

## *Book of Zechariah*

### *Chapter 14:1-21*

#### **Day of War**

*(Precept Austin, Verses 1-5)*

<sup>1</sup> ***Behold, a day is coming for the LORD when the spoils taken from you will be divided among you.***

**Precept Austin** > Even Martin Luther who penned two commentaries on Zechariah published his first one in 1526 and stopped at the end of Zechariah 13 without explanation! Luther's second commentary on Zechariah was written one year after his first but still had minimal explanation of Zechariah 14. In fact, in the second commentary Luther wrote these words regarding Zechariah 14 "*Here, in this chapter, I give up. For I am not sure what the prophet is talking about.*" (from "Lectures on Zechariah" 1527). Someone has written that there are at least seven different interpretations of Zechariah 14! Of course, there is only one correct interpretation. As you read it, let me encourage you to read the text literally, lest you be carried away by a vivid imagination and come up with a "fifteenth" interpretation, and end up totally missing the glory and grandeur of this majestic chapter which underscores the Greatness and Glory of our God "In That Day"!

**Behold** > (Baker) is an interjection meaning *behold, look, now*. "It is used often and expresses strong feelings, surprise, hope, expectation, certainty, thus giving vividness depending on its surrounding context."

**A day is coming for the LORD** > (Precept Austin) Every use of the term "**day**," mentioned 12 times in 11 verses, refers to a time which can be placed under the more general, all-inclusive term the "Day of the LORD", which is not itself a single day but a period of time which encompasses a number of events that span two "ages." And so, the **day**, in essence spans two general time periods or ages which can be characterized in several ways:

1. The end of this present age and the beginning of the next age (Messianic age)
2. The end of the kingdom of man and the beginning of the Kingdom of God
3. The end of the old world order and beginning of a new world order
4. The end of the old age and beginning of the new age.
5. The end of Satan's dominion over earth and the beginning of Christ's dominion over the earth.
6. The end of the era of godlessness and beginning of the era of holiness.

In Zechariah 14 the prophet skips back and forth between events in these two ages and unless you realize this, this chapter can be confusing, when it is actually relatively straightforward. Stated another way, Zechariah 14 shifts between events in a **day of war** (verses 1-5; 12-15) to the events in a **day of peace** (verses 6-11; 16-21).

**Feinburg** > From other Scriptures we know that before the events outlined in this passage take place, the nation Israel is regathered to the land in unbelief and has made a covenant with the false Messiah, the foolish shepherd of Zec. 11:15–17. Few chapters, if any, in the Scriptures are of greater eschatological significance than the chapter before us,

***When the spoils taken from you*** > (Newton) “As far as I am aware, this first verse of Zechariah xiv is the only place in Scripture in which this last triumph of the Gentiles over Jerusalem is described.”

<sup>2</sup> ***For I will gather all the nations against Jerusalem to battle, and the city will be taken, the houses plundered, the women raped, and half of the city exiled, but the rest of the people will not be eliminated from the city.***

***For I will gather all the nations against Jerusalem to battle*** > The question has to be asked > “Why?” I believe it relates back to the comment made by Feinburg earlier > *the nation Israel is regathered to the land in unbelief and has made a covenant with the false Messiah, the foolish shepherd.* The Lord is going to purge Israel and bring the remnant back to Him

<sup>3</sup> ***Then the LORD will go forth and fight against those nations, when He fights on a day of battle.***

***Then*** > (Precept Austin) (*at that time; at the time in question, at that point in time, at that moment, on that occasion*) - Always pay close attention to this conjunction, especially in passages like this which are clearly eschatological (prophetic), for this word will give you a clue as to the sequence of events. Jehovah-Jesus will come when Jerusalem's fate looks to be sealed.

