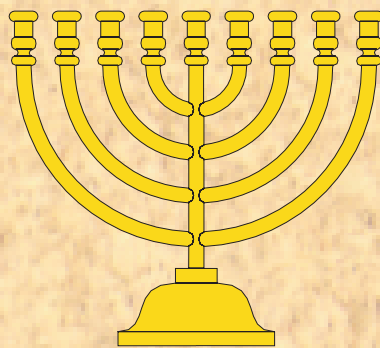


THE JUDEO-CENTRIC SIGNIFICANCE OF

זכריה

ZECHARIAH 14



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# The Judeo-centric Significance of Zechariah 14

**I**N all honesty, one wonders how an amillennialist can carefully expound Zechariah and not be confronted with almost insurmountable problems, that is unless with a broad sweep of his exegetical brush, he imposes his Augustinian system upon the text whereby Old Testament terms are radically subsumed under New Testament concepts. This is in no way meant to suggest that all of Zechariah is indisputably clear. However, in general terms, it is maintained that the premillennial eschatology is vastly more at rest in the text here than the representations of Calvin and others of like mind. To get to the heart of the matter, Zechariah, as a postexilic prophet, is, from beginning to end, about future prospects for Israel/Judah (31 references) and Jerusalem/Zion (50 references). Hence the most fundamental question concerns whether Israel is principally and consistently national Israel or a more generic term that encompasses the people of God. Furthermore, is Jerusalem principally and consistently the historic city of David or a more abstract term for the location of God's people in heaven?

Amillennialist Vern S. Poythress made a significant comment when, in having dialogue with premillennial dispensationalists under the auspices of *The Evangelical Theological Society*, he commented: "Zechariah 14, if read in a straightforward manner, is particularly difficult for an amillennialist. In fact, if I were to defend premillennialism in a debate, I would probably choose Zechariah 14 as a main text."<sup>1</sup> In agreeing with this author, we also add the persuasive summary of this chapter by Horatius Bonar.

Zechariah 14.—The whole of this chapter points forward to "the day of the Lord," and the events which are to follow it. I do not lay any stress upon the expression, "day of the Lord," though in the original it is different from and stronger than many similar ones. I do not say that this term itself can determine the time here spoken of to be that of the Advent. It is on what follows that I lean for fixing this.

The second verse predicts a siege of Jerusalem, and paints it very minutely. This cannot be the siege of Titus, nor any other that has yet taken place, for the description is totally unlike anything that has yet befallen the city; so totally unlike, that it must refer to something yet to come. In the midst of this siege, when the nations are gathered against the city, the Lord appears for its deliverance. "Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle." To make this more specific, and to point it out to us as really the Advent, it is added, "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 towards the east and towards the west, and there shall be a very great valley: and half of the

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<sup>1</sup> Vern S. Poythress, "Response to Understanding Dispensationalists," *Grace Theological Journal*, V. 10 #2, Fall 1989, p. 159.

mountain shall remove toward the north, and half of it toward the south: . . . AND THE LORD MY GOD SHALL COME, AND ALL THE SAINTS WITH THEE." What can this be but the Second Advent? "Behold, the Lord cometh with ten thousand of his saints." If these words do not describe the Coming, what language can do it? There is nowhere in all Scripture a more minute and explicit statement regarding the Advent; and if *this* do not mean the literal Advent, how shall others mean it?<sup>2</sup> What reason can be given for not accepting the plain sense of the words? Why seek another? Ought we not to abide by the *natural* meaning of the passage, unless it can be proved that the *non-natural* is the proper one? Taking the passage, then, as predictive of the Advent, let us mark what follows that event. After mentioning the struggle between light and darkness which was then to take place, it is added, "It shall come to pass in that day, that living waters shall go out from Jerusalem; half of them towards the former sea (Dead Sea), and half of them towards the hinder sea (the Mediterranean): in summer and in winter shall it be. AND THE LORD SHALL BE KING OVER ALL THE EARTH: in that day there shall be one Lord, and his name one. And 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 wine-presses." I need quote no more. The entire chapter from the eighth verse onward is descriptive of millennial glory and the blessedness of Messiah's reign. Let the whole of this remarkable prediction be read in succession from the commencement of the chapter, and I do not see it possible to avoid the conclusion that the Advent must *precede* the Millennium.<sup>3</sup>

Hence, the following outlined exposition of Zechariah 13:7-14:21 is intended to bring to the fore the obvious millennial implications that incorporate a distinctive role for regenerate national Israel. Even rabbinic Judaism has envisaged here a future messianic hope.

