

Zechariah chapters 7 - 8 - A commentary

Chapter 7 *No to the fasts, yes to the feasts...you wouldn't listen, so the Lord disciplined you*

Verse 1 Sets the time that Zechariah wrote this section. It follows Zechariah chapter one by two years.

Verses 2-3 Two men - Sherezer & Regem-melech (note Sherezer's Assyrian name - likely born in exile). They went to Bethel, meaning: "house of El or Lord" to inquire of the priests if they and their men should continue to observe the fasts their people had instituted while captives in Babylon (since they no longer were captives).

Verses 4-6 The Lord answered: Those fasts you observed in the 4th, 5th and 7th months throughout the seventy years of captivity...were any done for Me? (That is, did you miss ME? Instead, did you keep the appointed feasts?). And when you ate (finally breaking the fast) did you just do so for yourselves and not think of ME, (you know, YHVH, your God).

Two things here. One: these fasts were mourning or solemn events given for massacres (Gedaliah) or destruction (Jerusalem). **Two:** These were traditions of men, vs. feasts instituted by YHVH. The people didn't observe the feasts divinely appointed per *Leviticus chapter 23* and elsewhere. **They instead instituted their own traditions and forgot the feasts.** So the Lord's answer is **NO**. Don't continue with those fasts. *(See note at end). Observe the feasts instead - the ones I gave to you. **Verse 7** Reiterates by reminding them of what the prophets had told them before (about this subject). **Verses 8-10** These verses repeat what the law and prophets admonished the people to follow: justice, mercy, love and so on. **Verses 11-14** Tell us that because the people wouldn't listen to the law and prophets, that He, the Lord had disciplined both the Houses of Israel and the House of Judah (via the Assyrian and Babylonian captivities) and scattered them as a "whirlwind" does.

Chapter 8 *Restoration of Jerusalem (2nd advent) and ... a warning to use discernment*

Verses 1-17 YHVH is jealous for the restoration of Jerusalem and promises one day there will at last be peace "...the streets of the city shall be full of boys and girls playing..." (**verse 5**). **Verse 6** Establishes that this will occur **in the latter days**: "If it be marvelous in the eyes of the remnant of this People in these days (the days when the restoration occurs)...should it also be marvelous in My eyes?..."

Verse 7 "...I will save my People from the east country and from the west country" an idiom for "everywhere". **Verses 8-9** The Lord reiterates what's been written in all the prophet's books that in the latter days, "They shall be my People and I shall be their God in truth and in righteousness". In **verse 9**, the people are reminded that those who hear (discern) the prophet's words from back when the foundation of Jerusalem was laid...listen up.

Verse 10 describes the spiritual "climate" of the time *before the second advent* when the Lord restores all things. In the former time (right up to the 2nd advent), He's describing what happens to those who discern - they will not have wages "hire" nor will they have peace (because) of the "affliction" (actually this word is adversary, the meaning of Satan), since "...I will set all men everyone against his neighbor". Recall *Revelation 13:16-17*: only those bearing the mark of the beast will be allowed to "buy and sell". **Verse 11** Then the Lord notes that when He returns to restore Jerusalem, that His remnant won't go through that ever again. **Verse 12** The remnant are to inherit the good of the earth after those days. **Verse 13** The Lord says that before those restoration days, both Houses - the House of Judah and the House of Israel were considered to be cursed by all of the earth - but they shall be a blessing in those days. Notice, even this late in the prophets' books, the two Houses are **STILL** considered separate even up to the day of the 2nd advent. NOT as in the politically correct version of today where both Houses are believed embodied by the Jews.

Verses 14-15 The Lord notes that He disciplined His people beforetime but at the restoration of Jerusalem, He will bless - here He mentions only the House of Judah because that House was still in Jerusalem at the time to whom He was speaking. The House of Israel was dispersed among the nations, having been gone for ~200 years by the time Zechariah wrote this. **Verses 16-17** The Lord reiterates what is written in *Zech chapter 7:8-10* about His expectations of His people as voiced repeatedly by His prophets of old.

Verses 18-23 *Latter-day deception - “ten men who take hold...of the skirt of him who is a Jew...”*

These last verses in chapter 8 are a continuation of chapter 7 (in part) and with the first half of chapter 8 (in part). The timing of **verses 18-23** is *in the latter days*, just as all of chapter 8. Recall what the theme and *summary of chapter 7* was: The exiles asked if the fasts they'd instituted by tradition in Babylon were to be kept. The answer - emphatically - was NO. So on reading the verses below you must exercise discernment and discard any PC ideas and church indoctrination.

