

Zechariah 14 - The Little Apocalypse of Zechariah: Jerusalem's Deliverance; Kingdom Conditions; Enemies' Judgment; Kingdom Worship

IV. Zechariah's two burdens (Zech 9:1—14:21)

(2) The second burden concerning the Messiah's coming kingdom due to Israel's acceptance of her Messiah (12:1—14:21)

(B) Establishment of the kingdom (14:1-21)

(a) Second Advent at the battle Armageddon to rescue Jerusalem (14:1-7)

(b) Messiah's kingdom to be administered from Jerusalem (14:8-11)

(c) Divine judgment to be imposed upon Jerusalem's enemies (14:12-15)

(d) Worship to be bestowed upon the Messiah in Jerusalem (14:16-21)

The Final Siege of Jerusalem and the Return & Reign of the Messiah

Zech 9-11 are foundational to preparations for the Second Coming and acceptance of the Messiah (Zech 12-14). Zech 12-13 sets the scene for the return in Zech 14.

These events are not historical; it is entirely literal and prophetic, and the climax of the entire book. The final closing of "the times of the Gentiles..." [If you want to evaluate the position of a teacher, just ask him to interpret this passage; it will reveal volumes regarding his position on Scripture!]

The Lord's Final Rule Comes in the Context of Certain Future Events

- The Lord's reign is preceded by a time of calamity upon Jerusalem; multi-national siege on Jerusalem; intervention by the Lord; cosmic changes (v1-8)
- The Lord reigns (v9)
- The nature of the kingdom; changes in Jerusalem; disposition of those who attacked Jerusalem (v10-21)

Zech 14 is a beautiful picture of what the kingdom will look like once Israel has embraced her Messiah, and He is ruling and reigning from David's throne in Jerusalem.

Zechariah 14

(B) Establishment of the kingdom (14:1-21)

14:1-7 is a description of Jerusalem's deliverance, by Jesus Christ, at the Battle of Armageddon. Some who argue that this passage describes the siege of Jerusalem by Nebuchadnezzar in 586 BC, or by Titus of Rome in 70 AD, try to fit a round peg into a square hole. Every feature of the invasion described here is vastly different from either of these two historical invasions. The events of this chapter fulfill the eschatological psalms (Ps 93; 96-97; 99) which envision the universal reign of the Lord.

(a) Second Advent at the battle Armageddon to rescue Jerusalem (14:1-7)

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

1 Behold, a day is coming for the LORD when the spoil taken from you will be divided among you.

1 "Look! A day is coming for the LORD, when your plunder will be divided among you.

1 Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee.

- The "theme" verse of this section (v1-7); the rest of this section unpacks this verse...

- "...spoils *taken from you*" - the valuables in Jerusalem that will be taken and shared by the Gentile armies "among you"

— The nations of the world, led by the Antichrist, will come against Jerusalem to take spoil or to "loot" the city. This speaks of the self-assurance and seeming security of the armies occupying Jerusalem.

2 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**.

2 For I will gather all the nations against Jerusalem to battle, and the city will be captured, the houses plundered, the women ravished and half of the city exiled, but the rest of the people will not be cut off from the city.

2 I will gather all the nations against Jerusalem, to lay siege against it. The city will be captured, the houses will be ransacked, the women raped, and half of the city will go into exile, but the remaining people will not be cut off from the city.

2 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.

- "...I will gather" - God will be the Initiator and Instigator of the nations coming together against Israel. This is the universal confederacy of armies described in Ps 2; Joel 3; Ezek 38-39; Rev 16;19.

- "...all the nations" - Armageddon (Rev 16:16-21); this likely includes the late great USA. The forces of the Antichrist will capture the city, loot and plunder the homes, rape the women.

— This describes an early stage of the siege by Gentile armies described in 12:2-9 (Cf. Is 34:2; Obadiah 15; Rev 16:14,16)

— One explanation for the forces to come upon Jerusalem is an ideological conflict to remove a non-cooperative element blocking the way to an international world order

— This verse alone shreds any notion that "the Times of the Gentiles" (Luke 21:24) were fulfilled at the rebirth of the modern state of Israel

— According to Luke, after "the Times of the Gentiles" are fulfilled, Jerusalem will not be trampled on any longer. But this verse clearly indicates that Jerusalem will be trampled on again in the future, proving that "the Times of the Gentiles" will extend until the Second Coming when it's replaced by the final, universal, everlasting kingdom of Dan 2:35,44-45.

— Israel here, again, is depicted as the centerpiece of the world (Ezek 5:5; 38:12; Cf. Deut 32:8)

- "...taken...plundered...raped...exiled" - before the Lord brings about the destruction of Gentile armies (12:9; 14:12-15), the Gentiles will win a fleeting taste of victory in Jerusalem. This victory in Jerusalem will include the typical characteristics of conquest (plundered, raped, exiled).