A broad outline of the preceding context of Zechariah 14 focuses especially on the repeated emphasis of a glorious future for the true, national spiritual Israel. "Zechariah," זְכַרְיָהּ Zekaryah, Zacharias in the LXX, means "Jehovah/Yahweh remembers," it being the most important and messianic book of the Minor Prophets. Zechariah was the son of Berechiah, grandson of Iddo, who was the chief of one of the priestly families returning from Babylonian exile (Zech. 1:1; Neh. 12:4, 16; Ezra 5:1). He was an evangelical prophet/priest who was ultimately slain in the sanctuary (Matt. 23:29-36; cf. II Chron. 24:20-22). He was

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<sup>2</sup> So thought John Bunyan, who thus writes in one of his works:—"The Quakers are deceivers, because they persuade souls not to believe that that Man that was crucified and rose again, flesh and bones (Luke 24:38-40) shall so come again, that very Man in the clouds of heaven to judgment, as He went away—and at the very same time shall raise up all the men and women out of their graves, and cause them to come to the valley of Jehoshaphat—because there will He, that very Man, sit to judge all the heathen round about. I say, they strive to beat souls off from believing this, though it be the truth of God witnessed by the Scripture (Joel 3:11-12, as also Acts 1:10-11), "This same Jesus, which is taken up from you into heaven, shall so come (mark, the very same) in like manner as ye have seen him go into heaven." "And His feet shall stand in that day (the day of His second coming) upon the mount of Olives" [Zech. 14:4]. Where is that? Not within thee! But that which is without Jerusalem, before it, on the east side."—"A Vindication of Gospel Truths Opened According to the Scriptures"—*Works*, vol. v., p. 486.

<sup>3</sup> Horatius Bonar, *Prophetical Landmarks*, pp. 92-94.

ZECHARIAH 9:1-14:21

also a preacher slain by his associates! The overall date of composition is 520-480 B.C. The following commonly accepted two-fold division is based upon differences in style and subject matter.

1. Chapters 1-8, 520 B.C., relate to the building of the post-exilic Temple.
2. Chapters 9-14, 480 B.C., or later, relate to the building of the post-exilic Temple.

**PART I**

**ISRAEL'S MESSIANIC PROSPECTS DECLARED DURING  
THE REBUILDING OF THE TEMPLE**

Zechariah 1:1-8:23

- A. The call for national repentance, 1:1-6.
- B. The eight night visions, 1:7-6:8.
- C. The temple of the Branch, 6:9-15.
- D. The two fasting visions, 7:1-8:23.

**PART II**

**ISRAEL'S MESSIANIC PROSPECTS DECLARED AFTER  
THE REBUILDING OF THE TEMPLE**

Zechariah 9:1-14:21

- A. The first burden concerning Messiah's first coming, 9:1-11:17.
  1. The coming of Messiah and his kingdom, 9:1-17.
  2. The blessings of Messiah and his kingdom, 10:1-12.
  3. The spurning of Messiah and his kingdom, 11:1-17.
- B. The second burden concerning Messiah's second coming, 12:1-14:21.
  1. Messiah shall come to deliver Israel, 12:1-13:1.

2. Messiah shall come to reform Israel, 13:2-9.

- a. Cleansing from idolatry, v. 2a.
- b. Cleansing from false prophets, vs. 2b-6.
- c. Cleansing by the smitten Shepherd, vs. 7-9.

From focus on the intense deceitfulness of false prophets, by way of contrast we turn to the suffering of the Good Shepherd. Yes He too “was wounded in the house of his friends,” yet by way of stark contrast with v. 6. Here is the righteous, judicial means by which Israel’s redemption and restoration will be accomplished. It also establishes the ground upon which the future kingdom of Messiah will be brought to pass, which chapter 14 describes in great detail.

(1) The affliction of the Shepherd of the LORD, v. 7.

