

30. The \_\_\_\_\_ is generally credited with ministering the *coup de grace* to classic idolatry.
31. What prophecy is condemned during the Messianic age?
32. How does *Zechariah 13:6* relate to Him whom they pierced?
33. What is meant by the wounds "between thine arms?"
34. Discuss *Zechariah 12:7* in light of *Acts 2:23*.
35. What nation is symbolized historically by the sword?
36. Jesus could be legally executed by \_\_\_\_\_.
37. Compare *Zechariah 13:7* to *Matthew 26:31* and *Mark 14:27*.
38. Following the death of Jesus the number of His followers was about \_\_\_\_\_.
39. Compare *Zechariah 13:9* and *I Peter 1:6-7*.
40. To those who endured persecution, Jehovah gives \_\_\_\_\_, and they acknowledge \_\_\_\_\_. Both are \_\_\_\_\_.
41. The \_\_\_\_\_ is God's new Israel.

## CHAPTER XLII

## IN THE SECOND DAY

If our overall understanding of Zechariah to this point is correct, chapter fourteen, deals almost exclusively with eschatology. Eschatology may be defined simply as the study of the last things, or last times.

Most commentators agree that this is the subject matter of the present chapter. However, unanimity of opinion concerning Zechariah's last chapter ends with this agreement. Rabid pre-millennialists have a field day here, as they do with the other apocalyptic writings of the Bible, because of the apocalyptic nature of the work itself. They see here the proof of their contention that Jesus plans, upon His second coming, to establish an earthly kingdom which will stand for a thousand years, and in which the Jews, with Him as king, will rule the world, and in general do what Jesus refused to do the first time He came to earth. They also claim the Jews will do what the church has failed to do, namely convert the world to Jehovah and Christ. These conclusions are arrived at by ignoring the symbolic nature of apocalypsis almost entirely.

The post-millennialists on the other hand, shift from the literal to the symbolic and back with surprising ease and assure us the last chapter of Zechariah describes the bringing of the world to the worship of God during our present Messianic age. When this is done, Messiah, they claim, will return and reign over a perfect world. The fact that

the developments of history during the past nineteen hundred years, and especially in our own century, are obviously not moving toward any such Utopian world does not phase the post-millennialist in the least.

As we mentioned previously, one can never be intellectually honest and be dogmatic about the interpretation of eschatology, particularly that which the Bible writers couch in apocalypsis. The very fact that the events of eschatology, by their nature, have yet to occur deprives us of what, in the understanding of other prophecy, is a very useful tool; namely the events of history. With other predictive prophecy one can, with some accuracy, say—this was foretold, and here in such a place it has happened. Not so with those events which are yet to come.

Deprived of historic fulfillment, and faced with the elusive figures, often indecipherable, of apocalyptic writing, we can only suggest the possible, at most the probable, meaning of such predictions. With this limitation firmly fixed in our consciousness, we shall now attempt to understand at least the gist of Zechariah fourteen.

#### A DAY OF JEHOVAH COMETH . . . Zechariah 14:1-3

RV . . . Behold a day of Jehovah cometh, when thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall Jehovah go forth, and fight against those nations, as when he fought in the day of battle.

LXX . . . Behold, the days of the Lord come, and thy spoils shall be divided in thee. And I will gather all the Gentiles to Jerusalem to war, and the city shall be taken, and the houses plundered, and the women ravished; and half of the city shall go forth into captivity, but the rest of my people shall not be utterly cut off from the city. And the Lord shall go forth, and fight with those Gentiles as when he fought in the day of war.

### COMMENTS

(Verse 1) For an understanding of the term "a Day of Jehovah," please review the comments in the Introduction to Zechariah and in the beginning of Chapter XLI.

"A Day of Jehovah" is always a closing of one historic era and the beginning of another. It is upon this premise that we postulated

the belief that the term "in that day" in chapter thirteen and chapter fourteen refers to two different times. (See comment.) The first day, referred to in chapter thirteen, is the Messianic age in which we live. The second day, referred to in chapter fourteen, is the last time.

(Verse 1(b)-3) In the coming day of Jehovah the spoil of Jerusalem is to be divided in her midst. The occasion for this pillage will be the gathering of the nations against Jerusalem for battle. The treatment of the city's inhabitants is to be barbaric with half the population being taken into slavery. Those not taken into captivity are to remain in the city.

Those who see the subsequent verses symbolically fulfilled in the church, take this verse to refer to the Roman conquest of Jerusalem. This raises grave questions. For example, if we are to take this verse literally of the invasion by Rome, why are we to assume the subsequent verses are figurative? And, how can we identify Rome as "all nations?"

