

The Day Of The Lord

Tommy Peeler

Text: Zechariah 14

Introduction:

- I. Luther wrote two commentaries on Zechariah but never finished **Zechariah 14**. His first commentary ended after chapter **13**. In his second commentary, he attempted a little of **Zechariah 14** but said, “I give up For I am not sure what the prophet is talking about.”
- II. This chapter serves as a climax of the book since it draws together themes from **Zech. 1-13**.
 - A. The return of fertility like paradise (**Zech. 8:12; 14:6-8**).
 - B. Jerusalem prosperous and living securely without walls (**Zech. 2:1-5; 9:8; 14:11**).
 - C. The holiness of the land and the people (**Zech. 2:12; 5:1-4; 5:5-11**).
 - D. The curse going over all the land is removed (**Zech. 5:3; 14:11**).
 - E. God’s judgment on the nations (**Zech. 2:1-4; 9:1-8; 12:2-6; 14:12-15**).
 - F. The nations coming to Jerusalem to worship (**Zech. 2:11-13; 8:20-23; 14:16-19**).
- III. **Zech. 9-14** emphasize the reunification of David’s kingdom, the reestablishment of the Davidic monarchy, and the restoration of Jerusalem as the royal city.
- IV. “For centuries, **Zech 14** has functioned as something of a hermeneutical, historical, and theological watershed. The approaches taken to this unparalleled chapter both influence and are influenced by one’s understanding of the remainder of the Bible”
 - A. Some view this as a description of a past event -- the exile and return, the Maccabean revolt, etc.
 - B. Some view the chapter as a description of the whole period of church history.
 - C. Others view **Zech. 14** as a description that is still future and applies to the second coming of Christ and beyond.
- V. Some characterize **Zechariah 14** as full blown apocalyptic
 - A. Apocalyptic is like a political cartoonist who paints dramatic pictures for profound impact.
 - B. This literature was written at a time of extreme crisis (**Dan. 12:1-3; Matt. 24:21**). It often described natural catastrophes of incredible magnitude (**Isaiah 24:18-20; Ezek. 38:19-22; Rev. 6:12-17**). It describes a time of horrible conflict between good and evil (**Ezek. 38-39; Dan. 12:1-3**). Evil and its power often seems unstoppable (**Dan. 7:7, 19-21; 8:1-4**) It seems like it is written with a sense of impending doom. Yet there is a hope of God’s intervention to defeat evil and rescue His people when all seems hopeless (**Dan. 7:9-14, 22**). Finally, God restores His people and establishes a new and glorious order (**Dan. 9:24-27**).
 - C. “Apocalyptic tends to be impressionistic, more like an abstract painting which communicates an overall impression. If you stand too close to the painting trying to examine the detail of the artist’s work, you fail to grasp what the picture is intended to present. Likewise, correct interpretation of apocalyptic seeks to understand the big picture -- the meaning of the whole rather than the meaning of the parts.”

Body:

- I. **The Nations’ Battle Against Jerusalem (Zech. 14:1-2)**
 - A. **Behold, a day is coming for the LORD**

1. **A day- 14:1, 4, 6, 8, 9, 13, 20, 21.** Several writers use this phrase as an outline of the whole chapter.
2. This day is the day so often called in the prophets “the day of the LORD” (**Joel 1:15; 2:1, 11, 31; 3:14, Zephaniah 1:7, 14, 18; 2:3, 4**). Judgment begins at God’s house (**Jer. 25:29; Ezek. 9:6; I Peter 4:17**).
3. Some believe this phrase a day is coming or “on that day” makes a futurist interpretation certain. While I do believe this phrase points to a future day from the writer’s perspective. Does this demand a future interpretation from the standpoint of the reader today?

B. When the spoil taken from you will be divided among you Ezekiel 39:10

1. “The defeated watch helplessly while their belongings are shared out among the enemy troops” Obviously, the report of vs. 1 takes place after the events of vs. 2. The armies are gathered before the plunder is divided.
2. This word for spoil or plunder is used to refer to Assyrian captivity (**Isaiah 10:6**) and Babylonian captivity (**Ezekiel 7:21**). The people would experience a crisis perhaps as severe as these.
3. The fact this is done “among you” “adds an emotional value to this assertion by placing the unidentified enemy in the land”

C. For I will gather all the nations against Jerusalem to battle -- This pictures all the nations going to war against Jerusalem Zech. 12:2, 3

1. This picture is not unique, but it is commonly presented in the Scriptures. The closest thing to a historical fulfillment comes in the days of Hezekiah in **II Kings 18-19; II Chronicles 32**; and **Isaiah 36-37** and in the last days of Judah **II Kings 24:2-4**. This picture also appears in the Psalms (**Psalms 2, 46, 48**) in the Prophets (**Isaiah 29:1-8; Ezekiel 38-39; Micah 4:11- 5:1; Joel 3:9-17; Zech. 12**) and in the book of Revelation (**Rev. 20:7-9**). Some argue that this is the same battle as Armageddon in **Rev. 16:16-21**.
2. The LORD brings the nations against His people
 - a. **Isaiah 29:2** “I will bring distress to Ariel” and **Isaiah 29:3** “I will encamp against you encircling you,” “I will set siegeworks against you,” and “I will raise up battle towers against you.”
 - b. **Ezekiel 38:4** “I will turn you about and put hooks into your jaws, and I will bring you out, and all your army, horses and horsemen, all of them splendidly attired...” **Ezekiel 38:16, 17; 39:2** show the LORD is bringing them against His people.
 - c. **Micah 4:12** “But they do not know the thoughts of the LORD, and they do not understand His purpose, For He has gathered them like sheaves of the threshing floor.”
 - d. **Zephaniah 3:8** “...My decision is to gather nations, to assemble kingdoms, to pour out on them My indignation, all My burning anger; for all the earth will be devoured by the fire of My zeal”
 - e. Notice the description of the other nations that joined the armies fighting against Jerusalem and God’s people **Psalms 2:1-3; 48:4; Isaiah 29:5, 7-8; Ezekiel 38:4-6, 15; Joel 3:2, 9, 11, 12, 14; Micah 4:11; Zechariah 12:2, 3.**

- f. The LORD's role is stressed, and the role of the nations is deemphasized. The verbs "divided" in **vs. 1** (pual) and "captured," "plundered," "ravished," and "cut off" in **vs. 2** (niph'al) are all passive verbs.
- g. The reason the LORD gathers the nations for war against Jerusalem is not specifically stated in this case, but we do know that in most cases God does such a thing is because of the sin of the people.

D. And the city will be captured

1. The word for captured is used often in the book of Joshua for Israel capturing Canaanite cities **Joshua 8:19, 21; 10:1, 28, 32, 35, 37, 39, 42; 11:10, 12, 17; 15:16, 17; 19:47**.
2. Jerusalem will experience what God's people have inflicted upon others in conquering the land.

E. the houses plundered

1. Babylonian cities are plundered in **Isaiah 13:16**. The Hebrew word is also used in **Judges 2:14; I Sam. 17:53; and Psalm 89:41**.

