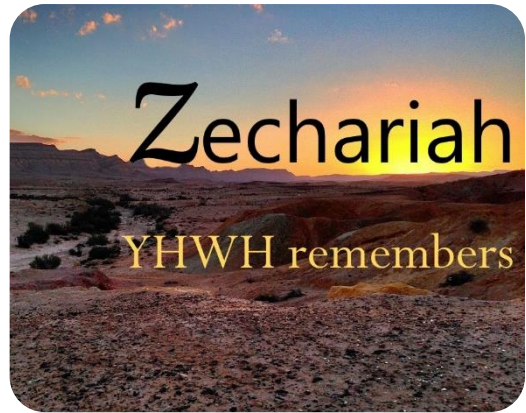


# ZECHARIAH 8 vs 1

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<sup>1</sup> Again the word of the Lord of hosts came to me / whenever we read this phrase, we do well to remember that Moses told us; *the Lord led them through the wilderness, to humble and to test them, to show them what was in their hearts; whether or not they would keep His 10 commandments*; and to learn that man does not live by bread alone, *but every word that proceeds from the mouth of the LORD* – **Deuteronomy 8**; more than any, it was the prophets who quickly listened with precision when the Lord spoke; they did not need to ask Him: What did You say? Or, could You repeat that again?



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

<sup>2</sup> Thus says the LORD of hosts; I was jealous for Zion / zealous for the City of David: the 12 barren acres downhill of the temple mount; this picture was taken only 100 years ago.



**I was jealous for Zion with great jealousy; I was jealous for her with great wrath.**

<sup>3</sup> **Thus says the LORD:** / anyone want to argue with the Lord? He is about to make 8 more declarations: You wonder if these were the last words Jesus spoke to those who followed Him, as this chapter includes the words we are likely to hear from this One who is altogether lovely... when He comes in power to rule.

**I am returning to Zion, and will dwell in the midst of Jerusalem** / so who in the neighborhood neglected to read and heed what Zechariah faithfully wrote to the family relatives around 2500 years ago? We know the romans were negligent, but was anybody else?

**and Jerusalem will be called: The Faithful City** / so obviously, this is a future prophecy that awaits its fulfillment, because the City is still in a mess; it makes me wonder just how many citizens in Jerusalem have ever read what Zechariah wrote; they certainly had enough time; I know **ONE FOR ISRAEL** and many others like them who have grown up in Jerusalem are excited about Zechariah's good news;

**and the mountain of the LORD of hosts, the holy mountain.**

<sup>4</sup> **Thus says the LORD of hosts:**

**Elderly men and women will again sit in the streets of Jerusalem,**

**each with a cane in hand because of old age.**

<sup>5</sup> And the streets of the city will be full of boys and girls playing in them.

<sup>6</sup> Thus says the LORD of hosts:

If it is marvelous in the sight of the remnant of this people in those days, should it also be marvelous in My sight? says the LORD of hosts / after all *it is the Lord's doing* – Psalm 118.

<sup>7</sup> Thus says the LORD of hosts:

Behold / watch this; pay attention, **I will save My people from the east country, and from the west country** / *from the rising to the setting of the sun, the great Name of the Lord would be praised* – Malachi 1. Or does this speak to the resettlement that has been taking place, the Jewish exodus from Arab and Muslim countries alone, via departure, flight, expulsion, evacuation and migration number: 850,000 Jews mostly from 1948 to the early 1970s. The last major expulsion in 1979–80 was a consequence of the Islamic Revolution.

The first large-scale exoduses took place in the late 1940s-1950s from Iraq, Yemen and Libya; over 90% of the Jewish population left, despite having to leave their property behind. 260,000 Jews from Arab states came between 1948 and 1951, accounting for 56% of the newly founded state.

By 1972, 900,000 Jews reached Israel: 600,000 left Arab and other Muslim countries; 300,000 settled from France and the USA. Mizrahi / eastern Jews, and Sephardic / Spanish Jews, constitute more than half the population of Israel. In 2009, only 26,000 Jews remained in Arab countries and Iran; and 26,000 in Turkey.

