

In this passage, the connection to Jesus is undeniable.

Zechariah declares the word of Jehovah to love THE Truth, and who is THE Truth? Our Lord, Jesus, John 14:6.

But furthermore, Zechariah says literally to love THE Peace.¹ And WHO is our Peace?

Paul declares, in Ephesians 2:14,

For He is our peace, Who hath made both one, and hath broken down the middle wall of partition *between us*;

Going on to say that by the cross, Jesus has made out of two, Jews and gentiles, into one. Jesus is at the heart of identifying THE Truth, John 14:6, and THE Peace.

Moreover, God tells them to Love Him. We have, a few times said that it is important to find the first place a word is used in Scripture. It teaches us something fundamental about how a word is used and to be understood. Where do you think the word love is first used?

Gen 22:2 “thine only (son) Isaac, whom thou lovest.”

This about an only-begotten son, taken to be sacrificed, but God put another in his place, to die for him, so that he could live. And Abraham declared, The Jehovah will provide Himself as a lamb, and said, Jehovah-Jireh, Jehovah will see to it. And this mount Moriah, where all these things occurred, was the very temple-mount where Zechariah was standing when he told these jews, YOU Love THE Truth and THE Peace.

¹ ‘truth and peace’: *wěhā’ēmet wěhaššālôm*. As abstract terms both have generic articles that are not translated (Waltke and O’Connor 1990: 246). Cf. Mal. 2:5, 17.

Anthony R. Petterson, [Haggai, Zechariah & Malachi](#), ed. David W. Baker and Gordon J. Wenham, vol. 25, Apollos Old Testament Commentary (Nottingham, England; Downers Grove, IL: Apollos; InterVarsity Press, 2015), 203.

Parallels in Chapter 7

In chapter 7, they ask about fasting. Here, God tells them what kind of fasting He truly desires.

In chapter 7, they came to Jerusalem, literally, “to entreat the favor of Jehovah.” (Zech. 7:2). Here God tells them about all the nations of the earth coming to “entreat the favor of Jehovah.” (Zech 8:22)²

Concerning this fasting invented by the Jews, this is an entire rejection, by God. How important that God’s Churches would realize, today, that God has also rejected their inventions of worship! If God did not recognize these traditions of fasting, what will God say to Churches who espouse tradition over Scripture as well?

2 The delegation from Bethel came to Jerusalem ‘to entreat the favour of the LORD’ (see ‘Comment’ on 7:2). This journey becomes a pattern for a greater pilgrimage to come—a pilgrimage of ‘many towns’ (v. 20) and ‘many peoples and mighty nations’ (v. 22). The ‘many towns’ of v. 20 probably refers to towns surrounding Jerusalem (such as Bethel; cf. 7:7), which are caught up in the excitement of what God has done in Jerusalem (cf. v. 19).

Anthony R. Petterson, [Haggai, Zechariah & Malachi](#), ed. David W. Baker and Gordon J. Wenham, vol. 25, *Apollos Old Testament Commentary* (Nottingham, England; Downers Grove, IL: Apollos; InterVarsity Press, 2015), 210.