- "...the rest of the people will not be eliminated from the city" - either half [ISV, KJV] the population of Jerusalem will remain in the city after the siege, or the Lord will return to destroy the enemies before their job is more than half completed.

3 **Then** the LORD will **goforth** and **fight** against those nations, as when He fights on a day of battle.

3 Then the LORD will go forth and fight against those nations, as when He fights on a day of battle.

3 Then the LORD will go out to battle against those nations, waging war as in a day of battle.

3 Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.

- "Then" - when Israel's back is completely up against a wall and they have nowhere to turn, "then" the LORD will fight for them

— When no one else in the world will fight for Israel, Jesus will show up and fight for them (Cf. Ex 4:22; Ps 121:4)

— This is not a description of the overthrow of the Roman Empire. It is a prophecy of the visible arrival of the Messiah Himself to fight on behalf of His people in the last conflict of the age.

- "...go forth" - *yatsa'*, go forth, as a Man of War (Ex 15:3; Judges 4:14; 2 Sam 5:24; Ps 68:7; 108:11; 1 Chr 14:15). Jesus takes on the role of Divine Warrior for His people Israel (1:3,9; 10:4-5; 12:1-9).

- Note in v3 that the fighting of Armageddon precedes His standing upon the Mount of Olives (v4); same description in 12:7. See [Armageddon: Chronology to the Second Coming](#) for a complete chronology of the Second Coming.

- "...fight" - this prophecy cannot be interpreted in the sphere of beautiful poetic description. It is a literal prophecy that will literally happen in the future.

— When did the Lord "fight" for Israel?

- At the Red Sea (Ex 14:14)
- Jericho (Joshua 5)
- at Beth Horon (Joshua 10:12-14)
- in the general conquest of Canaan (Joshua 23:3)
- Barak vs Sisera (Judges 4:15)
- Jehoshaphat (2 Chr 20:15)
- and others (Num 21:14; Micah 1:3; Rev 19:11-16; Is 63:1ff)
- the Lord is a Man of war (Ex 15:3)

4 **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.

4 In 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 by a very large valley, so that half of the mountain will move toward the north and the other half toward the south.

4 His feet will stand in that day on the Mount of Olives, east of Jerusalem. Then the Mount of Olives will be split in two from east to west, forming a very large valley, with half of the mountain moving toward the north and half toward the south.

4 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 cleave 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.

- "On that day" - 17x in Zech 12-14; the day of Jesus' physical return to earth at the Second Coming (Cf. Job 19:25; Rev 19:11-16)

— Hal Lindsay, Andy Woods, and others believe that Jesus will return to the Mount of Olives; Arnold Fruchtenbaum, Chuck Missler, et al believe that Jesus will first return to the

area of Petra, rescue the Remnant under attack, then go to the Mount of Olives (Is 34:1-7; 63:1-6; Hab 3:3; Micah 2:12-13; Zech 12:7; 14:2).

— His "Victory Ascent" corresponds with a number of cataclysmic events (Rev 16:18-21): the largest earthquake in history, Jerusalem divided into three parts, the cities of the nations fall, Babylon is destroyed, islands fled away and mountains are removed, and 100-pound hailstones fell out of heaven.

— There will also be a worldwide blackout, as described in Matt 24:29

- "...Mount of Olives" - only mention in OT (Cf. 2 Sam 15:30; Ezek 11:23). It is the highest peak in the area: overlooks Jerusalem; 200 ft higher than Mt. Zion; 300 ft above Mount Moriah.

— It was the place of the Lord's ascension (Luke 24:50-51; Acts 1:9-12). Jesus' feet will touch the earth in the same place where they left the earth

- "...in front of" - since people were "east-oriented" in ancient times, Zechariah describes the mount "before" (in front of) Jerusalem

— The Lord will split this mountain in two so half will fall away to the north and the other half to the south, leaving a large east-west valley (Rev 16:18-19; Cf. Joel 3:14-17)

— This was the direction, to the east, that the *Shekinah* departed and would return (Ezek 11:22-23; 43:2,4)

— Earthquake (Cf. Micah 1:4; Nahum 1:5; Hab 3:6; Ps 18:7; Ezek 38:19-20); 7th Bowl (Rev 16:17-21)

5 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!

5 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 before the earthquake in the days of Uzziah king of Judah. Then the LORD, my God, will come, *and all the holy ones* with Him!

5 You will run away through my mountain valley, because the valley of the mountains will extend as far as Azal. You will flee, as you fled from the earthquake during the reign of King Uzziah of Judah. And so the LORD my God will come, and **all his holy ones will be accompanying you.**"

5 And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, and all the saints with thee.

- The "half" (v4) of the Israelites still in Jerusalem will flee for safety through this valley, with mountains on either side (Cf. 2 Sam 15:16,30; 2 Kings 25:4; Ezek 11:22-25). Similar to the parting of the Red Sea.