F. the women ravished

1. **Deut. 28:30** uses the same word translated "ravished" as the text is describing the curses of the covenant. **Isaiah 13:16** also speaks of this disaster of war coming upon Babylon. This word for ravished is also used in **Jer. 3:2**.
2. The same penalty came upon Jerusalem and Judah in **Lam. 5:11** though a different word is used.
3. "YHWH's judgment against the nations comes at a heavy price for the city and its people (cf. **12:2-5**)"

G. And half of the city exiled

1. It is not specified where the people will go into captivity, but Babylonian captivity is recent enough to recall painful memories in the people. Captivity is viewed as the ultimate curse of the covenant in **Lev. 26:33-39; Deut. 28:64-68**.
2. "On purely arithmetical grounds, the picture in **14:2** is more sanguine than is that of **13:8-9** since, presumably, one-half will remain in the city and survive"
3. Could this be a backward glance at Babylonian captivity and the destruction of Jerusalem and show how it fits within God's bigger purpose?

H. And the rest of the people will be cut off from the city

1. This introduces the idea of a remnant, though we do not have here the most commonly used word for remnant **13:8-9**.

II. The LORD's Battle Against The Nations (Zech. 14:3)

A. Then the LORD will go forth and fight against those nations Zech. 12:9

1. Is the LORD fighting with the nations against Jerusalem or with Jerusalem against the nations? The same construction is used in **14:14**. The Hebrew preposition ׀ can mean "in" or "among" – **Lev. 26:38; Deut. 4:27**- and it can mean "against"- **Exodus 1:10**. "When the Hebrew preposition b (NIV 'against') follows the verb 'fight' (laham) in the Heb. Bible, it usually denotes the opponent (**Ex. 1:10; 14:25; 17:9; Num. 21:1, 23, 26; Judges 1:3, 5, 8, 9**, etc.) However, it can also denote the location of the battle (**I Kings 20:25; 2 Chron. 35:22**) or the means of defeat (**Jer. 21:5**, 'with an outstretched hand')

2. The same LORD who gathers these nations against Jerusalem to chastise His people is also gathering the nations against His people to destroy these nations themselves **Isaiah 29:5-8; Ezekiel 38:3, 16, 22-23; 39:3-7, 17; Joel 3:9-17; Micah 4:12-13; Zech. 12:2-6**. When the LORD “changes teams”, the favorite in the battle instantly changes.
3. The picture of the LORD as the Divine Warrior is a common picture in the OT **Exodus 15:3; Deut. 1:30; Isaiah 42:13**.

B. As when He fights on the day of battle

1. The battle belongs to the LORD **II Chron. 20:15, 17; Exodus 14:14**. The LORD fighting for His people appears also in **Zech. 9:13-16; 12:1-9**.

III. The Way Of Escape Through The LORD’s Mountain Valley (Zech. 14:4-5)

A. In that day- 14:1

B. His feet will stand on the Mount of Olives

1. “The Lord appears as a colossus astride the mounts surrounding Jerusalem” The Mount of Olives is higher in altitude than the Temple mount by over 300 feet.
2. This is the first mention of the Mount of Olives by name in the Bible. The glory of the LORD stood over the mountain east of the city when He was departing from temple and the city **Ezekiel 11:23; II Sam. 15:30; Matt. 21:1; 24:3; 26:30; Mark 11:1; 13:3; 14:26; Luke 19:29; 21:37-38; 22:39; Acts 1:11**.
3. “Zechariah’s prophecy recalls Ezekiel’s vision of YHWH’s abandonment and return to Jerusalem by the same eastern route (cf. **Ezek. 11:23; 43:1**)”
4. Some believe that this is a prophecy of the second coming of Christ to this mountain **Acts 1:9-11**.

C. Which is in front of Jerusalem on the east

1. This mount had a summit which had been used as a place of worship **II Sam. 15:30-32**
2. It became a place of idolatry **I Kings 11:7; II Kings 23:13**.

D. And the mount of Olives will be split in its middle from east to west by a very large valley

1. The LORD’s arrival is dramatically noted by nature and throws the whole earth into convulsions (**Psalms 97:5; Isaiah 64:1-2; Micah 1:4; Nahum 1:5**). “Although the Old Testament depicts mountain, quaking, smoking, blazing (**Exodus 19:18; Nah. 1:5**), melting (**Ps. 97:5; Micah 1:4; Nahum 1:5**), scattering, sinking down (**Isa. 40:4; Hab. 3:6**) and being removed (**Job 9:5**) in the presence of Yahweh, only this text speaks of the splitting a mountain”
2. “The splitting of the Mount of Olives recalls the dividing of the Red Sea at the exodus from Egypt- the experience of deliverance par excellence in the Old Testament”
 - a. The verb used for the splitting of the mountain is used for the splitting of the Sea in **Exodus 1:16, 21; Neh. 9:11; Ps. 78:13; Isaiah 63:12**.

E. that half of the mountain will move toward the north and other half toward the south

F. You will flee by the valley of My mountains

1. David in fleeing from Absalom (**II Sam. 15:23, 30**) and Zedekiah in fleeing from Babylon (**II Kings 25:4**) both fled in this direction. Between the temple mount and the mount of Olives there is the Kidron Valley. Because of this valley, it did not provide

an easy escape route. Will the escape route be made an easier path by the earthquake and its reshaping of the land?

2. Who is fleeing in this case is not clear. The word flee is used in the MT and the Aramaic and Greek texts have a word that means stopped.
3. Are God's mountains the Mount Zion and the Mount of Olives?

G. For the valley of the mountains will reach to Azel

1. The word Azel appears 7 times in the OT and in every other case it is a name but here it refers to a place. It is not mentioned as a place elsewhere and its location is unknown. It appears to be somewhere to the east of Jerusalem.

H. Yes, you will flee just as you fled before the earthquake in the days of Uzziah king of Judah

1. This earthquake was around 250 years before and yet it was still remembered. Amos dates his prophecies by it in **Amos 1:1**.
2. Amos and other prophets use earthquake imagery in the context of God's dramatic intervention in the world and of judgment (**Judges 5:4; Psalm 68:8; 77:18; 114:7; Isaiah 5:25; 13:13; 24:18-20; 29:6; Jer. 4:23-24; 10:10; Ezekiel 26:18; 38:19-20; Joel 2:10-11; 3:16**).