Verses 18- 19 The Lord says that the fasts of the 4th, 5th, 7th and 10th months (you know, the ones He had just forbade in chapter 7) *shall be “...to the House of Judah, joy and gladness and cheerful feasts; therefore, love the truth and peace”*. What House? The House of Judah, not of Israel (Christians). These fasts were introduced by men while in Babylon to mourn terrible events - yet in the latter days they are celebrated as “joyful fasts”. Also, the word “feasts” here in the KJV is not in the manuscripts, rather it is “fasts”. The last portion of that phrase: *“...therefore, love the truth and peace”* is a warning, not a tacit wink of approval for these fasts and of those who hold them. The verse conveys the joy of committing carnage (spiritual and political) by those who “say they are Jews but are not”. Recall, not all who call themselves “Jews” are in fact who they say they are. *Jeremiah's chapter 24* on the “good figs and the bad ones” is a big hint as is Jesus of Nazareth's parable of the fig tree (a nation that bears no fruit) in *Matt 24* and again, those of the synagogue of Satan in *Revelation 2:9 and 3:9*. Recall *where* these fasts emanated - in Babylon, not in Jerusalem. Recall too ancient Babylon has its counterpart *in the latter days* (the whore of Babylon, written of in *Rev chapter 17*).

Verse 20 Here the Lord is setting the stage => “It shall *yet* come to pass...many inhabitants of cities”. It was not for Zechariah's day, rather for the latter days.

Verse 21 People (in that day) shall go from city to city to find others who will go to find the Lord to pray to Him. They're anxious because frankly, most people never really cared before! Notice this time is written of in *Amos 8:11-12* where the famine shall be for hearing (discerning) the word of God and that they shall “...run to and fro to seek the word of the Lord and shall not find it”.

Verse 22 Here many “strong” nations shall come to Jerusalem looking for the Lord. Sounds holy but recall *what time it is when this all comes down*. What nations shall be “strong” in the latter days? The beast system's nations - remember? The *ten horns* of *Revelation 17:12* who rule with antichrist for “one hour” prophetically speaking. Recall too, it was “*ten men*” who murdered Gedaliah the Judaic governor for whom the fast of the seventh month was instituted. You should ask: what “Lord” are they praying to?

Verse 23 The Lord announces that “in those days, it shall come to pass that *ten men* shall take hold out of all languages of the nations (the whole earth), even shall take hold of the skirt of him that is a Jew, saying, 'We will go with you, for we have heard that God is with you”.

Ten horns represent the earthly government system in the latter days. Also, a 'type' of this was seen in ten men wrongly murdered Gedaliah. Yes, those ten coming horns will say they "heard" that "God was with you (the Jew)". They "heard" but was it the truth? Many erroneously identify the word "Jew" in this verse as referring to Christ, but in fact nowhere in scripture is Jesus of Nazareth labeled as such. In fact, there are only two occurrences of the word "Jew" in the Old Testament (discounting the book of Esther).^{*} This occurrence of "Jew" in Zechariah is found along with one occurrence in Jeremiah chapter 34. Both prophets were latecomers to the prophecy era so the word was quite new to them. By the time Jesus of Nazareth was born, the term "Jew" was commonplace. The Lord was referred to with many titles both in OT and NT but never by the generic term "Jew". So what would a Jew teach us of Jesus of Nazareth? Nothing. They don't recognize Jesus as YHVH's Son. I realize that most reading this will not accept what's written here. It's not PC nor is it taught in the churches. You must decide for yourself.

***To this day - the Jews observe the fasts. Also observed is the fast of the 10th month (Zech chapter 8). The fast that precedes Purim is conspicuously absent (it's from the book of Esther).**

The Book of Esther has always been contested for centuries due to numerous errors that cannot be reconciled to history. The most notable error has Jewish tradition claiming that Esther was the mother of Darius the Mede & Persian (not even close). The most damning evidence that Esther was a fabrication comes from knowing that this book was the only book of the OT not included in the Dead Sea Scrolls. In addition, there is no mention of the Lord in the entire book. The book resulted in another post-Babylonian fast (a tradition of man, not of God). It should not be considered canonical.