The Roman occupation of Palestine was by invitation, initially, and so does not fit the description here at all. The final destruction of Jerusalem by Rome, as the result of the failure of the Jews to accept Roman rule, more closely resembles the picture presented by Zechariah, but to explain these verses solely on this basis requires a sudden unexplainable shifting from the literal to the figurative in the verses immediately following.

For example, those who take "Jerusalem" as meaning the city literally, in verses one through three, insist that the term is metaphorically used in following verses concerning the Mount of Olives. Such inconsistency is a gross violation of the rules of sound exegesis. It is more honest to simply say we do not know exactly what is being described here.

It seems quite likely that we are dealing with events of the end time and the last rebellion of man against God. Perhaps we must leave the explanation of the prophet's language to Him in Whose hands such things rest. Perhaps we, as the twelve, must reluctantly accept the fact that there are certain matters which it is not our prerogative to know as completely as we might like. (cp. *Acts 1:6-7*)

#### IN THAT DAY (10) . . . Zechariah 14:4-5

RV . . . And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east; and the mount of Olives shall be cleft in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall

remove toward the north, and half of it toward the south. And ye shall flee by the valley of my mountains; for the valley of the mountains shall reach unto Azel; yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah; and Jehovah my God shall come, and all the holy ones with thee.

LXX . . . And his feet shall stand in that day on the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave asunder, half of it toward the east and the west, a very great division; and half the mountain shall lean to the north, and half of it to the south. And the valley of my mountains shall be closed up, and the valley of the mountains shall be joined on to Jasod, and shall be blocked up as it was blocked up in the days of the earthquake, in the days of Ozias king of Juda; and the Lord my God shall come, and all the saints with him.

### COMMENTS

This is one of the most difficult of all prophetic predictions. It has called forth some of the most ludicrous explanations ever offered as interpretation of Scripture. A nationally known television evangelist tells a wild story in which a large motel chain, investigating the possibility of building on the Mount of Olives, found a fault in the mountain of such extent that it could not support such a building. Just how preposterous this is is obvious to anyone who has visited the holy land and has seen the huge buildings which do stand on Olivet! Near the summit is the church of the *Pater Noster*. Just to the south a few hundred yards is the luxurious Intercontinental Hotel. South of the Intercontinental is another hotel, the Panorama, and not far away a mosque has recently been erected.

If the Mount of Olives is to literally split at the coming of Jesus, it will not be because of any fault in the earth, but because of the power of God!

The Mount of Olives is the predominant peak of a line of hills which begins just less than a mile east of Jerusalem and ranges north and south about a mile. Between the Mount of Olives, on the slopes of which the Garden of Gethsemane, a sabbath day's journey (7/8 of a mile) from the city. The mountain is separated from Jerusalem by the Kidron Valley. It stands some 295 feet higher than Mount Moriah, the site of the temple.

To the east of the Mount of Olives lies the Judean wilderness. On a clear day one can stand on the mountain's top and view the Dead

Sea in the distance. The road to Bethany winds round the north, beyond which lies Mount Scopus.

It seems likely that Jesus ascended to Heaven from the slopes of Olivet, (*Acts 1:11*), though such is not specifically stated. (Others believe He ascended from a hill in Galilee. (cp. *Mark 16:19*, etc.) Upon this assumption, some have seen *Zechariah 14:4* as a prediction that He will return to the very spot from which He departed.

The statement that the Mount of Olives will cleave when the Lord stands upon it has given rise, as we have seen, to all sorts of speculations. What is described is the division, east and west, of the mountain resulting in the formation of "a very great valley." If such were to happen literally, the city of Jerusalem would be much more accessible from the east.

(Verse 5) Such a valley would also form a way of easy escape from the city. Zechariah pictures the inhabitants of Jerusalem fleeing down the newly-formed valley between the northern and southern extremities of the then divided Mount of Olives. In verse three he has said that Jehovah will fight "as in the day of battle." As He separated the Red Sea to allow the Jews to escape from Pharaoh's chariots, He will then separate the mountain to allow those in Jerusalem to escape from the assembled nations.

Azel has not been identified by archeologists. Many have speculated as to its location, but none have offered any real help.

Two hundred years before Zechariah, in the days of king Uzziah, a severe earthquake had caused many to flee Jerusalem. The prophet sees the exodus following the division of the Mount of Olives as similar to that historic event.