- "...Azel" - possibly Beth-Ezel (Micah 1:11)

- "...just as you fled from the earthquake in the days of Uzziah king of Judah" - the earthquake caused by Jesus' foot touching the Mount of Olives is likened to a previous earthquake, which happened during the days of Uzziah (Cf. Amos 1:1)

— This flight is compared with that during reign of Uzziah (Amos 1:1) two centuries earlier, which must have been extreme. The event of this earthquake is not mentioned in the historical books of the OT.

— Josephus relates the catastrophe to Uzziah's attempt to offer incense in the temple against the protests of the priests [*Antiquities IX*, 10, 4.] (Cf. 2 Chr 26:16-21)

- "...all the holy ones" - *gedoshim*, separated ones, set apart for holy work; used of angels (Deut 33:3; Ps 89:5-7; Job 15:15); holy men (Ps 16:3; 34:9; Lev 11:44-45; 19:2; 20:26; Num 15:40; 16:3; Dan 8:24; 2 Chr 35:3; Ps 106:16; Dan 7:18,21-22,25,27)

— He will be accompanied *by both*: His Angels (Matt 13:41; 16:27; 24:30-31; 25:31; 2 Thess 1:7) and His Saints (the raptured Church, Zech 14:5; Col 3:4; 1 Thess 3:13; 4:14; 2 Thess 1:10; Jude 14; Rev 17:14; 19:14).

— These celestial armies "clothed in fine linen white and clean" connect them with the Bride, the Lamb's wife, whose garments "of fine, clean and white" are said to be the "righteousness of the saints" (Rev 19:8)

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

6 In that day there will be no light; the luminaries will dwindle.

6 "At that time, the daylight will be neither bright nor overcast.

6 And it shall come to pass in that day, that the light shall not be clear, nor dark:

- This verse harmonizes with other verses that describe the Second Coming and the darkening of the sun, moon and stars (Cf. Is 13:10; Matt 24:29; Rev 16:10)

7 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.**

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

7 It will be a unique day, known only to the LORD—neither daytime nor nighttime—and it will come about at twilight there will be light!

7 But it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, that at evening time it shall be light.

- "...a unique day" - the normal laws of nature will be somewhat set aside during the day of the Lord's return

— The day of Christ's Second Coming will be accompanied by unparalleled natural phenomena (Is 13:10; 34:4; Joel 2:10,30-31; 3:15; Matt 24:29)

- "...at the time of evening there will be light" - the normal process of day and night is interrupted; it will be dark during daylight hours when it should be light, and light during evening hours when it should be dark.

— This imagery fits with Jesus being called the "morning star" (2 Peter 1:19; Rev 2:28; 22:16). The morning star always appears at the darkest point of the night, just before the sun rises and light shines.

— Someone once said, "Our world is growing gloriously dark."

(b) Messiah's kingdom to be administered from Jerusalem (14:8-11)

8 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.

8 And in 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.

8 At that time, flowing waters will run perennially from Jerusalem, half toward the Dead Sea and half to the Mediterranean Sea.

8 And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be.

- "...on that day" - on the day of Jesus' return to earth and set foot upon the Mount of Olives (Cf. v3-4)

- "...living waters will flow out of Jerusalem" - Jerusalem will be the capital of the millennial earth as well as the center of spiritual blessings. This is "living water" rather than rain water.

— The Millennial River will flow out from the Millennial Temple (Ezek 47:1-12; Cf. Joel 3:18)