I. Then the LORD, my God [Some Greek versions have the LORD your God instead of my God] will come, and all the holy ones with Him

1. The word translated holy ones is plural but sometimes it is used in reference to God Himself. It can refer to people in the Old Testament (**Lev. 21:7; Num. 16:5, 7; II Chron. 35:3; Psalm 34:9; Daniel 7:18; 8:22, 24**)
2. It can refer to angels, heavenly beings (**Job 5:1; 15:15; Psalm 89:5, 7; Prov. 30:3; Dan. 4:13, 17, 23; 8:13**), but because the context is stressing God's activity it seems more likely to refer to His angelic hosts (**Matt. 13:39; 16:27; 24:30-31; 25:31**).
3. There is a difficulty with the above interpretation, however. The Hebrew text does not actually say with Him (speaking of God) but with you (2nd singular feminine). The second feminine singular is used in **14:1** in reference to the city and therefore the holy ones may refer to those who escaped the city.
4. **Deuteronomy 33:2-3** "The LORD came down from Sinai, and dawned on them from Seir; And He shown forth from Mount Paran, and He came from the midst of ten thousand holy ones; at His right hand there was flashing lightning for them. Indeed, He loves the people; All Your holy ones are in Your hand, and they flowed in Your steps; everyone receives of Your words."
5. Is **Zech. 14:5** being referenced in **I Thess. 3:13**?

IV. The Darkness In That Day (Zech. 14:6-7)

A. It will come about in that day that there will be no light

1. Generally, the day of the LORD has been characterized by darkness and not light (**Isaiah 13:9-10; Zeph. 1:15; Joel 2:2, 10,31; 3:15**). Time and light seem to be reconfigured and redefined. The claims of these verses "strikes at the roots of the 'standard' day of Yahweh traditions, which stress the prominence of darkness"
2. This does not seem to be no light at all, but no light from the sun.
3. There are often points of paradox like this in apocalyptic language. Those in fellowship with God "serve Him day and night in His temple" (**Rev. 7:15**), but there is

no temple (**Rev. 21:22-23**). Interestingly both the presence and absence of the temple point to the same thing in Revelation, the presence of God.

B. The luminaries will dwindle

1. The word translated **dwindle** is also used in **Exodus 15:8; Job 10:10; Zech. 1:12**. It is translated congealed in the NASB of **Exodus 15:8**, curdle in **Job 10:10**, and stagnant in **Zephaniah 1:12**. Dramatic cosmic changes are indicated here though the specific word is difficult to translate.
2. “Many English versions follow the variant rendering of the ancient versions (i.e. LXX, Syriac, Targum, and Vulgate) and read cold or frost (so the NEB, NIV, NRSV), indicating a transition to a temperate climate.”
3. This type of catastrophic upheaval in nature is a common feature of the day of the LORD passages throughout the Bible (**Isaiah 13:9-10; 24:23; 30:26; Jer. 4:23-27; Ezekiel 30:3-4; 32:7-8; Joel 2:31; 3:15; Amos 5:18-20; Zeph. 1:15; Matt. 24:30; Rev. 6:12-14**). “To take them always as a literal depiction of actual physical phenomena is to miss the nature of prophetic language in general and of apocalyptic symbolism in particular”
4. The variety of times and days that are referred to in the passages above serve as a caution against any who would automatically apply such words to the end of human history.

C. For it will be a unique day which is known to the LORD

1. If **vs. 6** states that sun and moon are done away it seems to imply that time is measured differently (**Isaiah 60:19-20; Rev. 21:22-25**). “This image of a future era with perpetual light is a regular feature of apocalyptic literature”
2. The day of **Joshua 10:12-14** in some way seems to be a foreshadowing of this day. In **Joshua 10** God fought against Israel’s* for Israel and defeated their enemies. Overall, the LORD does the same thing in **Zechariah 14** that He did in **Joshua 10**.
3. The word **יָמִים** “has the sense of unique of singular.” The phrase “unique day” used in **Zech. 14:7** is from the same two words used in the same order in **Gen. 1:5**. “The verse depicts a reversal of the first act of creation that marks the diurnal pattern of night and day (**Gen. 1:3-5**) however, the absence of light results, not in darkness, but in continuous light”

D. Neither day nor night

1. Day and night are what constituted a day in **Genesis 1:5**. Does this indicate that the whole division of day and night as described in **Gen. 1 and 8:20-22** ceases? The promises of **Genesis 8:20-22** affirmed the regularity of nature as an assurance to man after man’s great sin and the horrific devastation the flood God brought.
2. However, this disruption of the rhythms of nature is not a judgment but a message of hope.

E. But It will come about that at evening time there will light

1. The day of the LORD was darkness and not light (**Amos 5:18**). But here the aftermath of these events is light.
2. “All that the prophetic symbolism of darkness conveys -- divine wrath (**Ezek. 32:8; Zeph. 1:15**), gloom (**Amos 5:18**), portents (**Joel 2:2**), oppression (**Isaiah 9:1-2; 42:7**), distress (**Isa. 5:30**) -- all will be no more.” The LORD made the light shine out of darkness (**II Cor. 4:6**), even in times that normally are dark, the light will shine.

3. **Revelation 21:23** “And the city has no need of the sun or the moon to shine on it, for the glory of God has illumined it, and its lamp is the Lamb.” **Revelation 22:5** “And there will no longer be any night; and they will not have need of light of a lamp nor the light of the sun, because the LORD God will illumine them; and they will reign forever and ever.”

V. The Living Waters From Jerusalem In That Day (Zech. 14:8)

A. And it will come about in that day that living waters will flow out of Jerusalem

1. Jerusalem did not have an adequate water supply for the inhabitants of the city. The Gihon Spring (**I Kings 1:33, 38, 45; II Chron. 32:30; 33:14**) and Siloam Brook (**Neh. 3:15; Isaiah 8:6**) was the water supply for the city.
2. The ideal picture of Jerusalem in the Zion psalms stress “There is a river whose streams make glad the city of God” (**Psalms 46:4; also Psalm 65:9**).
3. Waters flow out from Jerusalem as they flowed out of Eden in **Genesis 2:10-14**. “The dream of an abundant water supply in Jerusalem will become fact”
4. This water supply also reminds us of the fountain in **Zech. 13:1**.
5. God is called “the fountain of living water” in **Jer. 2:13** “They have forsaken Me, the fountain of living waters, to hew for themselves cisterns, broken cisterns that can hold no water.” The broken cisterns seem to describe Egypt and Assyria (**Jer. 2:18, 36**). The LORD as the “fountain of living water” also appears in **Jer. 17:13**.

B. Half of them toward the eastern sea and the other half toward the western sea

1. These waters will flow to the Mediterranean on one side and to the Dead Sea on the other. These two bodies of water are the boundaries of Israel as described in **Numbers 34:6, 10-12**.
2. **Ezekiel 47:1-12** pictures water flowing from the temple (**1, 12**) and it originally was only a trickle (**2**). As the water gets further from its source it becomes deeper and stronger (**2-5**). If a river is the product of many sources, it may well get stronger as it gets farther away from its original source. However, if the water is from just one source, it will get weaker the farther it gets from its original source. That is not the situation with this River. This water from one source gets deeper and stronger along the way. On the bank of the river are many trees, trees of life (**7, 12**). The leaves of the trees do not wither, and its fruit does not fail, and its fruits provide food, and its leaves provide healing (**12**). The water from the temple flow into the Arabah and into the Dead Sea and the water gives life to everything with which it comes in contact (**8-10**). Fishermen will fish off the banks of the Dead Sea (**10**). The trickle of water from under the temple has become a mighty river that gives life to all that it touches.
3. This same kind of picture is presented in **Joel 3:18** where “A spring will go out from the house of the LORD to water the valley of Shittim.”
4. **Revelation 22:1-2** “Then he showed me a river of the water of life, clear as crystal. Coming from the throne of God and of the Lamb, in the middle of its street. On either side of the river was the tree of life, bearing twelve kinds of fruit, yielding its fruit every month; and the leaves of the tree were for the healing of the nations.”