It is “the LORD of hosts” who commands the smiting of “My Shepherd, . . . My Associate” (Isa. 53:4, 6, 10). Astonishingly, the immediate result is that “the sheep are scattered,” and that the Lord “turns His hand against the little ones” (Matt. 26:30-31). In natural terms, when a shepherd is smitten, the sheep will flee in all directions and thus be subject to abuse at every hand. So here is the clearest indication that we are dealing with Israel as a nation and not the Gentiles (Matt. 15:24). At the violent smiting of its Messiah, the Jews become prey for every religious predator, and such is the history of Israel over the centuries.

(2) The judgment of the two parts, v. 8.

A large proportion of scattered Israel will be slaughtered after the smiting of the Shepherd, though not exactly two thirds. This is the time of Jacob’s trouble (Jer. 30:7). What then are the most notorious instances of such encompassing racial devastation?

- (a) In 70 A.D., having been aroused by Zealot opposition since 66 A.D., the iron fist of Rome brought about a great slaughter resulting in the destruction of Jerusalem by Emperor Titus. According to Josephus, this city of 2,700,000 million was decimated by 50,000 Roman soldiers; 1,100,000 perished including the crucifixion of 500 leaders; 100,000 were sent captive to Egypt; the conclusion was the suicide of 960 at the high fortress of Masada

near the Dead Sea. However, many fled to the northern regions of Israel.

- (b) In 132-135 A.D., the slaughter of 580,000 Jews and destruction of 985 towns by the Emperor Hadrian resulted from the messianic uprising of a Jewish zealot named Simon Bar Cochba, and a consequent Jewish following. Jerusalem was rebuilt as a pagan city and renamed Aelia Capitolina. On the Temple mound a column was erected honoring Hadrian along with a temple to Jupiter Capitolinus. Circumcision, Sabbath worship, and all Judaic worship was prohibited.
- (c) In 1096-1291 A.D., a great slaughter resulted from the Crusades, nine in all. Although the original plan was the liberation of Palestine from infidel Moslem desecration and occupation, en route from Europe the crusaders were incited to slay infidels of whatever sort, especially the Jews when they came upon them.
- (d) In 1366-1500 A.D., a great slaughter resulted from the Inquisition. Following the 14<sup>th</sup> century reconquest of Spain from Islamic domination and the consolidation of power under the Catholic tyranny of Ferdinand and Isabella resulted in severe repression of the Jewish community that spread throughout Europe, with Poland becoming a place of refuge, then a place of slaughter as well. Synagogues were converted to churches. Even those Jews who converted to Christianity under threat of persecution were mistreated and called "Maranos" in Spain, that is "Pigs." In 1492 A.D. Ferdinand and Isabella signed an edict expelling Jews from all the regions of Castile and Aragon resulting in over 150,000 refugees.
- (e) In 1900-1954 A.D., increasing anti-Semitism in Europe resulted in the greatest slaughter of at least 6,000,000 Jews, the culmination being the Holocaust, that is planned genocide to a degree never before known in human history. In Germany alone, the Jewish population in 1933 was 503,000; in 1945 it was reduced to 23,000. By a strange turn of providence, it was this Shoah that led to excitement in Europe under Theodor Herzl that resulted in the secular state of Israel.

However a small proportion, a remnant, will survive, indicating that God has not utterly forsaken Israel after the flesh (Hos. 3:4-5; Rom.

11:5). There has always been a remnant of Jews in Palestine. Even “a tenth portion will” will remain, that is a “stump” or “holy seed” (Isa. 6:11-13. Thus, “I will make a full end of all the nations where I have driven you, yet I will not make a full end of you” (Jer. 46:28).

(3) The refinement of the third part, v. 9.

Concerning the remnant, though they pass through a furnace of tribulation, yet this will nevertheless purify and stimulate faith. As Baron comments: “Blessed and most glorious consummation! The covenant relationship between God and His people, so long interrupted though never broken, is restored again.”<sup>4</sup> When in the highest agony, without any nation to turn to, then Israel will call out to God, and “I will answer them.” According to the revelation earlier given to Hosea, “I will say to those who are not My people, ‘You are My people!’ And they will say, ‘You are my God’” (Hos. 2:23; cf. 1:10-11). So here, “I will say, ‘They are My people,’ and they will say, ‘The LORD is my God.’” As Isaiah declares, “Shout for joy, O heavens! And rejoice, O earth! Break forth into joyful shouting, O mountains! For the LORD has comforted His people and will have compassion on His afflicted” (Isa. 49:13). Hence in Zechariah 14, the glorious future of God’s restored people, their elevation from humiliation, is played out in astonishing and earth-shaking detail.

