the day when Haggai spoke. Hag. 2:15-19

- 4) God promise that as He had cursed them, He would bless them. vs. 13
 - a) This was according to the covenant of the law. Deut. 38-39; Lev. 26
 - b) The promise is to the house of Judah and Israel, so as far as God knows there are no lost tribes of Israel after the captivity.
 - c) They were not to fear, but rather allow their hands in the work of the temple to be strong.
- 5) God in the same way that He did not repent of judging and punish them, due to their father provoking Him to wrath. vs. 14
- 6) So God was determined to do good to Jerusalem and the house of Judah and were not to fear. vs.15
 - * Jerusalem in the days of Zechariah and Haggai.

8:16-17 The repentance of the remnant would be marked by righteousness.

- 1) They were commanded to be honest, having integrity, “Speak each man the truth to his neighbor.” vs. 16a
- 2) They were to administer judicial justice, “Give judgment in your gates for truth, justice, and peace.” vs. 16b-d
 - * The gates were the place of business and justice by the king and judges.
- 3) They were to guard the evil intents and motives of their hearts, “Let none of you

think evil in your heart against your neighbor.” vs. 17a

- 4) They were to be honest in their business dealings, “And do not love a false oath.” vs. 17b
- 5) They were to know God abhors these things, “For all these *are things* that I hate,” Says the LORD.” vs. 17c-d

8:18-23 **The feast of the past would be turned into great joy in the Kingdom.**

8:18-19 Their ritual was to be joyous not sad.

- 1) The Spirit of God came upon Zechariah again, “Then the word of the LORD of hosts came to me, saying,.” vs. 18
 - * The captain of the armies of heaven, their protector!
- 2) The feast days they had commemorated in the past of tragedy would be turned into joy, gladness and cheerful feasts. vs. 19a-f
 - a) The fourth month “May” they entered Jerusalem. Jer. 52:6-11
 - b) The fifth month “August” the temple was burned. 2Kings 25: 8-9; Jer. 52:12
 - c) The seventh month “October” was when Gedaliah was assassinated. 2Kings 25:25; Jer. 41:1-2
 - d) The tenth month “January” the siege began. 2Kings 25:1; Jer. 39:1
- 3) Therefore they were to live like the people of God, “Therefore love truth and peace.” vs. 19g

8:20-23 The land of Israel, Jerusalem and the Jews during the Millennium.

- 1) The land of Israel will be inhabited by many, “Thus says the LORD of hosts: ‘Peoples shall yet come, Inhabitants of many cities.’”
vs. 20
 - 2) The land of Israel will be the spiritual center of the world, “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.”
vs. 21
 - 3) The city of Jerusalem will be the political and spiritual capital of the world. “Yes, many peoples and strong nations Shall come to seek the LORD of hosts in Jerusalem, And to pray before the LORD.” vs. 22
 - 4) The Jews in the Millennium will be looked up to in their relationship to God, “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.’” vs. 23
- * Is. 2:1-5; 11:1-15; Mic. 4:1-5; Zech. 2:11