C. It will be summer as well as winter

1. Summer was a time of intense heat and less water. **Psalms 32:4** says, “My vitality was drained away as with the fever heat of summer.”
2. These waters will not be dependent upon seasonal rainfall, but they will be constantly present.

VI. The LORD's Reign In That Day (Zech. 14:9)

A. And the LORD will be king over all the earth

1. The reign of God, the kingship of God is proclaimed in **Exodus 15:18; Psalm 47:2; 48:2; 95:3; 98:6; 99:4-5; Zeph. 3:15; Mal. 1:14.**
2. In this chapter the LORD is called King in **14:9, 16, 17.**
3. The LORD's reign has always extended to all humanity and apparently "in that day" it will become evident to all **Philippians 2:9-11.**

B. In that day 14:1, 4, 6, 8

C. the LORD will be the only One

1. **Deut. 4:35,39; 6:4-5; Joshua 2:11; Isaiah 42:8; 43:11; 44:6; 45:5; 48:12.**
2. The curse of idolatry has been removed. While the concepts of this verse tie closely to **Deut. 6:4-5**, there is an expansion of that text. **Deut. 6** focuses on the LORD's relationship with Israel and Zechariah expands the thought to cover all the earth.

D. And His name the only one

1. The name of the LORD stands for all that He is just as a person's name stands for all that he is **Prov. 22:1.**
2. **Jeremiah 3:17** "At that time they shall call Jerusalem 'The Throne of the LORD,' and all the nations will be gathered to it, to Jerusalem, for the name of the LORD, nor shall they walk anymore after the stubbornness of their evil heart."

VII. The Elevation Of Jerusalem In That Day (Zech. 14:10-11)

A. All the land will be changed into a plain from Geba

1. This verse highlights the dramatic physical transformation in Jerusalem. The phrase all the land is the same in Hebrew as the phrase translated all the earth in **14:9.**
2. Geba was five or six miles northeast of Jerusalem and belonged to the territory of Benjamin (**Josh. 18:24; I Sam. 13:16; I Chron. 6:60**) and is the northern boundary of Judah (**I Kings 15:22; II Kings 23:8**). Some of the people resettled it after Babylonian captivity (**Ezra 2:26**). The name Geba is similar to the Hebrew word for hill and so it adds meaning to the idea of the hills being brought down.

B. to Rimmon, south of Jerusalem

1. **Josh 15:32; Neh. 11:29.** Rimmon is about 30-35 miles southwest of Jerusalem and may well have marked the southern boundary of Judah.
2. "Together, the references to Geba and Rimmon form a merism to include all of the territory of Judah"

C. But Jerusalem will rise

1. **Isaiah 2:2-4; Micah 4:1-3; Ezek. 40:1-2; Psalm 48:2**
2. "The mountains which are round about Jerusalem hide and protect it (**Ps. 125:2**), but because they will no longer be needed as a defense they are to be levelled, so that the city dominates the land, as befits the capital city of the King of the whole earth"
3. Jerusalem is portrayed as another Sinai where the people's encounter with God Himself makes them holy.
4. Some take these words about the countryside leveled while Jerusalem is exalted literally.

D. and remain on its site from Benjamin's Gate

1. Benjamin's Gate would have led to Benjamin's territory (**Jer. 37:12-13; 38:7**). The precise location of this gate is not known.

E. as far as the place of the First Gate to the corner Gate

1. The Corner Gate was the western boundary of the wall (**II Kings 14:13; Jer. 31:38**).

F. and from the Tower of Hananel

1. This tower is mentioned in **Neh. 3:1; 12:39; Jer. 31:38; Zech. 14:10**, and it seems to have been the most northerly part of the wall, but the precise location is not known.

G. to the king's wine presses.

1. "Thus the naming of the landmarks on the east, west, north and south walls emphasize that the whole city is included."
2. "A number of the so-called Zion psalms describe Jerusalem using similar language, that of citadels (**48:3, 13; 122:7**), towers (**48:12**), ramparts (**48:13; 122:7**), and gates (**87:2; 122:2**)"

H. People will live in it

1. After the exile Jerusalem seems to be sparsely populated. Even in Nehemiah's time, around 80 years later, the people had to cast lots to get people to move to Jerusalem (**Nehemiah 7, 11**).
2. But the promise here is that it will once again be filled with people. The reason that it is built without walls is that there is such a multitude of men and women that the population cannot be contained (**Zech. 2:1-5**).
3. Jerusalem will be filled with old men and women and boys and girls (**Zech. 8:1-6**). The promise of **Zechariah 8** is so astounding that it seemed impossible in the eyes of the people. The LORD emphasizes that nothing is impossible with Him to stress that this great promise will be fulfilled (**Zech. 8:6**; also **Gen. 18:14; Num. 11:23; Jeremiah 32:17, 27; Luke 1:37**).
4. The promise of the repopulation of the city of Jerusalem also appears in **Jer. 33:7, 10-11**.

I. and there will be no more curse

1. The word for curse is the word used for the idea that a people or an animal are "devoted to destruction" which means "everything in the city was consecrated to the deity and offered as a holocaust (cf. Josh. 6:17-19, 24)." The noun is used in **Lev. 27:28, 28, 29; Num. 18:14; Deut. 7:26, 26; 13:17; Joshua 6:17, 18, 18, 18; 7:1, 1, 11, 12, 12, 13, 15; 22:20; I Sam. 15:21; Zech. 14:11** among other places. The verb from the same root is used in **Exodus 22:20; Lev. 27:28, 29; Num. 21:2, 3; Deut. 2:34; 3:6, 6; 7:2, 2; 13:15; 20:17; Josh. 2:10; 6:18, 21; 8:26; 10:1, 28, 35, 37, 39, 40; 11:11, 12, 20, 21; I Sam. 15:3, 8, 9, 9, 15, 18, 20; I Kings 9:21**.
2. **Revelation 22:3** "There will no longer be any curse; and the throne of God and the Lamb will be in it, and His bond-servants will serve Him."

J. for Jerusalem will dwell in security

1. This word for security is the noun form of a verb from the same root that means trust (**Deut. 28:52; II Kings 18:5, 19, 20, 21, 21, 22, 24, 30; 19:10**). The word is used in the promises of blessing in the law (**Lev. 25:18-19; 26:5; Deut. 12:10**), in describing the history of Israel (**I Sam. 12:11; I Kings 4:25**), and in the statements of hope for the future (**Jer. 23:6; 32:37; 33:16; Ezek. 28:25-26; 34:25, 27, 28; Hosea 2:18**).