3. Messiah shall descend to save Israel, 14:1-21.

Here is a more comprehensive explanation of the consequences of the preceding three verses, 13:7-9. Whereas there is the prospect of terrible slaughter of God’s sheep as a consequence of the Shepherd being smitten, yet a remnant shall persevere “through the fire” that will declare, “The LORD is my God.” Then this experience of degradation and humiliation will be followed by a reversal of circumstances and consequent exaltation, even as previously indicated (8:13-23). Feinberg rightly comments:

Few chapters, if any, in the Scriptures are of greater eschatological significance than the chapter before us, and few passages reveal more clearly the vast difference between the literal interpretation of prophecy and the figurative or spiritualizing interpretation of prophecy.”<sup>5</sup>

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<sup>4</sup> Ibid., p. 486.

<sup>5</sup> Feinberg, *Zechariah*, p. 248. Baron is of the same opinion, *Zechariah*, pp. 489-491.

Concerning the interpretation of this passage, while Calvin sees fulfillment here with regard to the Maccabean revival of Israel, we much prefer the understanding of C. H. Spurgeon who, in a sermon on Zechariah 14:20, declares that,

“But there are days *yet to come* for whose advent we may well be eager. There is the day when Ephraim shall not envy Judah nor Judah vex Ephraim, for all the Church of Christ shall be one in spirit. There is the day when the knowledge of the Lord shall cover the earth as the waters cover the sea. There is the day, too, when Israel shall be restored to its own land, when its country shall be called no more desolate, but Beulah, and no more forsaken, but Hepzibah shall its name be, for the Lord delighteth in it. There is specially the day of the Second Advent, that day of days for which methinks all other days that went before were made, that day which shall be the summing up, the total of all ages, for the fullness of time shall come, and Christ in the fullness of his glory shall reign among the sons of men.<sup>6</sup>

- a. His descent is to conquer for Israel, vs. 1-8.

What is the purpose of the second coming of Jesus Christ? Certainly “there is no distinction between Jew and Greek; for the same Lord is Lord of all, abounding in riches for all who call on Him” (Rom. 10:12; cf. Joel 2:32; Acts 2:21), that is “His people” (Matt. 1:21). Yet consider Romans 11:26-27, and here where the Lord will come with a special interest in “Jerusalem,” “the Mount of Olives,” “the land,” “Judah” (Ezek. 34:11-14; cf. Zech. 1:16; 2:10-13; 8:3, 13).

- (1) The final humiliation of Israel, vs. 1-2.

Here is described the last savage triumph of the Gentiles.<sup>7</sup> It will involve a confederation of nations that makes an assault on Jerusalem. This attack has already been mentioned in 12:1-9, along with the assurance of deliverance by means of God’s sovereign, crushing intervention.

- (a) Jerusalem will not be despoiled forever, v. 1.

How commonplace it has been over the centuries for the Jews to be assailed by every variety of Gentile oppressor. Nevertheless this vagabond existence shall come to an end, 9:13-15, and implicit is

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<sup>6</sup> C. H. Spurgeon, *Metropolitan Tabernacle Pulpit*, 7:399, Ages Software.

<sup>7</sup> Feinberg, *Zechariah*, p. 253, referencing B. W. Newton.

the judgment that will befall the Gentiles, especially the Arab nations, identified as “Mount Seir” or Edom (Ezek. 35:1-15, viz. v. 10; Ps. 83:2-8, 12), being the home of the children of Esau (Gen. 25:23-26; 36:8).

- (b) Jerusalem will endure a climactic assault, v. 2.

Overarching the raging of the nations against Jerusalem is the sovereignty of God; hence out of ruin will come redemption. There is reason to believe that this temporary tragedy will result from Israel being deceived by a false Messiah (11:15-17; Dan. 9:26-27; 11:21-24; John 5:43). As a result there is seeming conquest; Jerusalem is ravaged; at least half the population is led away captive while the remnant remains humiliated. Here this supreme distress for God’s people is as Jeremiah describes it: “Alas! For that day is great, there is none like it; and it is the time of Jacob’s distress” (Jer. 30:7).

- (2) The final deliverance of the Lord, vs. 3-5.

