

Zechariah 8:15

Authorized King James Version (KJV)

So again have I thought in these days to do well unto Jerusalem and to the house of Judah: fear ye not.

Analysis

So again have I thought in these days to do well unto Jerusalem and to the house of Judah: fear ye not. This verse completes the parallel begun in verse 14, demonstrating God's symmetrical faithfulness. The opening "**So again have I thought**" (ken shamti hashavti ba-yamim ha-elleh, קְנַשְׁתִּי הַשְׁבַּתִּי בָּיִם הַאֵלֶּה) uses the same verb zamam (זָמַם, "purposed") as verse 14, creating deliberate parallelism: as God irrevocably purposed judgment, so He now irrevocably purposes blessing. The doubling shamti hashavti ("I have purposed, I have determined") intensifies the certainty—God's resolve to bless equals His former resolve to judge.

The phrase "**to do well unto Jerusalem and to the house of Judah**" (lehetiv et-Yerushalayim ve-et-beit Yehudah, לְהַטִּיב אֶת-יְרוּשָׁלָם וְאֶת-בֵּית יְהוּדָה) employs yatav (יטב) "do good/well"), indicating comprehensive blessing—material prosperity, spiritual renewal, political stability, covenantal favor. God's "good" encompasses everything needed for flourishing. Jerusalem and Judah represent both the physical city/land and the covenant people who inhabit them.

The command "**fear ye not**" (al-tira'u, אַל-תִּרְאֻאוּ) addresses the remnant's anxiety. Having experienced God's unwavering judgment on the fathers, they might fear His wrath still lingered. God commands them to release fear because His purpose has shifted from judgment to blessing. This isn't because God changed, but because the situation changed—they returned to Him, so He turns blessing toward

them (Zechariah 1:3). Fear of judgment should give way to confidence in promised blessing.

Historical Context

This oracle came during the critical period of 520 BC when temple rebuilding had resumed after a 16-year hiatus. The small returned community faced enormous obstacles: economic hardship, opposition from Samaritans and surrounding peoples, Persian oversight that could turn hostile, and their own discouragement. The rebuilt temple looked pathetic compared to Solomon's glory (Haggai 2:3), and many wondered if God truly intended to restore them.

Zechariah's message provides divine assurance grounded in God's character. The phrase "in these days" specifies the present moment—God's purpose to bless isn't distant eschatological hope alone but includes present commitment to their current situation. The inclusion of "Jerusalem" (the city) and "house of Judah" (the people) shows God's concern for both place and people, physical and spiritual restoration.

The fulfillment came in stages: the temple's completion (516 BC), Ezra's spiritual reforms (458 BC), Nehemiah's wall rebuilding (445 BC), and ultimately the Messiah's coming from Judah to establish the eternal kingdom. The New Testament reveals that God's "doing good" to Jerusalem and Judah extends to all who are Abraham's spiritual children through faith in Christ (Romans 9:6-8, Galatians 3:29). God's unchanging purpose now includes blessing all nations through the Jewish Messiah.

Related Passages

Romans 1:17 — The righteous shall live by faith

James 2:17 — Faith and works

Study Questions

1. How does the parallel between God's unwavering judgment (v. 14) and unwavering blessing (v. 15) reveal His covenant faithfulness?
2. What fears tempt you to doubt God's good purposes for you, and how can His unchanging character address those fears?
3. How should confidence in God's determination to bless His people shape our prayers and expectations?
4. In what ways does God's 'doing good' to Jerusalem find fulfillment in the church today?
5. How can we distinguish between presumption on God's blessing and legitimate confidence in His promises?

Interlinear Text

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| אַתָּה | לְהִיטִּיב | בְּ | כִּי | בְּתָיִם | זֶםֶת | מִתְּמִימָה | שְׁבָתִי | בְּ | לְהִיטִּיב | בְּ | כִּי |
| H3651 | So again | have I thought | | in these days | | | | H428 | to do well | | H853 |
| | H7725 | | H2161 | | H3117 | | | | H3190 | | |
| תִּירְאָה | אֵל | הַיּוֹדֵךְ | בְּ | יְהִי | וְ | יְהִי | בְּ | יְהִי | אֵל | תִּירְאָה | |
| unto Jerusalem | H853 | and to the house | | of Judah | | H408 | | | fear | | |
| | H3389 | | H1004 | | H3063 | | | | H3372 | | |

Additional Cross-References

Zechariah 8:13 (Parallel theme): And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, but let your hands be strong.

Luke 12:32 (Parallel theme): Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

Jeremiah 32:42 (Parallel theme): For thus saith the LORD; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.