2. The picture of security in **Psalm 46:1-7; 48:1-8; Amos 9:15** find fulfillment in that day.
3. **Revelation 21:12** “It had a great and high wall...” and the fact that it has twelve gates which are always open (**Revelation 21:12, 25**) symbolize both the abundant access and sublime security of the city.

VIII. The Lord's Plague Against The Nations In That Day (**Zech. 14:12-15**)

A. Now this will be the plague with which the LORD will strike all the peoples who have gone to war against Jerusalem.

1. The emphasis now falls on the judgment that will come upon those who fight against Jerusalem. “Whereas at the beginning God's people suffer, at the end His enemies suffer and die.”
2. The word for plague is found 26 times in the OT and 4 of them in this chapter (**14:12, 15, 15, 18**). The words **will strike** is a verb and the word **plague** is a cognate noun from the same root word. In the OT the word **plague** refers to the LORD's plagues against Egypt (**Exod. 9:14**), those of Israel who sinned in the desert (**Num. 14:37; 16:48-50; 25:8-9, 18; 26:1; 31:16**), and of the plague which came because of David numbering the people in **II Sam. 24:21, I Chron. 21:17, 22** among other places.

B. Their flesh will rot while they stand on their feet, and their eyes will rot in their sockets And their tongue will rot in their mouths

1. The word for rot is found only 10 times in the OT and 3 of them are in this verse. It is used twice against Israel in the curses of the covenant in **Lev. 26:39, 39** and 5 other times in the OT (**Psalm 38:5; Isaiah 34:4; Ezek. 4:17; 24:23 33:10**).
2. “This constitutes a reversal of the covenant curses in **Leviticus 26:39**...those who do not perish in the land of their enemies languish away in those lands. On the coming day of the Yahweh, the tables are turned, and Israel's enemies rot away in the environs of Jerusalem”
3. This is perhaps an apocalyptic picture of the plague that swept through Sennacherib's army in 701 BC (**II Kings 19:35; Isaiah 37:36**). However, the same Hebrew words for plague and strike found in **Zech. 14:13** are not used in the text of the passages about Sennacherib's army.

C. It will come about in that day that a great panic from the LORD will fall on them

1. The plague in **vs. 12** and the panic in **vs. 13** are both from the LORD (**Zech. 12:4**). The LORD often is pictured as sending this kind of panic among the enemies of His people (**Gen. 35:5; Ex. 23:28; Deut. 7:20; 28:20; Josh. 24:12; I Sam. 5:9, 11; II Chron. 14:14; 17:10; 20:29**).
2. In **Deut. 28:20** this type thing will fall upon His people as a curse when they are disobedient. In **Isaiah 22:5** it is associated with the “day of the LORD.”

D. And they will seize one another's hand, and the hand of one will be lifted against the hand of another

1. Often in the Bible, God creates disorientation and confusion among His enemies and the enemies of His people, and they begin to fight and kill one another (**Judges 7:22-23; I Sam. 14:20; II Chron. 20:22-23; Ezekiel 38:21; Haggai 2:22**).

E. Judah also will fight at Jerusalem

1. It seems more reasonable that Judah is fighting at Jerusalem and not against it (**Zech. 12:6**). This is a different use of the preposition ׀ from **vs. 3**.

2. There is a close association of Judah and Jerusalem throughout the rest of Zechariah (1:12, 19; 2:12; 12:2-7; 14:21).

F. and the wealth of all the surrounding nations will be gathered

1. **Isaiah 60:6-7; Haggai 2:7-8**
2. **Rev. 21:24** “The nations will walk by its light, and the kings of the earth will bring their glory into it.”

G. Gold and silver and garments in great abundance

1. The point of specifically mentioning all these items is that they serve as plunder for the people of Israel (**II Kings 7:8; II Chron. 20:25**).
2. These nations have divided the plunder of Judah while Judah watches helplessly (**vs.1**). Now, the plunder of the nations will be taken from them. “The Day of the LORD is characterized by reversal, as God will turn the tables on the nations and do to them as they have done to Israel”

H. So also like this plague will be the plague on the horse

1. The importance of these animals is seen in that the number of horses, mules, donkeys, and camels that returned from Babylonian captivity are numbered in **Ezra 2:66-67**.
2. While the enemies’ horses will be plagued, the horses of God’s people will be holy (**14:20**).
3. God’s sovereignty over the horses was shown in **Zech. 12:4** as He smites the horses with blindness.

I. the mule, the camel, the donkey and all the cattle that will be in those camps

1. This sounds much like the plague on the livestock in **Exodus 9:1-7**.
2. The plagues that God sent on the Egyptians as judgments serve as a warning to Israel (**Exodus 15:26; Deut. 7:15; 28:27, 60-61**).
3. The plagues upon Egypt become a picture of His judgements upon the wicked for all time (**Revelation 8-9; 16**). “These terrible events within history are seen here in their true light as shadows of a far more dreadful judgment to come”

IX. The Worship Of The Nations (Zech. 14:16-19)

A. Then it will come about that any who are left of all the nations that went against Jerusalem (8:20-23)

1. The term for those who are left is the same word used in **13:8; 14:2** of the survivors from Israel. The use of this word both for Israel and the nations connects the nations with God’s covenant people.
2. “The story of God entering, reclaiming, and re-inhabiting his creation moves to its grand finale -- universal doxology when everything that has breath will praise the LORD (**Ps. 150:6**)”

B. will go up from year to year to worship the King, the LORD of hosts

1. **Isaiah 6:5** The LORD of hosts is a title which is used with increasing frequency after Babylonian captivity. The word host can refer to heavenly bodies (**Gen.2:1; Deut. 4:19; 17:3; II Kings 17:6; 21:3**) or it can refer to armies and the idea that God is commander of the armies of heaven. Either of these demonstrate a God of incomparable power.

2. The chapter began with all the nations coming against Jerusalem to battle (**14:2**) and ends with all nations coming to Jerusalem to worship. God's house will truly be a house of prayer for all peoples (**Isaiah 56:7**). There is a universalism in the sense that all people of all nations are invited (**Acts 10:34-35; Rev. 5:8-14; 7:9-17**).
3. But **vs. 17-19** will oppose the universalists who say all will be saved and accept the invitation.
4. "**Isaiah 49:22-23** and **Mic. 7:17** the prophets speak of a change in the fortune between Zion and the nation. Whereas Judah had been in exile and the nations their masters, now the nations will be the servants and Zion shall be the victor."
5. The people of God are serving as a blessing to all nations (**Gen. 12:1-3; Psalm 72:17; Isaiah 42:6; 49:6; 60:3**).
6. This conversion is expressed in Old Testament terms, of course, but it is significant that the nations are not depicted as submitting to circumcision, nor even to keeping the law of Moses. The point is that they worship the one King and God."
7. The root of the verb "go up" is used in each of the Psalms of Ascents (**Psalms 120-134**) and is also used in **Isaiah 2:3** and **Micah 4:3**.