The supreme tragedy for Israel is only eclipsed by the deliverance of the Lord according to His covenant faithfulness (Hab. 3:12-13). There seems to be a parallel here with Israel’s deliverance under Moses in flight from the pursuing Egyptians by means of the rending of the Red Sea. However a far greater onslaught upon God’s people demands One who is much greater than Moses (Matt. 17:1-5; Heb. 3:1-6). And we now consider *how* He will accomplish this apocalyptic salvation.

- (a) The Lord will defend Jerusalem against the Gentiles, v. 3.

The language plainly teaches that the Lord Jesus will leave His heavenly throne and come to earth fully prepared to do battle for the cause of His beleaguered saints. Whereas the Gentiles have had their day, that is during “the times of the Gentiles” (Luke 21:24), or “the fullness of the Gentiles” (Romans 11:25), there is to be a turning of the tide which is bound to cause surprise, even jealous dismay, in view of centuries of supremacy over the Jew. The militant language here reminds us of Moses’ declaration following safe passage through the Red Sea, “The LORD is a warrior, the LORD is His name” (Exod. 15:3), which was followed by supportive divine militancy in the conquest of the Promised Land (Josh. 10:14, 42; 23:3; Judg. 4:15; I Sam. 7:10; II Chron. 20:15). But all of this pales

before the final dramatic rescue of God's people when they were never more in such a seemingly hopeless, satanic snare.

- (b) The Lord will stand again on the Mount of Olives, vs. 4-5.

Contrary to the interpretation of Calvin,<sup>8</sup> we believe that a unique historic, earthly event is here described. Our finite comprehension should not limit the reality of a revealed stupendous happening, without precedent, any more than was the case with Noah (Heb. 11:7). Thus the glorified Christ will descend to literally stand upon the Mount of Olives, 2,950', though not necessarily the highest point, His last stance in this location being prior to His ascension (Acts 1:9-12). Hence the Son of God will personally oversee the deliverance of His people, again in a manner reminiscent of the Exodus (Exod. 13:17-22; 14:10-14, 19-20, 30-31), yet more final and glorious.

- 1) The Mount will be rent producing a valley, v. 4.

David, in fleeing from Absalom, had wept on the Mount of Olives (II Sam. 15:30). Ezekiel, in a vision, saw the glory of God ascend from here. Here, on the day of His triumphal entry, Jesus wept over Jerusalem (Luke 19:28-44). Here, every evening during passion week, Jesus lodged on the slopes of Olivet. Here Jesus delivered His memorable discourse in which he prophesied not only of the destruction of Jerusalem, but also the final day of tribulation which Zechariah here describes (Matt. 24:3, 29-31). And on the lower slopes in the Garden of Gethsemane, Jesus endured His agony, betrayal, and arrest. Thus a movement of earthquake proportions will divide the Mount of Olives from north to south, with a great ravine resulting from east to west.

Here the glorified, descended Christ will stand again where He stood many times before, and as usual, facing the beloved