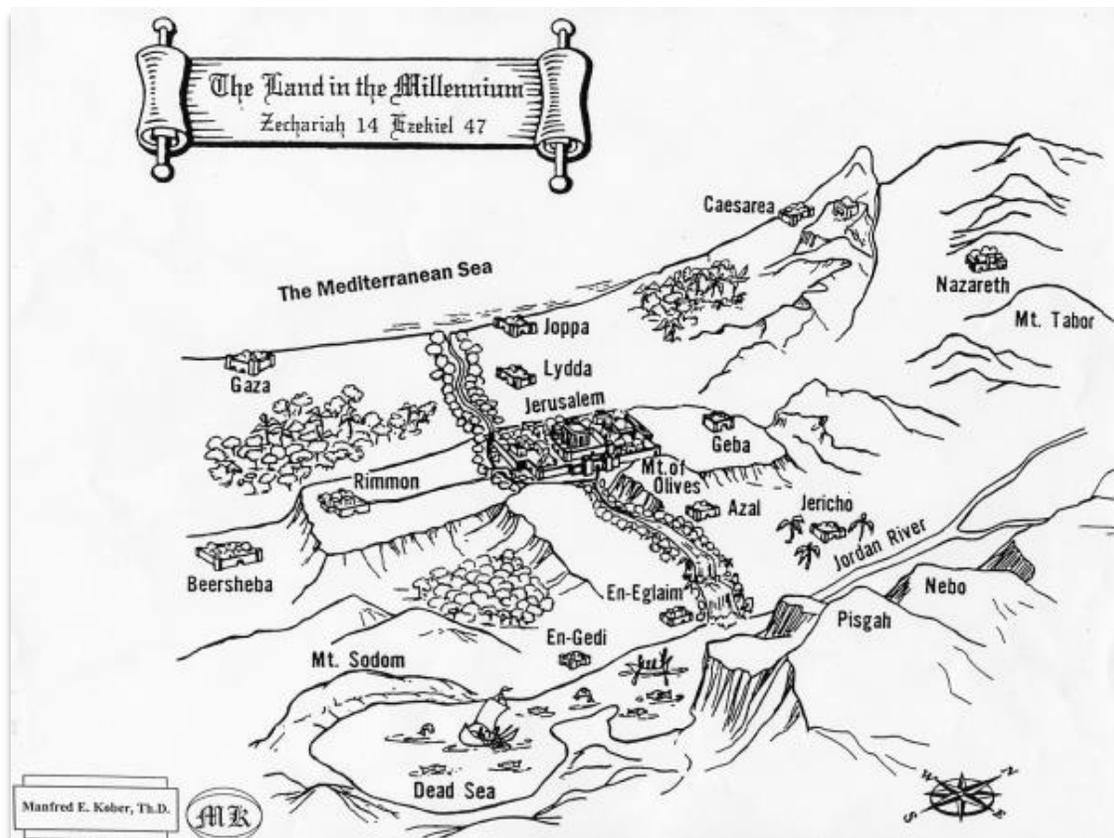
***The LORD will go forth and fight against those nations*** > (Precept Austin) The statement the Lord will go to battle introduces the conflict known elsewhere as the “Battle of Armageddon,” (more accurately > *The Campaign of Armageddon*) a battle in which the Lord delivers his people and establishes His millennial reign.

**Zephaniah 3:8** > *Therefore wait for Me,” declares the LORD, “For the day when I rise up as a witness. Indeed, 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.*

**Wiersbe** > While the impending Babylonian Captivity is involved here, there is also an end-times application in the Battle of Armageddon, when the nations of the world converge against Jerusalem.

**Isaiah 26:20-21** > *Come, my people, enter your rooms and close your doors behind you; hide for a little while until indignation runs its course. <sup>21</sup> For behold, the LORD is about to come out from His place to punish the inhabitants of the earth for their wrongdoing; and the earth will reveal her bloodshed and will no longer cover her slain.*

<sup>4</sup> *On that day His feet will stand on the **Mount of Olives**, which is in front of Jerusalem on the east; and the Mount of Olives will be split in its middle from east to west forming a very large valley. Half of the mountain will move toward the north, and the other half toward the south.*





**Mount of Olives** > (Barnes) The Mount of Olives is the central eminence of a line of hills, of rather more than a mile in length, overhanging the city, from which it is separated only by the narrow bed of the valley of the brook Cedron. It rises 187 feet above Mount Zion, 295 feet above Mount Moriah, 443 feet above Gethsemane, and lies between the city and the wilderness toward the dead sea: around its northern side, wound the road to Bethany and the Jordan.

**Jon Courson** > (Interesting comment) Years ago, when Sheraton Hotel Corporation was looking at the Mount of Olives as a potential site, an environmental impact study showed that, due to a major fault running right through the Mount of Olives, they could not continue construction. In other words geologists "discovered" what Scripture had known for 2,500 years.