C. and to celebrate the Feast of Booths

1. **Lev. 23:33-44; Deut. 16:13-17; 31:10-14; II Chron. 8:13; Ezra 3:4; Neh. 8:13-18; Zech. 14:16, 18, 19**. Notice that after the law, most of the references to the Feast of Booths took place after Babylonian captivity.
2. The Feast of Tabernacles is called "the Feast" (**I Kings 8:2; II Chron. 5:3; Neh. 8:14; Ezek. 45:23**).
3. Since the law was read at the Feast of Booths (**Deut. 31:10-14**), this may be a picture of the nations flocking to Jerusalem to worship and to be taught of His ways and instructed in His path (**Isaiah 2:2-4; Micah 4:1-4**).

D. And it will be that whichever of the families of the earth does not go up to Jerusalem to worship the King, the LORD of hosts

1. Some believe that this discussion of not coming to worship is hypothetical because they believe that all the earth will worship Him.
2. Some, not all, dispensationalists struggle with these OT pictures of a blessed age to come. For example, some writers view **Ezekiel 40-48** as a literal, still future temple that is to be built in the millennium.
 - a. There is a big problem with this as these chapter describe a reinstatement of circumcision (**Ezek. 44:9**), the Sabbath day (**Ezek. 44:24**), Levitical priests (**Ezek. 43:19; 44:15**), and animal sacrifices (**Ezek. 43:13-27; 45:13-25**).
 - b. **Ezekiel 43:20, 22, 26** specify that the sin offerings cleanse and make atonement for the altar. **Ezekiel 45:15, 17, 20** say these sacrifices make atonement and **Ezek. 45:18** says they cleanse the sanctuary.
 - c. The following quotation is a comment on **Ezekiel 40-48**, but it also applies to passages like **Zech. 14:16-21**. The writer is describing "the glorious future of the people of God in the age to come in terms that Jews of that day would understand. Since their worship previous to their captivity had been centered in the Jerusalem temple, it is understandable that Ezekiel describes their future blessedness by picturing a temple and its sacrifices. These details about the temple and its sacrifices are to be understood not literally but figuratively."

3. Often the writings of the prophets picture an ideal of what the future would look like in terms that they would have understood. In this picture the LORD intervenes dramatically to rescue His people and to defeat His foes. He pictures a Jerusalem that is exalted above all nations and a city to which all journey to worship the LORD at the feasts. A city where everything is “Holy to the LORD.” To the faithful Israelite, it did not get any better than this.

E. There will be no rain on them

1. The LORD’s blessing of rain was mentioned in this last part of Zechariah in **10:1**.
2. The LORD is constantly pictured as in control of the weather, and He withholds rain as a judgment on sin.
 - a. The LORD is said to send clouds (Genesis 9:13-14; Job 36:28-29; 37:16; 38:34, 37; Psalm 78:23; Isaiah 30:10; Jeremiah 10:13; 51:16; Zechariah 10:1).
 - b. The LORD sends rain (Exodus 9:33-34; Leviticus 26:4; Deuteronomy 28:12; I Kings 17:14; Job 36:27-28; 37:6, 11; Psalm 65:9-10; Isaiah 30:10; Jeremiah 10:13; 14:22; 51:16; Amos 4:7; Zechariah 10:1; Matthew 5:45; James 5:18).
 - c. The LORD gives dew (Genesis 27:28; Deuteronomy 33:27-28; Judges 6:36-40; I Kings 17:1; Job 38:28; Proverbs 3:20; Micah 5:7; Haggai 1:10; Zechariah 8:12).
 - d. The LORD sends draught/lack of rain (Leviticus 26:19-20; Deuteronomy 11:17; 28:23-24; I Kings 17:1; II Chronicles 7:13; Isaiah 5:6; Amos 4:7; James 5:17).
 - e. The LORD sends lightning (Exodus 9:24; Job 36:30, 32; 37:3, 11, 15; 38:35; Psalm 18:14; 29:7; 77:17-18; 78:48; Jeremiah 10:13; 51:16).
 - f. The LORD sends thunder (Exodus 9:28-29, 33-34; I Samuel 7:10; Job 36:29; 37:2, 4-5; 40:9; Psalm 29:3-9; Psalm 104:7).

F. It the family of Egypt does not go up or enter

1. Egypt is used in **vs. 18** and **19** as a picture of the nations that do not worship the LORD (**Joel 3:19**). Egypt may be specifically mentioned because the Feast of Tabernacles reminded them of how they lived in booth when the LORD delivered them from Egypt (**Lev. 23:43**).
2. Egypt in the Bible is a picture of bondage, slavery, and oppression (**Deut. 28:68; Hosea 7:16; 8:13; 9:3**). Egypt is a picture of trust in military strength and not in God (**Deut. 17:16-17; Isaiah 30:1-7; 31:1-3**). Egypt is linked with Sodom and represents all who rejected and crucified the Lord (**Rev. 11:8**). Egypt was often Israel and Judah’s alternative to whoever the Mesopotamian power was at the time (**II Kings 17:3-4; Isaiah 36:6; Jer. 37:1-10; Ezek. 17:1-10**). Worst of all, Egypt was often a substitute for trusting God and submitting to His ways (**Num. 14:4; Neh. 9:17**). Too often in Israel’s history they took refuge in the safety of Pharaoh and sought shelter in His shadow (**Isaiah 30:2**). It is in the LORD’s shadow that His people must seek refuge (**Psalm 17:8; 36:7; 57:1; 63:7; 91:1**). God prophesied that He would cripple Egypt so that they would never be a cause of false trust for His people again (**Ezek. 29:13-16**).
3. However, Egypt is not left without hope in the Biblical story. Egypt is specifically mentioned as worshiping the LORD in **Isaiah 19:18-25** and even sometimes as worshiping in Jerusalem in **Micah 7:12**. Remarkably, in **Matthew 2:13-18** Egypt became a place of refuge for the child, Mary, and Joseph from the wrath of Herod the king. Jesus found more shelter in Egypt than in the land of Palestine and among the Jewish people.

G. Then no rain will fall on them

1. Egypt was not as dependent upon rainfall as the nations around it because the overflowing of the Nile River provided water for the land. Because of this, sometimes people went to Egypt in times of draught and famine (**Gen. 12:10**). Apparently, however, this lack of rain will also affect them.
2. However, the word rain is not in the original text in this verse though it may well be implied.