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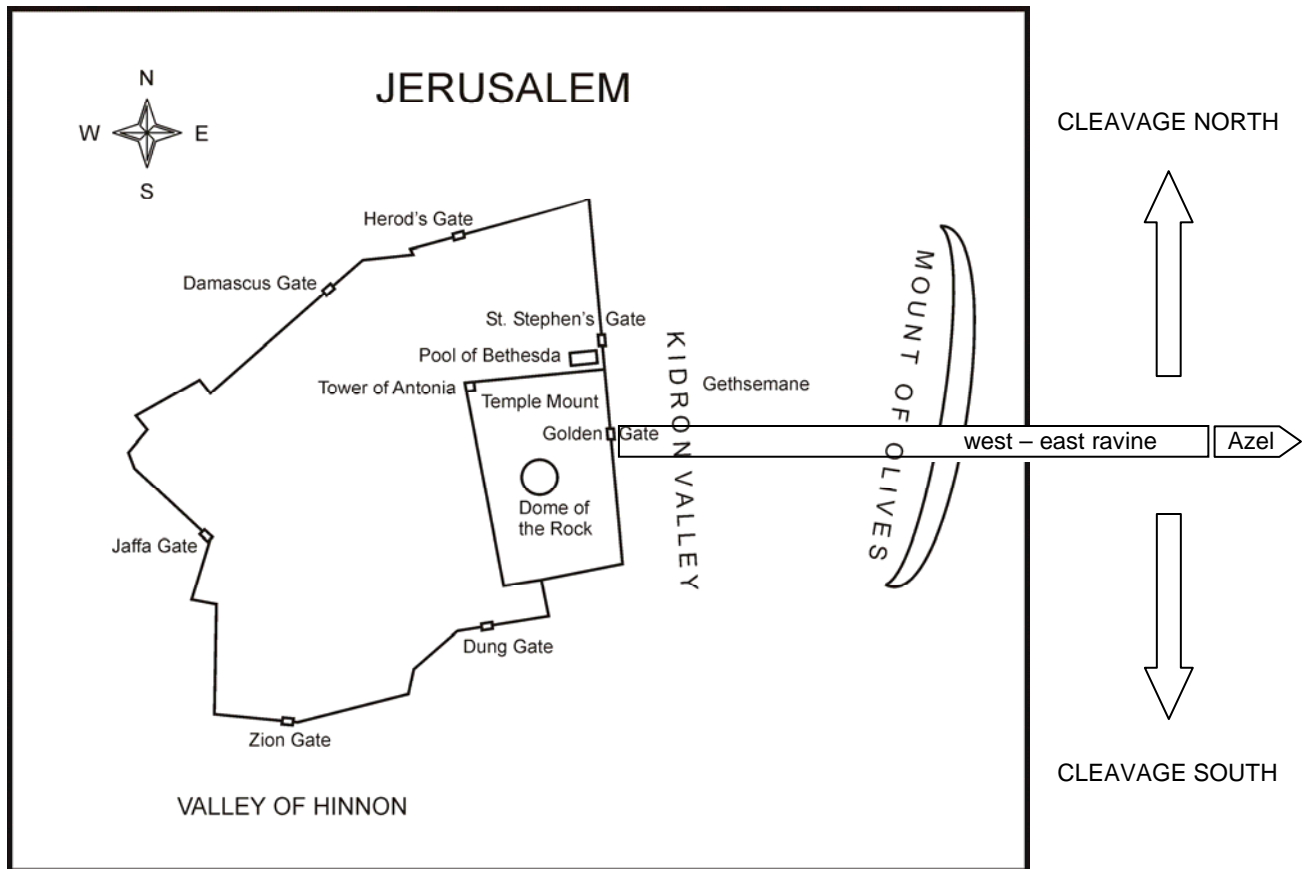
<sup>8</sup> "Stand, he says, shall his feet on the mount of Olives. He does not here promise a miracle, such as even the ignorant might conceive to be literal; nor does he do this in what follows, when he says, *The mount shall be rent, and half of it shall thorn to the east and half to the west.* This has never happened, that mount has never been rent: but as the Prophet could not, under those grievous trials, which might have overwhelmed the minds of the godly a hundred times, have extolled the power of God as much as the exigency of the case required without employing a highly figurative language, he therefore accommodates himself, as I have said, to the capacity of our flesh." Calvin, *Zechariah*, pp. 411-412.

Jerusalem. There He will exercise the faith of which He spake on the day following His triumphal entry concerning the withered fig tree: "Truly I say to you, whoever says to this mountain [the Mount of Olives], 'Be taken up and cast into the sea,' and does not doubt in His heart, but believes that what he says is going to happen, it will be granted him" (Mark. 11:23). A great topographical convulsion will form an east/west valley, like the divided Red Sea (Exod. 14:22), with Jesus as the great overseer.

2) The valley will be a refuge for fleeing Israel, v. 5.

The rent Mount of Olives in effect becomes "the valley of My mountains," which extends to "Azal," a small place eastward of Jerusalem. Into this valley half of Jerusalem will find refuge while the Lord Jesus, hovering above, instigates terrible retribution against Israel's pursuing and persecuting enemies (12:4-13:2). This will be in conjunction with "all the holy ones," inclusive of both angels and probably saints from heaven (Matt. 25:31; II Thess. 1:10). At this juncture will probably come about the turning of Israel to its delivering Messiah, then repentant mourning (12:10) that will eventually turn to praise (Isa. 62:10-11; Jer. 33:7-11). Truly this will be a spiritually auspicious day such as the world has never seen before, for the fleeing ungodly, the "wrath of the Lamb" (Rev. 6:12-17), but especially for Israel, consummate "salvation" (Isa. 45:17; 46:13; 49:8; 62:1; Hab. 3:13; Zech. 9:9).