Reasons for the exodus include both push and pull factors such as persecution, antisemitism, political instability, poverty and expulsion; along with the desire to fulfill Zionist yearnings, to find better economic conditions; to secure home not in Europe or the Americas. The history of the exodus has been politicized, given its proposed relevance to the historical narrative of the Arab–Israeli conflict.

Remember, Zechariah is a prophet primarily to the little **House of Judah** – the Jewish people; but later we see that he does not forget the greater **House of Israel**, led by **Ephraim** who was ½ -- Egyptian; who have a different history, who carried **the blessings given to Abraham, Isaac and Jacob** – **none of them** were Jewish. The **House of Israel** would no longer keep the sacrificial system; in the place that they go, they are called: *children of the Living God* – Hosea 1-2.

So, it does us well to know our history, because God is bringing together many peoples as the time of the Gentiles ends, and Jesus the Christ, the Messiah of God... returns in power and great glory.

We are to remember: the Lord likes to defend and protect: *the widow, the fatherless, the foreigners and the poor*. And if I were to guess, He expects those who want to live in His City, who claim to be His people; you know: The People of the Book, who pay attention to His words; He expects His people to look a little like Him, to think the way He thinks... and do what He told us: beginning with: defend and protect... *the widow, the fatherless, the foreigners and the poor*. Those who don't, I'm sure He will gladly move.

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**8 I will bring them** / He brings His people, *including widows, fatherless, foreigners and poor,*

**and they will dwell in the midst of Jerusalem: and they will be My people, and I will be their God, in faithfulness and in righteousness.**

**9 Thus says the LORD of hosts:**

**Let your hands be strong, you who hear in these days** / those who hear in any era, even ours... **these words from the mouth of the prophets... who were there the day the foundation of the household of the LORD of hosts was laid, that the temple might be built** / There is a reason Moses said: *circumcise your hearts*; there is a reason why Paul taught those who are the children of the living God, *you are the temple of the living God*; there is a reason why the Messiah suffered for us; and there is a reason why the Lord God said make no graven images – though you wouldn't know it looking around Jerusalem today; there is a reason He allowed the sacrificial system to be removed.

**10 For before those days** / before the temple foundation was put in place preparing for Messiah to come,

**there was no wage for man or beast; and there was no peace from the enemy for the one who went out or came in** / there was lots of work, but no pay; no peace for those doing their business,

**for I set everyone... against his neighbor** / men and women at each other, as is happening today.

**11 But now I will not deal with the remnant of this people as in the past, says the LORD of hosts.**

**12 For there will be a sowing of peace** / which means, peace isn't yet present; the place is still occupied with thieves and robbers of God's promises; which means there is work to do for His people – some need to plant; others to water, and God will give the increase. Those following the living God, be they widows, orphans, foreigners or the poor... they do not all need to wear yarmulkes like our Jewish cousins and they do not need to call their teacher: *rabbi* or *father*; brother and sister will be good enough.

**The vine will give its fruit, the earth will give its produce, the heavens will give their dew; and I will cause the remnant of this people to possess all these things** / starting with: peace.

**13 And it will happen, as you have been a byword of cursing among the nations, O House of Judah and House of Israel** / both houses... in the world today, the little **House of the Jewish** – which we all recognize in the Middle East; and the much bigger House of the non-Jewish, 1/2-Egyptian Gentiles including those who became **a multitude of nations** and **a great nation** *at the center of the earth* – **Genesis 48,**

**So I will save you, and you will be a blessing. Fear not, but let your hands be strong.**

**14 Thus says the LORD of hosts:** As I thought to bring disaster to you when your fathers provoked Me to wrath, and I did not reconsider, says the LORD of hosts,

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<sup>15</sup> so again I have thought in these days to bring good to Jerusalem / to bring benefit to the city, and to **the House of Judah**. Fear **not**.

<sup>16</sup> **These you will do:**

[1] **Speak truth to one another;**

[2] **execute the judgment of truth and peace in your gates;**

<sup>17</sup> [3] **do not imagine evil in your hearts against your neighbor;**

[4] **do not love false oaths:** / to do so... is the way of the world; it is not the way of truth and peace.