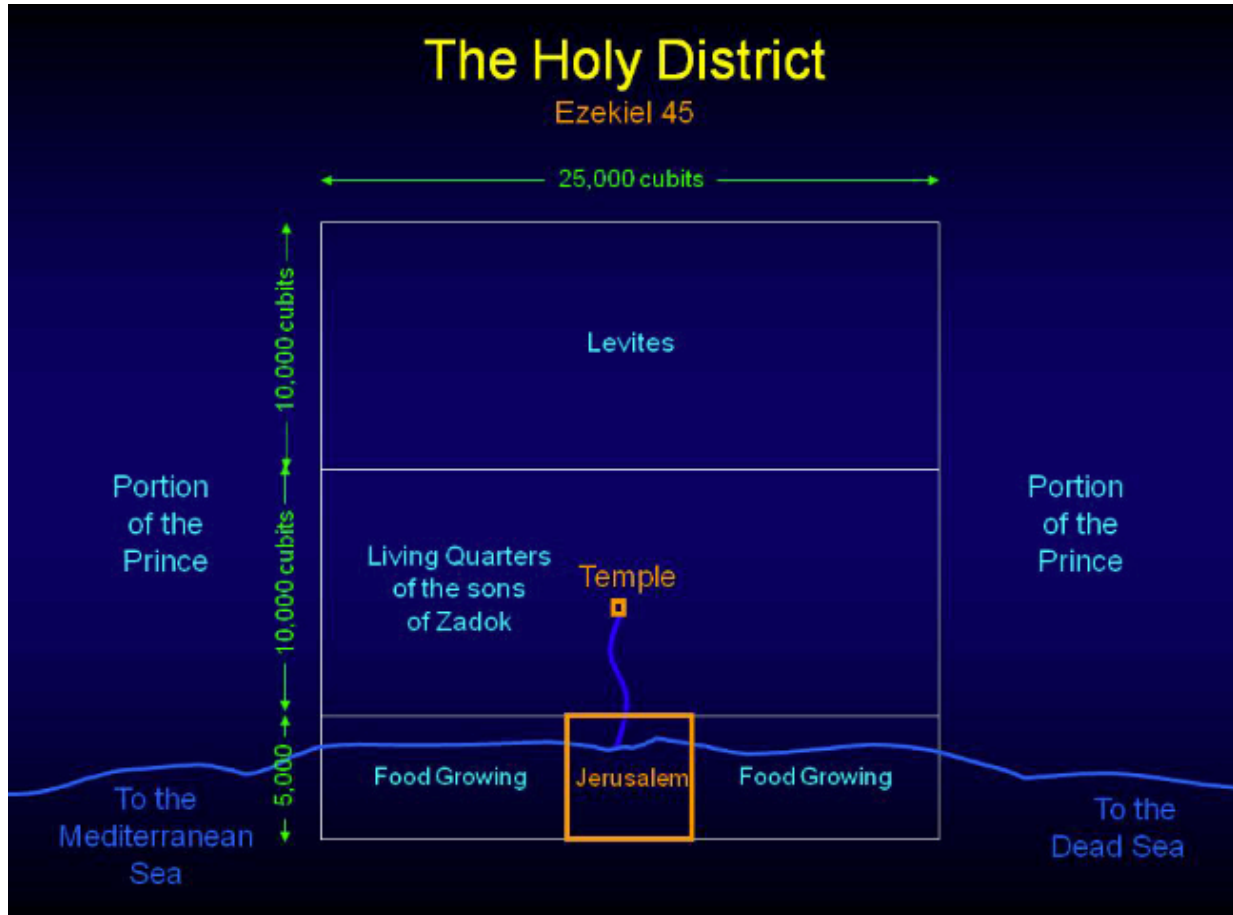
— This year-round provision apparently will promote unsurpassed fertility throughout the land (Cf. Is 27:6; 35:1-3,6-7; Amos 9:13-14)

— This verse adds that the river will divide into two branches at Jerusalem; the west branch will flow to the Mediterranean Sea while the eastern branch will flow into the Dead Sea. The river will water the fields to Jerusalem's east and west. The eastern branch will transform the Dead Sea, which will swarm with life (Ezek 47:8-10).

- "...eastern sea" - the Dead Sea

- "...western sea" - the Mediterranean Sea

- This correlates with Ezek 47:1-12, which describes the Millennial Temple and the water that flows out of that temple, into the Dead Sea, bringing it back to life (Ezek 47:8-10)



9 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*.

9 And the LORD will be king over all the earth; in that day the LORD will be *the only one*, and His name *the only one*.

9 The LORD will be king over all the earth at that time. There will be one LORD, and his name the only one.

9 And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.

- "...will be King" - future tense; His reign on the earth will begin "on that day." Jesus' function as King is future, according to this prophecy.

— Jesus has three "offices": Prophet (1st coming); Priest (Present Session); King (Second Coming). He exercises authority in those offices at different times in His ministry.

- "...over all the earth" - the Messiah will not only reign as King of Israel, but He will also be King over the whole earth. Zechariah confirms this by describing Him elsewhere as "the LORD of all the earth" (4:14; 6:5; Cf. Micah 4:13).

- With idolatry and false worship cut off from the land (13:12), His name will be the only name (Acts 4:12) recognized in worship by people.
- Kingdom Now theologians attempt to push these promises into the Eternal State, completely ignoring a 1000-year millennial kingdom
- The problem, however, is that the OT prophets for the most part could not see the Eternal State. The high point of their revelation was the millennial kingdom. The Eternal State doesn't begin to be revealed until Gal 4; 2 Peter 3, then finally the full revelation in Rev 21-22.
- The chronology in Revelation clearly shows the Eternal State coming into view *after* the 1000-year reign of Christ on the earth
- Zechariah here is not focused on the Eternal State...he knows nothing about it. His revelation is concerning the millennial kingdom, which precedes the Eternal State.
- We know Zechariah here (along with all the other OT prophets) are not describing the Eternal State because what they predict is blatantly contradictory of what John says the Eternal State is like (Rev 21-22). For example, there is no sea in the Eternal State (Rev 21:1), yet v8 talks about the eastern and western seas.