The following basic map, of what is known today as Old Jerusalem, indicates that the divinely imposed ravine, passing near Gethsemane and across the Kidron Valley in its westward direction, would abut the eastern wall behind which is the Temple Mount. Also near this juncture is the Golden Gate, or according to the Jews, the Gate of Mercy, blocked for centuries, having possibly existed since Herodian times. It is traditionally the place where Messiah will enter at His second coming. The ravine's position would also assist in the flight of the remnant from the city, vs. 2, 5.



Thus Charles Wesley has wonderfully portrayed this climax of history, according to Isaiah 60:13-14).

That place where once I walked below,  
 On Olivet I will appear:  
 My bleeding feet to Israel show,  
 While those who pierced, behold me near.

Again I will forsake my throne,  
 And to my footstool earth descend;  
 And fill the earth with peace unknown,  
 With glorious joy that ne'er shall end.<sup>9</sup>

<sup>9</sup> Horatius Bonar, "Charles Wesley's Millenarianism," *Quarterly Journal of Prophecy*, V. I, 1849, p. 97.

(3) The darkness yields to the light, vs. 6-7.

The Bible provides a chorus of references that all point to an apocalyptic time or “day” of darkness in terms of judgment that overtakes a world that is saturated with moral darkness (Isa. 13:10; Joel 3:1-3, 14-16; Amos 5:18-20; Matt. 24:29). “But in those days, after that tribulation, the sun will be darkened and the moon will not give its light, and the stars will be falling from heaven, and the powers that are in the heavens will be shaken. Then they will see the Son of Man coming in clouds with great power and glory” (Mark 13:24-25). This devolutionary climax will utterly frustrate those with evolutionary hopes, especially since man’s aspirations for the establishment of a new world order, by means of his vaunted independence, not only end in total failure but also divine judgment!

(a) The day of the Lord’s darkness, v. 6.

Here Zechariah’s description of this coming day of darkness is distinctive in that it graphically portrays this apocalyptic night as a time when “the glorious/splendid ones will congeal/implode into extinction.” Thus the illuminating heavenly bodies will lose that familiar radiance by which man was enabled to contrive his evil ways. That is, by way of parallelism, we are told how God will “turn out the lights,” so to speak, or ring down the curtain on this world’s sordid, thoroughly depraved stage. However all of mankind will participate here; none will observe from a safe distance. Perhaps this darkness will allow the remnant of Israel to escape by means of God’s valley of deliverance while their enemies are enveloped in confusion, vs. 2-3, 5.

(b) The day of the Lord’s light, v. 7.

Not only is this day one of final closure on the age of man’s rebellion that has been perpetuated since Adam, but also the dawning of a new age according to radically contrasting terms.

1) It will be unique.

This will be “one day” that is like no other, whether past or future, that is an unparalleled event with which Noah’s flood certainly does not compare.

- 2) It will be a mystery.

This will be an unpredictable, very different day that man has not previously encountered or can envisage. The time is not known, though the place is. Here is no regular darkness or light.

- 3) It will be resplendent.

This will be the dawning of a triumphant evening of light that will utterly vanquish the darkness (John 1:5). Surely the coming of Christ in his radiant, unclouded glory is envisaged. "Fire goes before Him and burns up His adversaries round about. His lightnings lit up the world; the earth saw and trembled. The mountains melted like wax at the presence of the LORD of the whole earth. The heavens declare His righteousness, and all the peoples have seen his glory" (Ps. 907:3-6). Thus, "[i]n the hour of deepest gloom and blackness God causes the bright light of His deliverance to shine forth for the distressed ones."<sup>10</sup>

- (4) The spiritual irrigation of Israel, v. 8.

It is necessary to be reminded that v. 4 has already introduced tremendous topographical convulsions that will usher in the return of Jesus Christ (cf. Gen. 7:11; 19:24-28; Rev. 6:12-17), even as v. 10 describes similar earthquake-like movements. So here there is a similar representation of earthly renovation that yet has profound spiritual consequences, cf. v. 9. The physical change here is described by Feinberg.