The Lord is next pictured as coming in company with all the saints. This prediction is reminiscent of one made in *Jude 14*. "And to these also Enoch, the seventh from Adam, prophesied, saying, Behold, the Lord came with ten thousands of his holy ones . . ." It is also quite similar to John's description of Christ's coming in *Revelation 1:7*, "Behold, he cometh with the clouds; and every eye shall see him, and they that pierced him; and all the tribes of the earth shall mourn over him." Jesus Himself predicted in *Matthew 24:30*, ". . . and then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory."

Such descriptions of the Lord in Scripture are always in association with Christ's second coming. It is therefore unlikely that what Zechariah is presenting here is, as some have suggested, a metaphorical

description of the preaching of the gospel and the escape of some Jews by accepting it in 30 A.D.

IN THAT DAY (11) . . . Zechariah 14:6-7

RV . . . And it shall come to pass in that day, that there shall not be light; the bright ones shall withdraw themselves: but it shall be one day which is known unto Jehovah; not day, and not night; but it shall come to pass, that at evening time there shall be light.

LXX . . . And it shall come to pass in that day that there shall be no light, and there shall be for one day cold and frost, and that day shall be known to the Lord, and it shall not be day nor night: but towards evening it shall be light.

### COMMENTS

The description is typical of many in which the day of Jehovah is pictured in the prophets. Isaiah said "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously," (*Isaiah 24:23*) and "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine." (*Isaiah 13:9-10*) Joel stated "The sun and the moon shall be darkened, and the stars shall withdraw their shining." (*Joel 3:15*) Jesus' own description was "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." (*Matthew 24:29-31*)

On Pentecost Peter saw at least the beginning of this prediction being fulfilled in the coming of the Holy Spirit. Nothing that happened on Pentecost, however, answers to the last two verses of Joel's prediction, as quoted by Peter (cf. *Acts 2:17-20*). Perhaps here is a clue to the events described by Zechariah. The coming of the Holy

Spirit marked the beginning of the day of Jehovah (*Acts 2:17-18*). The happenings pictured by Isaiah, Joel, Jesus, and John marked its end. (*Acts 2:19-20*)

## IN THAT DAY (12) . . . Zechariah 14:8-12

RV . . . And it shall come to pass in that day, that living waters shall go out from Jerusalem; half of them toward the eastern sea, and half of them toward the western sea; in summer and in winter shall it be. And Jehovah shall be King over all the earth: in that day shall Jehovah be one, and his name one. All the land shall be made like the Arabah, from Geba to Rimmon south of Jerusalem; and she shall be lifted up, and shall dwell in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananel unto the king's winepresses. And men shall dwell therein, and there shall be no more curse; but Jerusalem shall dwell safely. And this shall be the plague wherewith Jehovah will smite all the peoples that have warred against Jerusalem: their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their sockets, and their tongue shall consume away in their mouth.

LXX . . . And in that day living water shall come forth out of Jerusalem; half of it toward the former sea, and half of it toward the latter sea; and so shall it be in summer and spring. And the Lord shall be king over all the earth: in that day there shall be one Lord, and his name one, compassing all the earth, and the wilderness from Gabe unto Remmon south of Jerusalem. And Rama shall remain in its place. From the gate of Benjamin to the place of the first gate, to the gate of the corners, and to the tower of Anameel, as far as the king's winepresses, they shall dwell in the city; and there shall be no more any curse, and Jerusalem shall dwell securely. And this shall be the overthrow with which the Lord will smite all the nations, as many as have fought against Jerusalem; their flesh shall consume away while they are standing upon their feet, and their eyes shall melt out of their holes, and their tongue shall consume away in their mouth.

## COMMENTS

(Verses 8-9) If the Day of Jehovah (*verse 1*) did begin on Pentecost (see above on *Zechariah 14:6-7*) and the violence described in *14:4-7* are to occur at the end of it, the present verse is easily identifiable with Jesus' statement to the Samaritan woman in John chapter

four. "Jesus answered and said unto her, Every one that drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life." This living water did indeed flow east and west from Jerusalem as repentance and remission of sin began to be preached in the whole world, beginning from Jerusalem.

In the end of the day in which the living water began to flow, the Lord shall be king over the whole earth.

God has always been king over the whole earth. In the end He will be universally recognized as what He has always been. Evidence of His universal reign is to be the abolishing of false gods. Zechariah has already informed us that this would happen in the holy land. In the end it will happen throughout the earth. That it has by no means happened yet proves further that Zechariah's prediction remains to be completely fulfilled.