Missing from the Eternal State

- No Satan (20:10)
- No sea (21:1)
- No death, crying or pain (21:4)
- No sun (22:5)
- No moon (21:23)
- No temple (21:22)
- No night (21:25)
- No evil (21:27)
- No Tree of Knowledge (22:1)
- No curse (22:3)

10 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**.

10 All the land will be changed 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.

10 The entire land will become like the Arabah plain from Geba to Rimmon, south of Jerusalem. It will be raised up and inhabited where it is, from the Gate of Benjamin to the

First Gate, then to the Corner Gate, to the Hananel Tower, and to the king's winepresses.

10 All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's winepresses.

- "...into a plain from Geba to Rimmon" - the whole land of Judah, from Geba on its northern border (Joshua 21:17) to Rimmon, probably on its southern border, 35 miles southwest of Jerusalem (Joshua 15:32) will be miraculously leveled to a broad valley like the *Arabah*, the low plain stretching from below Mount Hermon down the Jordan River Valley and Dead Sea to the Gulf of Aqabah.

- "...Jerusalem will rise" - these geological changes will help to make Jerusalem more prominent as the capital city of the Great King. Jerusalem will be the centerpiece of the millennial kingdom (Is 2:1-4).

- "...Benjamin's gate" - on the east part of the northern wall of city (Cf. Jer 37:13; 38:7); also called the "Gate of Ephraim" (2 Kings 14:13), as the road from it ran through Benjamin and on to Ephraim

- "...First Gate" - NE corner of Jerusalem

- "...Corner Gate" - NW corner of Jerusalem (2 Kings 14:13; Jer 31:38)

- "...tower of Hananel" - at the NE corner (Jer 31:38)

- "...king's wine presses" - winepress of the King: SE of the city near the king's gardens and the pool of Siloam

11 *People will live in it*, and **therewillno longer be a curse**, for Jerusalem will **live in security**.

11 People will live in it, and there will no longer be a curse, for Jerusalem will dwell in security.

11 People will live there, there will be no more destruction, and Jerusalem will be safely inhabited."

11 And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited.

- Not only will Jerusalem be fully inhabited (Cf. Joel 3:20); it will also be free of the curse or ban to destruction associated with holy war. It will be eternally secure (Cf. Is 32:18; 33:20; Amos 9:15; Micah 4:4; Zech 3:10).

- "*People will live in it*" - Jerusalem will be repopulated; also predicted in 8:4-5

- "...there will no longer be a curse" - during the millennial kingdom, the curse from the fall (Gen 3) will be significantly rolled back (see charts below on differences between the Millennial Kingdom and Eternal State)

- "...live in security" - for the first time in its history, Jerusalem will be secure (for the remainder of history) (Is 2:2-3; Micah 4:1)

Millennium Rev 20	Eternal State Rev 21-22
Sin restrained	Sin removed
Curse restrained	Curse removed
Death	No death
Mortals / resurrected	Resurrected only
Mortals Destinies undecided	All Destinies sealed
Renovation	Recreation
Temporary	Eternal
Transitional	Non-transitional

Millennium and Eternal State		
	Rev 20:1-10	Rev 21-22
Time	20:4	22:5
Luminaries	Is 30:26	21:23; 22:5
Temple	<u>Ezek 40-48</u>	21:22
Death	Is 65:20	21:4
Satanic activity	20:7	20:10
Rebellion	20:8-9	21:27

(c) Divine judgment to be imposed upon Jerusalem's enemies (14:12-15)

12 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.

12 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.

12 "This will be the plague with which the LORD inflicts all of the people who have attacked Jerusalem: he will cause their flesh to rot away, even while they're standing on their feet. He will cause their eyes to rot away in their sockets, and their tongues to rot away in their mouths.

12 And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

- "...plague" - a direct outworking of the Abrahamic Covenant (Gen 12:3), where God promises to "curse" (*aor*, a heavy curse) anyone who "curses" (*kabal*, a light offense) Israel.

- "...the peoples who have gone to war against Jerusalem" - indicates this is a parenthetical flashback, looking back to v2

- Zechariah described the second phase of the invasion of Jerusalem by the confederated Gentile armies. In this phase the Gentile armies will be destroyed around Jerusalem (previously described in 12:2-9).

— This section summarizes: (a) the divine plague on the enemies, both man and beast (v12,15; Cf. 12:4); (b) the panic from the LORD (v13); and (c) the plunder taken from the Gentile armies (v14), much of which no doubt will be plunder that the Gentiles have just taken from Jerusalem (v1-2).