<sup>5</sup> *And you will flee **by the valley of My mountains**, for the valley of the mountains will reach to Azel; yes, you will flee just as you fled from **the earthquake in the days of Uzziah king of Judah**. Then the LORD, my God, will come, and all the holy ones with Him!*

**By the valley of My mountains** > (Precept Austin) literally "valley of my mountains," or a valley between mountains.

***The earthquake in the days of Uzziah king of Judah*** > (Wikipedia) Geologists believe they have found evidence of this major earthquake in sites throughout Israel and Jordan. The geologists write > Masonry walls best display the earthquake, especially walls with broken ashlar, walls with displaced rows of stones, walls still standing but leaning or bowed, and walls collapsed with large sections still lying course-on-course. Debris at six sites (Hazor, Deir 'Alla, Gezer, Lachish, Tell Judeideh, and 'En Haseva) is tightly confined stratigraphically to the middle of the eighth century B.C., with dating errors of ~30 years.... The earthquake was at least magnitude 7.8, but likely was 8.2.... This severe geologic disaster has been linked historically to a speech delivered at the city of Bethel by a shepherd-farmer named Amos of Tekoa.

### ***Day of Peace***

(Precept Austin, Verses 6-11)

#### ***6 On that day there will be no light; the luminaries will die out.***

***On that day there will be no light*** > (Barnes) According to the original reading, "*In that day there will be no light; the bright ones will contract themselves*

***Die out*** > (Constable) lit. congeal

**Strong's** > to thicken, condense, congeal

**Precept Austin** > Literally the Hebrew reads "glorious ones will congeal."

**Merrill** > The meaning is that the loss of light is explained by the congealing of the heavenly bodies, their "thickening" as it were to the point that they cannot shine. Again, the Song of the Sea in Exodus 15 is helpful, for the same verb, "congeal," is used to speak of the thickening (or, perhaps, hardening) of the depths of the sea so that they could stand like walls on either side (v. 8). Job speaks of his own formation in the womb as a "curdling" like that of cheese as it thickens (Job 10:10). The only other use of the verb, in Zeph. 1:12, also uses the language of a congealing of substance such as wine as a metaphor for insensitive self-confidence. Thus, the luminaries of heaven will become clouded over, thickened or congealed, so that their light will not shine forth.

**Matthew 24:29** > <sup>29</sup> "*But immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from the sky, and the powers of the heavens will be shaken.*

<sup>7</sup> *For it will be a **unique** day which is known to the LORD, neither day nor night, but it will come about that at the time of evening there will be light.*

**Unique** > (Precept Austin) The Hebrew for unique is *echad* which means *one*. (*Echad* is also used twice in Zech 14:9 to describe the *day* and Messiah's *name*). This day is unique, a "singular day" that has never occurred before and is beyond human experience or comprehension.

<sup>8</sup> *And on that day **living waters** will flow out of Jerusalem, half of them toward the eastern sea and the other half toward the western sea; it will be in summer as well as in winter.*

**Living waters** > (Merrill) The Hebrew construction here requires "living" (חַיִּים, ḥayyîm) to function as an adjective and not a genitive noun, so that the idea is not waters that give life but waters that are "alive." This is a way of describing fast-flowing, sparkling streams that by their constant movement and shifting course appear to be living things.

**Kimchi** > "This is what is said in the prophecy of Joel, 'A fountain shall come forth from the house of the Lord' **Joel 3:18**; and in that of Ezekiel, 'And behold there ran out waters.' **Ezekiel 47:2**."

**Keil** > Zechariah adds that this will take place in summer and winter, i.e., will proceed without interruption throughout the whole year, whereas natural streams dry up in summertime in Palestine.

<sup>9</sup> *And the LORD will be King **over all the earth**; on that day the LORD will be the only one, and His name the only one.*

**Over all the earth** > **Revelation 11:15** > <sup>15</sup> *Then the seventh angel sounded; and there were loud voices in heaven, saying, "The kingdom of the world has become the kingdom of our Lord and of His Christ; and He will reign forever and ever."*

**MacArthur** > There will be only ONE religion in the entire world during the millennial reign of Christ. Ruling with a rod of iron (cf. Rev 19:15), Christ will have done away with all false religions spawned by Satan. This will be the ultimate fulfillment of the Abrahamic Covenant providing a Jewish people, the nation of Israel, and the land given to Abraham; the Davidic Covenant which promised a king from the tribe of Judah and the line of David; and the New Covenant which held out the hope of spiritual redemption for Jew and Gentile. All of this will be fulfilled in and by the Lord Jesus Christ.