(Verses 10-11) *Geba* . . . the name literally means a *hill*— was located on the northern border of the land of Benjamin. (cf. *Joshua* 31:17, cp. *I Kings* 15:22) *Rimmon*, meaning pomegranate, was situated south of Jerusalem, in Judah. It was rebuilt following the Babylonian exile. (cf. *Joshua* 15:32, 19:7)

It seems that the phenomenon which is to split the Mount of Olives, opening a new valley, will also cause other topographical changes in the vicinity of Jerusalem. Geba and Rimmon marked the northern and southern limits of post-exilic Judah. The mountain ridge thus occupied is pictured here as sinking to form a plain above which Jerusalem is lifted up or exalted.

Zechariah speaks of Jerusalem as it appeared in his own day. The gate of Benjamin was on the north and is probably to be identified with the gate of Ephraim (cp. *II Chronicles* 25:23, *Nehemiah* 8:16, 22:39) The tower of Hananeel still stood, while the first gate seems to have been destroyed, since he speaks of its "place" rather than the gate itself.

(Verse 11) During this cataclysmic upheaval, the city itself will be untouched. Those in it will be safe.

(Verse 12) Those who are arrayed against Jerusalem at the time of the upheaval will shortly thereafter be smitten by a plague. The description of those struck by it is appalling. The only thing like it so far seen on earth was seen at Hiroshima and Nagasaki! If what we are reading here is the symbolic description of a final war on earth, the weapons for it are already in the arsenals.



## IN THAT DAY (14) . . . Zechariah 14:13-19

RV . . . And it shall come to pass in that day, that a great tumult from Jehovah shall be among them; and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor. And Judah also shall fight at Jerusalem; and the wealth of all the nations round about shall be gathered together, gold, and silver, and apparel, in great abundance. And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of the beasts that shall be in those camps, as that plague. And it shall come to pass, that every one that is left of all the nations that came against Jerusalem shall go up from year to year to worship the King, Jehovah of hosts, and to keep the feast of tabernacles. And it shall be, that whoso of all the families of the earth goeth not up unto Jerusalem to worship the King, Jehovah of hosts, upon them there shall be no rain. And if the family of Egypt go not up, and come not, neither shall it be upon them; there shall be the plague wherewith Jehovah will smite the nations that go not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all the nations that go not up to keep the feast of tabernacles.

LXX . . . And there shall be in that day a great panic from the Lord upon them; and they shall lay hold every man of the hand of his neighbour, and his hand shall be clasped with the hand of his neighbour. Juda also shall fight in Jerusalem; and God shall gather the strength of all the nations round about, gold, and silver, and apparel, in great abundance. And this shall be the overthrow of the horses, and mules, and camels, and asses, and all the beasts that are in those camps, according to this overthrow. And it shall come to pass, that whosoever shall be left of all the nations that came against Jerusalem, shall even come up every year to worship the king, the Lord Almighty, and to keep the feast of tabernacles. And it shall come to pass, that whosoever of all the families of the earth shall not come up to Jerusalem to worship the king, the Lord Almighty, even these shall be added to the others. And if the family of Egypt shall not go up, nor come; then upon them shall be the overthrow with which the Lord shall smite all the nations, whichever of them shall not come up to keep the feast of tabernacles. This shall be the sin of Egypt, and the sin of all the nations, whosoever shall not come up to keep the feast of tabernacles.

## COMMENTS

(Verse 13) The result of the previously described cataclysm and plague is consternation. Mutual lack of trust seems to run amuck. Each one lays hold of the hand of his neighbor and raises up his own hand against him.

(Verse 14) Judah (the Jews) shall also fight at Jerusalem in that day. Whatever has been taken in the pillage described in *Zechariah* 14:1-2 will be returned, and more beside.

(Verse 15) The plague which strikes the nations gathered against Jerusalem shall also smite the animals. The law said that, if an entire city became polluted by idolatry, not only the people but their animals were to be destroyed (cf. *Deuteronomy* 8:15). Here the justice of God fulfills His law against the pagan people who have attacked His holy city.

(Verse 16) The result of God's judgement is to be repentance. Those left of those who warred against Jerusalem now turn and worship her King.

The feast of the tabernacles commemorated the pilgrim life of the Jews during their years between the Red Sea and the Jordan. It celebrated not only entrance into the promised land, but the lessons learned through forty years of desert wandering during which an entire rebellious generation died. The nations who have at last learned, as Israel of old, the consequence of rebellion against God will keep the feast which commemorates that learning experience.