- "...flesh will rot...eyes will rot...tongue will rot" - the actual curse that will be delivered to those who have gone to war against Jerusalem is likely a technology statement, potentially a reaction to chemical or biological weapons or something like a neutron bomb

13 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.

13 It will come about in 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 lifted against the hand of another.

13 At that time, they will be stricken with a terrible panic from the LORD. Everyone will attack each other.

13 And it shall come to pass in that day, that a great tumult from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour.

- "...on that day" - the Day of the Lord
- "...great panic" - one of the military strategies that God uses to defeat Israel's (His) enemies is that He puts them into a panic, where they have great fear of something, and it causes mass confusion and they begin to war against and kill each other (Cf. Judges 7:22; 1 Sam 5:9-11; 14:20; Ezek 38:2).

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

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

14 Judah, too, will fight at Jerusalem. Then the wealth of the surrounding nations will be gathered up: gold, silver, and clothing in great abundance.

14 And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance.

- The motivation of the nations invading Israel will be to take spoil (Ezek 38:12-13) but God will turn this around: the invaders will war against and eliminate themselves.

- When you read the account of Solomon, it depicts Israel at its height as far as land occupation and prosperity. There is literally gold everywhere. Where did all that gold go when Israel and later Judah went into captivity? We don't know, but we do know from Ezra and Nehemiah, both of which give detailed accounts of what the exiles took to Babylon and what they brought back, that all this gold did not go into exile with them.

— It's likely that the Israelites hid the gold, knowing that the invasion by Nebuchadnezzar was coming, so he couldn't get his hands on it. It's possible that they did such a good job hiding it that subsequent generations, up until today, have not found it.

— Speculation...it could be discovered at some point in the near future, and with the currencies of the world devalued significantly, could be very valuable. Russia in fact could use a massive gold discovery in Israel as their justification to invade, which would correspond with the reasons for the invasion given in Ezek 38:12-13.

- How did the surrounding nations get their hands on this wealth? They stole it from Israel. Go back to v1, the theme of this chapter: Behold, a day is coming for the LORD when the spoils **taken from you** will be divided among you.

15 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.

15 So also like this plague will be the plague on the horse, the mule, the camel, the donkey and all the cattle that will be in those camps.

15 A similar plague will also strike horses, mules, camels, donkeys, and all of the animals in those camps."

15 And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.

- The impact of the "plague" (v12) on the invading nations will even impact their livestock
- The Magog invasion (Ezek 38-39) describes the enemy, in some situations, will be riding on horseback (Ezek 38:4)
- God extends the plague to the animals because they are the means (vehicles) that the invaders will use to invade Israel

(d) Worship to be bestowed upon the Messiah in Jerusalem (14:16-21)

After Jerusalem becomes secure and Messiah's worldwide reign has been established (v9-11), this passage describes how the nations will worship annually in Jerusalem.

16 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**.

16 Then it will come about that any who are left of all the nations that went against Jerusalem will go up from year to year to worship the King, the LORD of hosts, and to celebrate the Feast of Booths.

16 "It will come about that all of the survivors of the nations who came against Jerusalem will come there from year to year to worship the King, the LORD of the Heavenly Armies, and to observe the Festival of Tents.

16 And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.

- "...any who are left" - these are the non-military personnel of the nations whose armies were destroyed by Messiah in the attack on Jerusalem (v1-5; Cf. Rev 19:19). The armies in the Campaign of Armageddon will be completely destroyed, but the people of the nations who weren't involved in the fighting will still be alive.

— These people, every person who made it alive through the Second Coming, will be judged prior to the inauguration of the kingdom. These two judgments take place on the earth for Tribulation survivors: Gentiles will go through the Sheep & Goat judgment (Matt 25:31-46), and Jews through the Judgment of the Jews (Ezek 20:33-44).

— At these judgments, unbelieving Jews and Gentiles will be cast off the earth into *Hades*, to wait for the final Great White Throne judgment at the end of the messianic kingdom. The believers will enter the messianic kingdom.

- "...will go up" - future tense; the regal Kingship of Christ is portrayed as a future reality

— The nations will go up representatively, not every single person. Every person in Israel was not required to go up to the feasts (Lev 23:33-44; Deut 16:13-17)

- "...worship the King" - the Gentiles will go to Jerusalem (Cf. Is 2:2; 14:1; 66:23; Zech 8:23) to worship does not mean they will become Jewish proselytes like in OT times. Kingdom worship will not be a restored Judaism, but a newly instituted worldwide religious order including both Jews and Gentiles.

— It will be centered in Jerusalem and will incorporate some features identical to or similar to certain aspects of OT worship. One of these aspects is the annual celebration of the Feast of Booths (Tabernacles) (v18-19; Cf. Lev 23:33-43).

- "...Feast of Booths" - one of the three feasts when God's people were to present themselves at the sanctuary. The purpose of the feast was to celebrate God's provision for Israel during their wilderness journey.