<sup>10</sup> *All the land will change into a plain from Geba to Rimmon south of Jerusalem; but Jerusalem will rise and remain on its site from Benjamin's Gate as far as the place of the First Gate to the Corner Gate, and from the Tower of Hananel to the king's wine presses.*

**A plain ...But Jerusalem will rise ...** > (Feinberg) **a plain** - This is inadequate, for the article is emphatic. It denotes the Arabah or el-Ghor, the largest of the plains of Judea, running from Hermon to the Red Sea and known as the deepest depression on the face of the globe. All the land will be depressed in order that Jerusalem might be elevated

**Isaiah 2:2** > *Now it will come about that in the last days The mountain of the house of the LORD Will be established as the chief of the mountains, And will be raised above the hills*

**Micah 4:1** > *And it will come about in the last days That the mountain of the house of the LORD Will be established as the chief of the mountains. It will be raised above the hills*

<sup>11</sup> *People will live in it, and there will no longer be a curse, for Jerusalem will live in security.*

**Security** > (Precept Austin) *betach* from *batach* = *to trust*) means security, confidence (belief that one is safe and secure - Isa 32:17, Job 24:23, Mic 2:8). In its first occurrence *betach* emphasizes the status of a city which was certain of not being attacked (Ge 34:25). All three uses in Psalms speak of God enabling us to dwell securely (Ps. 4:8; 16:9; 78:53) *Betach* is frequently coupled with *yashab* (*to dwell*) as here in Zech 14:11 and means *to dwell in safety*.

### **Day of War**

(Precept Austin, Verses 12-15)

<sup>12</sup> *Now this will be the plague with which the LORD will strike all the peoples who have gone to war against Jerusalem; 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 mouth.*

**Plague ... Strike** > (Peterson) the *plague*' (*hammaggēpâ*) and '[he] will strike' (*yiggōp*) have the same root. Lit. 'rotting of his flesh while still standing on his feet, his eyes will rot in their sockets, and his tongue will rot in their mouth'

<sup>13</sup> *And it will come about on that day that a great panic from the LORD will fall on them; and they will seize one another's hand, and the hand of one will be raised against the hand of another.*

**Panic** > (Precept) *mehumah* from *hum* = to roar, to go wild, to confuse) means tumult, confusion, disquietude, discomfiture.

**And the hand of one will be raised against the hand of another ...**

**Judges 7:22** > <sup>22</sup> *And when they blew the three hundred trumpets, the LORD set the sword of one against another even throughout the entire army;*

**I Samuel 14:20** > *Then Saul and all the people who were with him rallied and came to the battle; and behold, every man's sword was against his fellow Philistine, and there was very great confusion.*

**II Chronicles 20:23** > <sup>23</sup> *For the sons of Ammon and Moab rose up against the inhabitants of Mount Seir, completely destroying them; and when they had finished with the inhabitants of Seir, they helped to destroy one another.*

<sup>14</sup> ***Judah also will fight at Jerusalem;*** and the wealth of all the surrounding nations will be gathered, gold, silver, and garments in great abundance.

**Judah also will fight at Jerusalem** > (Net Note) The Hebrew phrase בִּירוּשָׁלַם (birushalam) with the verb נָלַחַם (nilkham, "make war") would ordinarily suggest that Judah is fighting against Jerusalem (so NAB, CEV). While this could happen accidentally, the context here favors the idea that Judah is fighting alongside Jerusalem against a common enemy.

