

Required Readings: Deuteronomy 28, especially noting the finality of verse 68. This happened in 70AD when, been taken to Rome in the victory of God's triumph over the wicked Jerusalem, they were attempted to be sold as slaves, but no one bought them. An important historical note concerning the finality of Deuteronomy 28. While the other cursing parts of Deuteronomy give a way back to God's goodness in the land of Palestine by way of repentance, they all require the resounding echo of Deuteronomy 29:21 and 30:10—obedience to the old and former Covenant. However, after the coming of Christ, this old and former covenant was abolished. Read Jeremiah 31:31-34 (sadly, while God had told them to choose life, as in Deuteronomy 30:19, Ezekiel 33:11 tells us that they chose to die.) and Hebrews 8:6-13.

Verse 2, the Lord was, literally, angered with anger—in other words, very angry, with your fathers.¹

Notice that God does not say, “I was upset with” or “I hated” their sin. As one Christian writes, “we often hear it said that God loves the sinner, but hates his sin.” But He says here, ‘I was angry with your forefathers.’ God hates sinners!² But He loves them to forsake their sins, and he is ready to forgive them and, like the father of the prodigal son, he is waiting to receive repentant and returning sinners.³

1 UCRT: Sore displeased. Heb. displeased with a displeasure. or, severely angry. Zec_1:4-6, 1Ki_15:12, Jer_32:23, Eze_20:18. Whedon: Sore displeased — Literally, angry with anger. This should serve as a warning to the present generation.

2 Psalm 7:11.

3 Michael Bentley, [*Building for God's Glory: Haggai and Zechariah Simply Explained*](#), Welwyn Commentary Series (Darlington, England: Evangelical Press, 1989), 98.

In light of passages like Zechariah 1:2 and Proverbs 6:16-19, can a Christian maintain that God “loves the sinner but hates the sin”?

Furthermore, in light of Romans 5:8, how do we understand God’s holy love toward a sinner in light of righteous hatred?⁴

In verse 6, the fathers which had rebelled against God are said to “return” as they are led away. They then say, “As the Lord of hosts [intended] to do unto us, according to our ways, and according to our doings, so hath he dealt with us.” It is clear that the fathers (the older generation before Zechariah was alive) are saying that God is just in His judgment in the exile. Here’s the question: if they (the fathers) have already “returned” to God, how can they be exiled since this return is the word for repentance (in Hebrew)? Clarifying point: If it is such that repentance is required to return to “the land” and the fathers had already done that, then why are they (the fathers in verse 6) exiled though they had “returned” (i.e. “repented”) as in verse 6?