— Of the various feasts and celebrations and festival offerings in the Kingdom, the Feast of Tabernacles will be obligatory for all Gentile nations. They will be obligated to send a delegation to Jerusalem in order to worship the King.

— It may be at this time that the Gentiles pay their obligatory tribute to the King (Is 60:11)

— The Feast of Tabernacles is the feast of the millennial age. It was the feast of ingathering and rest, of joy, praise, and thanksgiving (Ex 23:16; 34:2). Passover and Pentecost are not mentioned because they have already been fulfilled.

— The Feast of Tabernacles was celebrated on the return of Israel from exile (Cf. Neh 8:14-18.) It is the feast of joy after the ingathering of the harvest. When the millennial day dawns, all other feasts will have been fulfilled except this one.

— This feast will provide the opportunity for the nations of the earth, as national entities, to express their allegiance to the Lord. The other two mandatory feasts, Passover and Pentecost, not mentioned, have already been fulfilled.

- Post-tribulationists point to this verse as proof that unbelievers enter the Kingdom. They read this as there are some who "came against" Jerusalem, state that they must be unbelievers, and they later keep the Feast of Tabernacles in the Kingdom.

— Numerous Scripture passages imply that only believers enter the Kingdom: the Kingdom is characterized by righteousness (Is 61:11), peace (Is 2:4), holiness (Is 4:3-4) and justice (Is 9:7). Other passages include (Dan 7:18,22; Ezek 20:37-38; Matt 3:7-12; Luke 19:27).

— All through the gospels, from the words of John the Baptist and Jesus alike announced the need for repentance. Jesus demanded a right spiritual relationship with God in order to enter the Kingdom.

Scripture's Four Judgments				
NAME	SHEEP AND GOAT	JUDGMENT OF THE JEWS	BEMA SEAT	GREAT WHITE THRONE
SCRIPTURE	Matt 25:31-46	Ezek 20:33-44	1 Cor 3:10-15	Rev 20:11-15
PLACE	Earth, Jerusalem	Earth, wilderness	Heaven	Earth
AUDIENCE	Gentile Tribulation survivors	Jewish Tribulation survivors	Church Age believers	All unsaved
WHEN	After Tribulation	After Tribulation	After rapture	After Millennium
PURPOSE	Saved Gentiles enter kingdom	Saved Jews enter kingdom	Reward believers	Degree of punishment in hell
EVALUATION	Treatment of Christ's brethren	Passing under shepherd's rod	Works taken through fire	Not in the book; judged by books

17 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.

17 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, there will be no rain on them.

17 If anyone from the families of the earth will not come to Jerusalem to worship the King, the LORD of the Heavenly Armies, there will be no rain for them.

17 And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.

- Worshiping annually in Jerusalem will be necessary for the people to enjoy fertility of crops. The nations who neglect or refuse to worship will forfeit their water supply (either rainfall, or fresh water rivers or lakes).

- "...Jerusalem" - when Jesus reigns as King over the entire earth, He will do so from Jerusalem (Cf. Is 2:1-4; 24:23), on the throne of David (2 Sam 7:13,16; Luke 1:32)

18 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**.

18 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 smites the nations who do not go up to celebrate the Feast of Booths.

18 If the people of Egypt do not come to Jerusalem to take part, they will have no annual Nile overflow. A plague will come from the LORD to strike the nations who do not come to

observe the Festival of Tents.

18 And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles.

- "...no *rain will fall* on them" - if you don't submit to the *reign* of Jesus, you will not receive any *rain*

— Although the Gentile observance of the Feast of Tabernacles will be mandatory, not every nation will be willing to obey. These nations who fail to send a delegation, rain will be withheld from their land that year as punishment for lack of obedience in observing the Feast.

— There will, of course, be feigned obedience (a form of lying) then, as now (Ps 66:3). It's amazing that people will be living in near-perfect conditions, but still will not be happy and well-adjusted; sin and rebellion will still be present.

— Man's evil comes from his heart, not from his environment or circumstances. If you educate a blue collar criminal, he becomes a white collar criminal. This speaks to the need for a new nature, provided by Christ and empowered by the Holy Spirit.

— You can't push this prophecy into the Eternal State, like amillennialism does; there are significant differences between the millennial kingdom and the Eternal State, and this passage does not fit into the Eternal State.

- "...the plague" - since a nation like Egypt does not rely on rainfall, the threat would have no force. So Zechariah declares that their punishment for not sending a delegation to Jerusalem for the feast would be "the plague." This is not necessarily the plague mentioned in v12.

- "...Feast of Booths" - one of the seven Levitical Feasts outlined in Lev 23. Its purpose was to commemorate God's provision for the nation while they were wandering in the wilderness for 40 years.