<sup>15</sup> ***And just like this plague, there will be a plague on the horse, the mule, the camel, the donkey, and all the cattle that will be in those camps.***

**Deuteronomy 13:12-15** > <sup>12</sup> *"If you hear in one of your cities, which the LORD your God is giving you to live in, anyone saying that <sup>13</sup> some worthless men have gone out from among you and have seduced the inhabitants of their city, saying, 'Let's go and serve other gods' (whom you have not known), <sup>14</sup> then you shall investigate, search out, and inquire thoroughly. And if it is true and the matter is certain that this abomination has been committed among you, <sup>15</sup> you shall most certainly strike the inhabitants of that city with the edge of the sword. <sup>15</sup> Utterly destroy it and all who are in it and its cattle, with the edge of the sword.*

### **Day of Peace**

(Precept Austin, Verses 16-21)

<sup>16</sup> *Then it will come about that any who are left of all the nations that came against Jerusalem will go up from year to year to worship the King, the LORD of armies, and to celebrate the Feast of Booths.*

**Any who are left of all the nations** > (Barnes) God so gives the repentance, even through His visitations, that, in proportion to the largeness of the rebellion and the visitation upon it, shall be the largeness of the conversion. "*Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles shall be fulfilled*" **Luke 21:24**. And Paul, "*Blindness in part is happened to Israel, until the fullness of the Gentiles shall be come in; and so all Israel shall be saved*" **Romans 11:25-26**. Hitherto prophets had spoken of a "remnant" of Jacob, who should "*return to the mighty God*" **Isaiah 10:21**, and should be saved; now, upon this universal rebellion of the pagan. He foretells the conversion of a remnant of the pagan also.

**The Feast of Booths** > (Unger) > points out that the Feast of Tabernacles is the only one of the seven feasts of Leviticus 23 that will not have been fulfilled when the kingdom is established. **Passover** was fulfilled in the death of Christ (1 Cor. 5:7; John 1:29), **Firstfruits** in His resurrection (1 Cor. 15:23), and the week-long **Feast of Unleavened Bread** in the life of the church today as believers walk in holiness (5:6–8). **Pentecost** was fulfilled in Acts 2, and the **Feast of Trumpets** will be fulfilled before the kingdom begins when God regathers His people from the ends of the earth (Isa. 18:3, 7; Matt. 24:29–31). The **Day of Atonement** will be fulfilled when the nation sees her Messiah, repents, and is cleansed. But the **Feast of Tabernacles** foreshadows the joyful and fruitful kingdom age, so it will be celebrated while the kingdom is in progress. It will be an annual reminder to the Gentile nations that the bountiful blessings they enjoy come from a gracious and generous Lord. How easy it is to take our blessings for granted!

<sup>17</sup> *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 armies, there will be no rain on them.* <sup>18</sup> *And if the family of Egypt does not go up or enter, then no rain will fall on them; it will be the plague with which the LORD strikes the nations that do not go up to celebrate the Feast of Booths.* <sup>19</sup> *This will be the punishment of Egypt, and the punishment of all the nations that do not go up to celebrate the Feast of Booths.*

**Moody Bible Commentary** > That there will exist nations that could potentially rebel and thus face judgment, and that they will also need rain, demonstrates that Zechariah is describing the messianic kingdom (or millennium), not the eternal state (compare with the conditions described in Rev 21:1–22:21).

<sup>20</sup> *On that day there will be inscribed on the bells of the horses, "HOLY TO THE LORD." And the cooking pots in the LORD'S house will be like the bowls before the altar.*

***There will be inscribed on the bells of the horses, "HOLY TO THE LORD."*** > (Keil and Delitzsch)  
This does not merely express the fact that the whole of the ceremonial law will be abolished, but also that the distinction between holy and profane will cease, inasmuch as even the most outward things, and things having no connection whatever with worship, will be as holy as those objects formerly were, which were dedicated to the service of Jehovah by a special consecration

<sup>21</sup> *Every cooking pot in Jerusalem and in Judah will be holy to the LORD of armies; and all who sacrifice will come and take of them and boil in them. And there will no longer be a Canaanite in the house of the LORD of armies on that day.*

***Every cooking pot in Jerusalem and in Judah will be holy to the LORD of armies*** > (Barnes)  
And every pot in Jerusalem and in Judah shall be holiness to the Lord - Everything is to be advanced in holiness. All the common utensils everywhere in the people of God shall not only be holy, but "holiness," and capable of the same use as the vessels of the temple.

**Bible Org.** > These two verses describe human society that has now become entirely sanctified and holy.

**Feinberg** > Where holiness prevails, ceremonial sanctity is unnecessary. The last verse of the book states the same truth from another angle. If all the vessels of the sanctuary will be on the same plane of holiness because of universal cleansing, even the ordinary pot throughout the nation will be equally dedicated to the Lord. The vessels of the private homes will be as suitable as those of the Temple for the services of the Lord's house.