**For all these things I hate, says the LORD** / doing what the Lord likes still assures a civil society for all.

For another time, Zechariah is on heightened alert: his ear-flaps are open...

<sup>18</sup> **And the word of the LORD of hosts came to me, saying,**

<sup>19</sup> **Thus says the LORD of hosts:**

**The fast of the fourth month** / remembering when the walls of Jerusalem were breached,

**the fast of the fifth** / remembering the burning of the first temple;

**the fast of the seventh** / remembering the assassination of Gedaliah, the Jewish governor,

**and the fast of the tenth** / remembering Babylon's siege of Jerusalem... ALL these fasts had been sobering reminders of the blessings and curses Moses warned them about as they prepared to enter and possess the land God pledged to Abraham, Isaac and Jacob. They could be blessed and prosperous in the land by being faithful to God; or if they carelessly abandoned God and chose to go their own way... they would be cursed.

**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... will be to the house of Judah cheerful feasts of joy and gladness** / all these fasts would turn to joyous feasts of great gladness and giving thanks to God; therefore, love **truth** and peace.

<sup>20</sup> **Thus says the LORD of hosts:**

**It will yet happen** / the Lord says, get ready, expect it,

**people will come even residents of many cities** / the nations from all directions one day will flow into Zion, the City of David,

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<sup>21</sup> **The residents of one city will go to another, saying, Let us quickly entreat the LORD / don't imagine entreating Him if you do not love truth and peace,**

**and seek the LORD of hosts: I will go also / how about you?**

<sup>22</sup> **Many people and strong nations will come to seek the LORD of hosts in Jerusalem, and to entreat the LORD.**

<sup>23</sup> **Thus says the LORD of hosts:** / anyone want to argue? He seems to know what is going on.

**In those days it will happen** / in the last days, Jesus told us all about it: *the time when the Gentile nations come to a close,*

**that ten 'men'** / in Hebrew, *ish*... where we get the suffix for Swed**ish**, Fin**ish**, Dan**ish**, Eng**lish**, Scott**ish**, Ir**ish**, and Span**ish**; and of course: Jew**ish**. Are they all related, or what? We're learning about God's people, both men and women... and isn't that interesting? Those are the primary countries, to where we know it can be traced that the 10 northern tribes of **the House of Israel** once thought lost to history, can be found.

**In those days it will happen, that ten people will take hold** / they are going to grasp the shirt of a Jewish brother or sister,

**out of all languages of the nations** / so I wonder if our Jewish cousins and all the others in and around Jerusalem are getting ready. They sure have had plenty of time to prepare; we're learning about all the **non-Jewish** relatives on the way to the joyous festivity; the ancient Ephraimites, Manassahites, Danites, Reubenites, Simeonites, Zebulunites, Issacharites, Levites, Gadites, Asherites, Naphtalites... and all the other **non-Jewish Israelites** from every nation with all their friends, who are on the way and they are excited, too; whether or not they like: challah, gahnun, malawach, cholent or gefilte fish...

**10 goys / 1 Jew** *It is marvelous in our eyes.* The ratio:10 to 1; but no need to worry; our Jewish cousins can handle it; it has been a long journey... through many dangers, toils and snares; but finally, as brothers and sisters together... in Christ alone... from every nation... all are returning home... all because of our great LORD Jesus.

**10 goyim** even will grasp the shirt of the one who is **Jewish**, saying, **We** will go with **you**:

**for we have heard: God is with you, too.** It makes you want to shout: glory, doesn't it? Some might wonder, how can I take hold of the shirt of one who is Jewish; and go to Jerusalem? Well, how about do what we are doing with our faithful cousins: who hold to **Jesus the Christ, Yeshua the Messiah**:

**BEHOLD ISRAEL** | **ONE FOR ISRAEL** | **LEON MAZIN - TIKKUN** | **MESSIAH OF ISRAEL** | **STEVEN BEN NUN**