- Many people disregard this passage because they say it can't be literal because

celebrating the Feast of Booths again means we would be back under the Mosaic Law

— Fruchtenbaum: While there are many *similarities* with the sacrifices of the Mosaic Law, as there are between the sacrifices of Noah and Moses, **the differences who they are not the same**. These differences show that this is not a return to the Law of Moses, but it is a new system under Kingdom Law and so it does not violate what the NT teaches concerning the termination of the Law at Christ's death. [Fruchtenbaum gives 20 differences between sacrifices in the Mosaic Law and sacrifices in the millennial kingdom, *Footsteps of the Messiah*, p456-457]. Similarity does not indicate equality.

Levitical Feasts (Leviticus 23)			
Feast	Season	Purpose	Type
Passover	Spring	Redemption	1 Cor 5:7
Unleavened Bread	Spring	Separation	John 6:35
1 st Fruits	Spring	Praise	1 Cor 15:20
Pentecost	Spring	Praise	Acts 2:1-4
Trumpets	Fall	New Year	Matt 24:31
Atonement	Fall	Lev 16	<u>Zech 12:10</u>
Booths	Fall	Wilderness provision	<u>Zech 14:16-18</u>

19 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.

19 This will be the punishment of Egypt, and the punishment of all the nations who do not go up to celebrate the Feast of Booths.

19 This will be the punishment for Egypt and all nations who do not come to observe the Festival of Tents."

19 This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.

- "...Egypt" - apparently there will be many from Egypt who come to Christ and enter the kingdom in their mortal bodies; the heritage of Egypt will be passed down and be present in the millennial kingdom.

— The descendants of these Egyptians will evidently be chief among the rebels during the kingdom, and will not want to go worship Christ in Jerusalem; thus, they will get no rain for their crops

— During the millennial kingdom, people will comply outwardly because Jesus will be ruling with a rod of iron; however, their hearts will not comply inwardly, and within the hearts of these mortal, there will be growing animosity and hatred toward Jesus

— Apparently this mindset will be in the hearts of so many people that when Satan is released at the end of the 1000-year kingdom, he will be able to lead a rebellion against Christ (Rev 20:7-10), which will be put down immediately

— Using Egypt as an illustration of a reluctant nation to keep the Feast of Tabernacles is especially significant, for originally the Feast of Tabernacles was inaugurated as part of a

memorial festival of the deliverance of Israel from the Egyptian bondage.

While disobedience outside Israel will be visited with judgment, the Lord's people will be righteous. All will be holy, the great goal and objective of all God's dealings with Israel, the Church, or any individual heart at any time. How holiness will pervade every department of life and every duty is indicated in the last two verses of this great book of prophecy. The people of God will know in that day the universal holiness which has been the plan of God for Israel through the centuries ("a holy nation," Ex 19:6) will finally come to pass.

20 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.

20 In 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.

20 "At that time, there will be written on the bells of the horses: HOLINESS TO THE LORD and the pots in the Temple of the LORD will be like the bowls in front of the altar—

20 In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD'S house shall be like the bowls before the altar.

- "On that day" - describes an eschatological timeframe where these events will transpire (Cf. v1,3,8-9,13)

- "...the bells of the horses" - used for ornament, will be inscribed with the very words which were engraved upon the tiara of the high priest in Israel, "Holy unto the Lord."

Horses, usually employed for warfare, will now be dedicated to the Lord and His glory.

- "...cooking pots in the LORD'S house" - the pots in the temple were considered the basest objects in the sanctuary, but in the day of Messiah's reign they will be of equal sanctity with the bowls before the altar which caught the blood of the victims for sprinkling before the Lord.

— Where holiness prevails, ceremonial sanctity is unnecessary.

21 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.

21 Every cooking pot in Jerusalem and in Judah will be holy to the LORD of hosts; 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 hosts in that day.

21 every pot in Jerusalem and in Judah will be consecrated to the LORD of the Heavenly Armies. Everyone who offers sacrifices will come, will take them, and will cook in them. Furthermore, at that time, there will no longer be a Canaanite in the Temple of the LORD of the Heavenly Armies."

21 Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the LORD of hosts.

- There will be such purity during the messianic kingdom that the common (or profane) will take on holiness

- "...no longer be a Canaanite" - God said something similar in Deut 23:3-4; the rebellious Ammonites and Moabites who played a role in thwarting Israel's entrance into the land were not allowed into the assembly of the Lord

- Apparently God will keep the same rules in place during the millennial kingdom for entrance into the millennial temple

- A Canaanite was symbolic of anything ceremonially unclean and ungodly. This is an inverted way of indicating that all will be holy.

- "...the house of the LORD" - the millennial temple. Those who try to push these prophecies to the Eternal State can't explain this reference because there is no temple in the Eternal State (Rev 21:22).