H. It will the plague with which the LORD smites the nations who do not go up to celebrate the Feast of Booths.

1. Some believe that the emphasis is the plague will fall on Egypt because lack of rain will not disturb them.

I. This will the punishment of Egypt

1. The word for **punishment** can refer to sin itself or the punishment of the sin.

J. And the punishment of all the nations who do not go up to celebrate the Feast of Booths

1. “The repetition, that do not go up to keep the feast, may be the result of scribal error, but it could equally well be the intentional insistence on the supreme importance of worship.”
2. Another reason that Egypt may serve to represent all nations that do not go up to Jerusalem to worship is because there may have been a substantial Egyptian population in Jerusalem (**Jer. 24:8; 41:17-18; 43:1-13; 44:1-30**).
3. The Elephantine papyri indicate the Jews in Egypt practiced things forbidden in the law and the prophets. “This text may be a warning to the Jewish community in Egypt and any of the Egyptian neighbors who come under their influence to return to the normative Judaism practiced in the Torah”

X. The Holiness To The Lord In That Day (Zech. 14:20-21)

A. In that day there will be inscribed on the bells of the horses

1. Horses were unclean animals. They were sometimes associated with idolatry (**II Kings 23:11**).
2. Even more frequently they were a picture of putting one’s trust in military might and not in God (**Deut. 17:16-17; Isaiah 31:1-3; Psalm 20:7; 33:16-17**). Horses are an example of trust in the flesh and not in the Spirit.
3. In **Zech. 9:9-10** the King comes riding on a donkey and not a horse. However, in **Isaiah 66:20** the horses and chariots are used to* their Jewish brethren as grain offerings to the LORD in Jerusalem in clean vessels.

B. Holy to the LORD

1. The High Priest had these words engraved upon his turban (**Exodus 28:36-38**). These words were to characterize all the nation of Israel (**Exodus 19:5-6; Jer. 2:3**).
2. “Holiness is the signature characteristic of Zechariah’s eschatological day, and it ‘will pervade all aspects of life’ and ‘will be the ruling element in eternity’” (**Isaiah 6:3; Rev. 4:8**).
3. **Joel 3:17**: “Then you will know that I am the LORD your God, dwelling in Zion, My holy mountain. So Jerusalem will be holy, and strangers will pass through it no more.”

C. And the cooking pots in the LORD’s house will be like the bowls before the altar

1. The cooking pots used for cooking the peace offerings (**Lev. 7:15-18**) will be as holy as the bowls used for sprinkling sacrificial blood before the altar.

2. Everything is sanctified by God's presence, and they partake of His perfection.

D. Every cooking pot in Jerusalem and in Judah will be holy to the LORD of hosts

1. These cooking pots stood at the bottom of the hierarchy of temple utensils. The average cooking pot will be as holy as the sacrificial bowls that contained the blood of the sacrifices.
2. The distinction between the holy and unholy is eliminated because everything is holy.

E. And all who sacrifice will come and take of them and boil in them

1. If this is to be taken as a literal picture of the future, it demands a reinstatement of the Old Testament system of sacrifices? (**Ezekiel 40-48**).

F. And there will no longer be a Canaanite in the house of the LORD of hosts

1. This could refer to the Canaanites in the sense of the original inhabitants of the land who practiced immorality (**Lev. 18:3, 24-30**); and witchcraft and divination (**Deut. 18:9-14**). They worshiped idols and hardened their heart against Israel (**Joshua 11:20**). The term Canaanite may be a metaphor for idolator.
2. The Canaanites are used representatively like the Egyptians in **14:18-19**. Canaanite would then represent everyone who is unclean (**Isaiah 35:8; Ezekiel 43:7; 44:9; Rev. 21:2, 10, 27; 22:15**). They are "presented as an archetypal threat" to holiness and this assures "the end of any threat to the holiness of the Yahweh's temple and people"
3. "The abominations of the Canaanites were not forgotten in the postexilic period and found their way into the restored community, tarnishing the purity of the 'holy seed' that had mixed with the 'peoples of the lands' (**Ezra 9:1-2**)"
4. The word Canaanite is also sometimes translated trader or merchant (**Job 41:6; Prov. 31:24; Ezekiel 16:29; 17:4; Hosea 12:7**). This meaning would be that none are in God's house making it a house of merchandise. If the word is used in this second sense, then Jesus' cleansing of the temple is a demonstration of this truth (**Matt. 21:12-13; Mark 11:15-16; John 2:13-17**).
5. "The presence of holiness and the absence of the 'Canaanite' are two sides of the same reality- perfect purity." Every threat to impurity is removed.
6. Many prophets end their books with the notes of a glorified temple and a glorified Jerusalem (**Isaiah 65:25; 66:20; Ezekiel 40-48; Joel 3:18-21; Obadiah 17-21; Zephaniah 3:9-20; Revelation 21-22**).
 - a. **Isaiah 52:1**: "O Jerusalem, the holy city; for the uncircumcised and the unclean will no more come into you." (**Ezekiel 44:9; Joel 3:17**)
 - b. So, Jerusalem will be holy, and strangers will pass through it no more." (**Revelation 21:8, 27; 22:14-15**)
 - c. This picture fits the picture of other OT passages. **Jer. 31:38-40** pictures a rebuilt Jerusalem and even mentions some of the same locations in **Zech. 14:10**. **Jer. 31:38-40** pictures the city secure like **Zech. 14:11** and holy like **14:20-21**. **Jeremiah 31:40** says, "And the whole valley of the dead bodies and of the ashes, and all the fields as far as the brook Kidron, to the corner of the Horse Gate toward the east, shall be holy to the LORD; it shall not be plucked up or overthrown anymore forever."
 - d. "The genius of apocalyptic literature is the message of hope. In the fact of perverse evil God's people are being exhorted to persevere to the end. For although the game may seem to be lost... we are assured that God is preparing to intervene and judge evil by supernatural means. Biblical apocalyptic is a wake-up

call to a most refreshing eternal perspective: God will bring a permanent solution to sin's evil effect."

G. In that day- 14:1, 4, 6, 8, 9, 13, 20.

1. In the Bible there is tension between the city (cities) of man vs. the city of God (**Hebrews 11:10; 13:14**), Babylon vs. Jerusalem (**Revelation 17-22**), there is tension between the Jerusalem that really is (**Matthew 23:37**) and the Jerusalem which is the ideal (**Galatians 4:26; Hebrews 12:22**).
2. The earthly city of Jerusalem was to be a city of righteousness and justice. **Isaiah 1:21** says, "How the faithful city has become a harlot, she who was full of justice! Righteousness once lodged in her but now murderers." This was God's ideal for Jerusalem, but the ideal was rarely recognized. However, after judgment, God states, "Then I restore your judges as at first, and your counsellors as at the beginning; and after that you will be called the city of righteousness and a faithful city" **Isaiah 1:26**. The ideal for the city of Jerusalem is presented in passages like **Isaiah 2:1-5** and **4:2-6**. The city is pictured as holy (**Isaiah 4:3**) and cleansed from sin (**Isaiah 4:4**). It is a city where the LORD dwells (**Isaiah 4:5**) and He protects us from anything hurtful (**Isaiah 4:6**). It is a city which houses the temple that is exalted above all hills and nations (**Isaiah 2:2**) and all people and nations flock there to listen to God (**Isaiah 2:3**) and to be guided by His decisions (**Isaiah 2:4**).
3. This picture of a glorious Jerusalem has been painted earlier in the book of Zechariah (**Zech. 1:12, 14, 16, 17, 19; 2:2, 4, 12; 3:2; 8:3, 3, 4, 8, 15; 9:9, 10; 12:5, 5, 6, 7; 14:8, 11, 21**). God has "chosen Jerusalem" (**Zech. 1:17; 2:12; 3:2**). The LORD will be a wall of fire around Jerusalem (**Zech. 2:1-5**) Jerusalem will be "the city of truth" and "the Holy Mountain" (**Zech. 8:3**).

