Zechariah 8:1-8

**Digging Deeper in the Word**

Wyn Laidig

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***Zechariah 8:1–8***And the word of YHWH **tseva’ot** came, saying, “Thus says YHWH **tseva’ot**: I am jealous for Zion with great jealousy, and I am jealous for her with great wrath. Thus says YHWH: I have returned to Zion and will dwell in the midst of Jerusalem, and Jerusalem shall be called the faithful city, and the mountain of YHWH **tseva’ot**, the holy mountain. Thus says YHWH **tseva’ot**: Old men and old women shall again sit in the streets of Jerusalem, each with staff in hand because of great age. And the streets of the city shall be full of boys and girls playing in its streets. Thus says YHWH **tseva’ot**: If it is marvelous in the sight of the remnant of this people in those days, should it also be marvelous in my sight, declares YHWH **tseva’ot**? Thus says YHWH **tseva’ot**: Behold, I will save my people from the east country and from the west country, and I will bring them to dwell in the midst of Jerusalem. And they shall be my people, and I will be their God, in faithfulness and in righteousness.”

1. Chapter 8 seems to build upon the message of Chapter 7. Summarize the main point of Zech 7.
2. Notice how often Zechariah uses the name YHWH **tseva’ot.** Recall our discussion of the meaning of this name in Chapter 1. Why do you think Zechariah uses this name so much? What is he trying to emphasize in this passage?
3. In Zech 8:1 the word “jealous” (Hebrew קָנָא **kana’**) is used 3 times. Recall Zech 1:14 as well. What does this term imply? Why is YHWH “exceedingly jealous with great anger”?
4. What is the difference between Zion and Jerusalem?
5. Chapter 8 is very prophetic. It is sometimes hard to tell what part of the prophesy will be accomplished in the “near term” versus when the prophesy is referring to the end times and final days of judgment when Messiah returns. We see evidence of both in Zech 8:3 when we look at the tenses (past tense or future tense) of the verbs: have returned, will dwell, shall be called. What do you learn from looking at the different tenses in this verse?
6. What is being communicated in Zech 8:4 by saying that “old men and women will sit in the streets with staff in hand because of their old age?”
7. Likewise, what is the point of saying that “boys and girls will be playing in the streets?”
8. Do you think Zech 8:4-5 are near-term or far-term prophesies? Why?
9. What is the meaning of Zech 8:6? Why is it “marvelous in His sight?” What does this tell us about the Father’s love for His children (including us!)?
10. In Zech 8:9, what might it signify when YHWH speaks of saving his people “from the east country and the west country?” Usually Israel’s enemies come from the north (Assyria & Mesopotamia) and the south (Egypt), but here we have east and west. What picture might this be hinting at? Look also at Ps 107:3, Is 43:5, and Ezek 37:21.
11. Zech 8:7-8 speaks of gathering YHWH’s people from all the ends of the earth to dwell in Jerusalem again. How many people returned to Jerusalem during Zechariah’s time? How about today? Is this near or far term prophesy?
12. The phrase in Zech 8:8 “they shall be my people and I will be their God” was first recorded for us in Exodus 6:7. Also see Exodus 29:45-46. What were the circumstances then, and how was that time a foreshadowing of the time Zechariah is now prophesying about?
13. The phrase “they shall be my people and I will be their God” is also used in many prophetic passages, often in the context of a new and everlasting covenant, such as Ezek 36:24-28, Ezek 37:23-28, Jer 31:31-33, Jer 32:37-40, Jer 30:17 - 31:1. What would the use of this phrase have meant to the people of Zechariah’s day hearing this prophesy?
14. Zech 8:8 uses the phase “faithfulness and righteousness”. This is translated from the Hebrew אֱמֶת **‘emet** “truth, trustworthiness, faithfulness” and צְדָקָה **tsedakah** “justice, honesty, righteousness”. Compare to Isaiah 48:1 where Isaiah speaks a warning to those who claim to be God’s people but are not walking in **‘emet** and **tsedakah.** Also to Isaiah 1:25-26 where these same two words describe the restored people in the end times. Does Zechariah use these two terms to describe God or God’s people? How do these passages (both in Zechariah and Isaiah) help us understand how and why are to live this way?
15. What do you personally take away from your study of this passage?