(Verse 17) If any nation fails to keep the feast of tabernacles, the result will be drought. Lack of rain soon turns the richest land to waste. The withholding of water as a means of chastisement has a long history in the Old Testament. (cf. *Amos* 4:7, *I Kings* 18:9-16, 28:5.)

(Verses 18-19) Egypt is singled out for special treatment should she refuse to keep the feast. This nation, whose history in ancient times was as interwoven with that of the Jewish nation as it is today, has had more first-hand experience of the power of God at work in His people than anyone else.

Drought was no threat to Egypt through the withholding of rain. It virtually never rains in Egypt anyway. Therefore, should Egypt fail to repent and keep the feast, she will suffer a special plague. Just what that plague will be is not stated.

Ultimately the plague visited upon unrepentant Egypt is to be shared by all nations which refuse to keep the feast.

## IN THAT DAY (15) (16) . . . Zechariah 14:20-21

RV . . . In that day shall there be upon the bells of the horses, HOLY UNTO JEHOVAH; and the pots in Jehovah's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holy unto Jehovah of hosts; and all they that sacrifice shall come and take of them, and boil therein; and in that day there shall be no more a Canaanite in the house of Jehovah of hosts.

LXX . . . In that day there shall be upon the bridle of every horse Holiness to the Lord Almighty; and the caldrons in the house of the Lord shall be as bowls before the altar. And every pot in Jerusalem, and in Juda shall be holy to the Lord Almighty: and all that sacrifice shall come and take of them, and shall seethe meat in them: and in that day there shall be no more Chanaanite in the house of the Lord Almighty.

## COMMENTS

Finally, everything in Jerusalem is inscribed with HOLINESS UNTO THE LORD, from the bells on the horses of the trade caravans to the pots in the temple. The utensils in the houses will share this inscription. The artificial distinction between the sacred and the secular will be broken down and everything, even the most commonplace things, such as kitchen utensils will be recognized as sacred because all of life is sacred.

There will be no more Canaanite in the land. Those who were the first enemies of God's people in His land, whose heathen gods were the first to turn Israel from Jehovah are no more.

Chapter XLII—*Questions*

## In the Second Day

1. Chapter fourteen deals almost exclusively with \_\_\_\_\_.
2. Eschatology may be defined simply as \_\_\_\_\_.
3. Do scholars generally agree on the meaning of this chapter?
4. Discuss the two extreme views of pre and post millennialists in regard to Zechariah fourteen.
5. One can never be \_\_\_\_\_ and be dogmatic about eschatology, especially when it is written in apocalyptic form.

6. In the study of eschatology we are deprived of a very useful tool in the interpretation of prophecy in general. What is that tool?
7. Review the meaning of "a day of Jehovah" in chapter forty-one.
8. In the day of Jehovah described in Zechariah fourteen the \_\_\_\_\_ of Jerusalem is to be divided in her midst.
9. Half the population of Jerusalem is to be \_\_\_\_\_.
10. Why does the Roman occupation of Jerusalem not fit the description here?
11. List the events of Zechariah
  - a. In that day (10)
  - b. In that day (11)
  - c. In that day (12)
  - d. In that day (13)
  - e. In that day (14)
  - f. In that day (15)
  - g. In that day (16)
12. Describe the present setting of the Mount of Olives.
13. The division of the Mount of Olives would provide an easy \_\_\_\_\_.
14. The events here are compared to an historic earthquake in the days of \_\_\_\_\_.
15. The description of the Lord in company with all the saints always refers to \_\_\_\_\_.
16. What other prophets described the day of the Lord in terms similar to those used here by Zechariah?
17. Peter saw at least the beginning of the fulfillment of a similar prediction by Joel in \_\_\_\_\_.
18. God has always been king over the whole earth.  
In the end He will be \_\_\_\_\_.
19. Locate Geba and Rimmon.
20. What other topographical alterations accompany the splitting of the Mount of Olives?
21. Who will be safe during these cataclysmic events?
22. Describe the plague which is to come upon those arrayed against Jerusalem.
23. What is the result of this plague?
24. What Jewish feast is to be celebrated by all the nations?  
What is its significance?

## IN THE SECOND DAY

25. What is to be the consequence if any nation fails to keep the feast?
26. Why is Egypt here singled out for special punishment should she fail to keep the feast?
27. Finally the inscription \_\_\_\_\_ is to be seen on everything in Jerusalem.
28. Explain the significance of this inscription appearing on such diverse items as altar utensils and cook pots in the home.
29. Who were the Canaanites?