Conclusion:

- I. **The text paints a picture of a glorious future with the brushstrokes of the past.**
- II. **What are the major themes of Zechariah 14?**
 - A. The sovereignty of God over human history- He is sovereign even over attacks against His people (**Zech. 14:2**) and the weather (**Zech.14:16-17**). From **Gen. 1:1-Rev. 22:21** this is taught.
 - B. As long as we are in this world, we are subject to difficulties and distresses (**Zech. 14:1-2; John 16:33**).
 - C. Our hope is in the LORD's dramatic intervention and salvation (**Zech. 14:3-5**). Whether it be from the crisis of sin (**Eph. 2:4**) or whatever trouble we have gotten ourselves into, it is He who brings deliverance. We plead, "Amen. Come, Lord Jesus" (**Rev. 22:20**).
 - D. The LORD will judge and utterly defeat all who rebel against Him and make war with His people (**Zech. 14:12-15, 17-19; II Thess. 1:7-9; Rev. 19:11-16; 20:7-10**).
 - E. All will ultimately recognize that the LORD is God (**Zech. 14:9, 16-17; Phil 2:9-11; Matt. 7:21-23**).
 - F. The LORD is preparing for His people a city (**Heb. 11:10; 13:14**). The city is a place of unending day (**Zech. 14:6-7; Rev. 21:22-23, 25; 22:5**) the satisfaction of all our needs (**Zech. 14:8; Rev. 7:15-17; 22:1-2**) absolute security (**Zech. 14:11; Rev. 21:12-14, 25**) worship (**Zech. 14:16-19; Rev. 7:9-12**) and holiness (**Zech. 14:20-21; Rev. 21:27; 22:15**).
- III. **When was Zechariah 14 fulfilled?**
 - A. There was a level of fulfillment in the Old Testament period. When the people returned from captivity, they returned from east, west, north, and south (**Psalms 107:2-3; Isaiah 43:5-6**;

49:12). God's people came back from all points of the globe to build His house (**II Chron. 36:22-23; Ezra 1:1-4**). Foreign rulers and kings assisted Israel in this house for their God (**Ezra 6:1-12; Haggai 2:7-8**). They returned to Jerusalem to worship His name (**Ezra 3:1-6; Neh. 8:13-18**) God's people experience inexplicable deliverances over the hands of powerful foes -- Esther.

- B. There was a deeper and richer fulfillment in the time of Jesus. When Jesus came, powerful men from far-away lands bowed before Him in worship (**Matt. 2:1-12**). When Greeks come to Philip and say, "Sir, we wish to see Jesus" (**John 12:20-21**). There is a fulfillment when the gospel goes to Gentiles (**Acts 10-11:18**).
- C. There will be the ultimate fulfillment of these words in eternity- These words will have a fulfillment in our eternal presence of God in a deeper and richer level than anything that we know now.
- D. "The prophet gives us glimpses of heaven in symbols that fall far short of reality, but whose emotional force reach a deep level of comprehension. It is as though we are a stained-glass window depicting a person or event. The images of colored glass represent objective reality, and while they pulsate with brilliant light, they forever remain symbols. So with apocalyptic, for now we must wait to behold its realities. Beautiful as they are, these figures, like pieces of stained glass diffusing the light of the sun, can only suggest 'what no eye has seen nor ear heard' (I Cor. 2:9)"

IV. Jesus and His fulfillment of Zechariah 14

- A. **14:1-2**: Jews and Gentiles combined to condemn and crucify Christ (**Acts 4:25-28**). The word divided used in **14:1** was translated διαμερισθησονται in the LXX. This form is used 12 times in the New Testament and 5 of these times it specifically refers to the dividing of Jesus' garments at His crucifixion (**Matt. 27:35, 35; Mark 15:24; Luke 23:34; John 19:24**).
- B. **14:5**: The LORD will come with His holy ones (**I Thess. 3:13; Jude 14**).
- C. **14:8**: The living waters that will flow out of Jerusalem are fulfilled in Jesus.
 - 1. Jesus is the living water (**John 4:7-14; 6:35**) and those who follow Him will never thirst (**John 6:35**) and will be abundantly supplied (**John 7:37-39**).
 - 2. When **John 7:38** says "He who believes in Me, as the Scripture said, 'From his innermost being will flow rivers of living water,'" what Scripture is the text referring to? "The γραπη to which Jesus refers in **7:38** is difficult to determine, but it is difficult to deny that **Zech. 14:8** was not at least one of them."
 - 3. In light of **Jer. 2:13** and **17:13** where God is called "the fountain of living waters," there is an implicit claim to deity in these words of Jesus in **John 4:7-14; 6:35; 7:37-39**.
- D. **14:16-21**: Jesus is the fulfillment of the Feast of Booths (**John 7:37-39; 8:12**)
 - 1. **John 7-8** is set against the background of the Feast of Booth (**Jn. 7:1-5**).
 - 2. **John 7:37-38**: Jesus announces "If anyone is thirsty, let him come to Me and drink. He who believes in Me, as the Scripture said, 'From his innermost being will flow rivers of living water.'"
 - 3. "For seven days the festival-goers had observed the water drawing ritual in which the priests processed from the pool of Siloam to the temple with a golden picture of water, proclaiming with trumpet blasts the text of **Isaiah 12:3**: 'With joy you will draw from the wells of salvation.' All the participants then waved palm branches and praised God joyfully. On the eighth and final day the ceremony was not enacted. How dramatic

and timely, then, for Jesus Himself to stand up and proclaim that he was the living water, the provider of salvation, for which the Jews longed”

4. John 8:12 Jesus says, “I am the light of the world, he who follows Me will not walk in darkness, but will have the light of life.” “Every night of the fest, four huge lamps were lit to accompany joyful singing and dancing. On the last night, the main candelabrum was deliberately left unlit as a reminder that Israel had not yet experienced full salvation. Jesus is now declaring himself to be the one who can provide salvation”

E. **14:21**: Jesus cleansing the temple (**Matt. 21:12-13; Mark 11:15-17; John 2:13-17**).

1. “Jesus’ action in clearing the Temple of various kinds of traders is probably a conscious fulfillment of the prediction of **Zechariah 14:21** that, in the eschatological purity of Jerusalem, ‘there shall no longer be a trader in the house of the Lord of hosts on that day.’”
2. “Thus again Jesus is implicitly claiming that his action is bringing into reality the eschatological blessings predicted in the Old Testament.”

Tommy Peeler
9904 Village Ct.
Avon, IN 46123
Lextalionis@reagan.com