Living waters are those which spring from the ground and last; rain water finds its way to the sea. . . . The water will flow through all the promised land bound on the east by the Dead Sea and on the west by the Mediterranean. These streams will be full not only in winter, when bodies of water are full everywhere in Palestine, but in summer also, when natural streams are dry in the holy land. The refreshing, abundant waters that God will give will flow perpetually.<sup>11</sup>

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<sup>10</sup> Feinberg, *Zechariah*, pp. 255-256.

<sup>11</sup> *Ibid.*, p. 256.

However a qualification is necessary with regard to a literal understanding here, even as Baron quotes the insightful explanation of B. W. Newton.

We read in many parts of the Scripture that the land of Israel will in that day teem with evidences of the miraculous power of God in dispensing blessings. On the sides of Zion, for example, the wolf and the lamb, the leopard and the kid, shall be seen together, and a little child shall lead them. Nothing shall hurt or destroy throughout God's holy mountain. These will be sights which no one will deny to be in themselves blessed. But they are symbols also, living symbols, speaking of higher blessings; for they indicate the peace and harmony and love that will pervade all hearts and all peoples whom the power of Zion shall effectually reach. And if God has appointed that the spiritual influence of which I have spoken above should go forth from His forgiven and privileged nation in Jerusalem, we might expect to find some outward symbol of this, its relation. And, accordingly, a symbol is given in the perennial flow of those streams which, going forth from the sanctuary in Jerusalem, shall heal waters, which like the Dead Sea, have been accursed, and spread life and refreshment in the midst of desolation.<sup>12</sup>

So Joel 3:18, in parallel with Ezekiel 47:1-2, 8-9, graphically describes a similar future millennial scenario over which spiritually material kingdom Jesus Christ shall reign in righteousness with unqualified blessing. Such a divine economy will include a river originating from Jerusalem, "a spring [that] will go out from the house of the LORD to water the valley of Shittim [the barren valley of the Jordan, above the Dead Sea]."

- b. His descent is to be king of the earth, v. 9-11.

Was Satan, through the agency of sin, the ultimate conqueror of the world as a result of the Fall? Certainly not, the Christian quickly replies, since Jesus Christ has vanquished Satan and sin and death so that He has become the final Conqueror. Thus we sing:

O loving wisdom of our God;  
When all was sin and shame,  
A second Adam to the fight  
And to the rescue came.

But what of the world, the original sphere of man's domain, and especially the Garden of Eden in which our innocent first parents dwelt? Was the glory

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<sup>12</sup> Baron, *Zechariah*, pp. 504.505.

and perfection of that creation lost forever? Romans 8:20-23 would suggest that it, the material universe, along with those He came to save, will also be subject to redemption. Zechariah 14:9 would likewise indicate this to be true.

(1) The universal dominion of the Lord, v. 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.” Here is a most fundamental eschatological declaration concerning the consummate kingdom of Jesus Christ. It clearly follows the final trial and deliverance of Israel, vs. 4-5, the darkness of v. 7a that is eclipsed by the light, v. 7b, and the spiritual irrigation of Israel, v. 8.

(a) *Jehovah* dominion. “And the LORD will be king.” This “Lord” is specifically He who has been variously identified up to this point.

- 1) This is “the angel of the Lord who was standing among the myrtle trees,” is “angry with the nations” for their extreme savagery against Israel, and therefore “will return to Jerusalem with compassion,” 1:11, 15-16.
- 2) This is “the LORD [who] will be a wall of fire around her [Jerusalem], and . . . will be the glory in her midst,” 2:5.
- 3) This is the LORD who “will dwell in your [Jerusalem’s] midst, and you will know that the LORD of hosts has sent Me to you. . . . [He] will possess Judah as His portion in the holy land, and will again choose Jerusalem,” 2:11-12.
- 4) This is “My servant the Branch,” 3:8, for “He will branch out from where He is; and He will build the temple of the LORD, . . . and He will bear the honor and sit and rule on His throne,” 6:12-13.
- 5) This is the LORD who “will return to Zion and will dwell in the midst of Jerusalem. Then Jerusalem will be called the City of Truth, and the mountain of the LORD of hosts will be called the Holy Mountain,” 8:3.
- 6) This is the LORD who will “save My people from the land of the east and from the west; and . . . [He] will bring them back and they will live in the midst of Jerusalem; and they shall be

My people, and I will be their God in truth and righteousness," 8:7-8.

- 7) This is the LORD who will cause "men from all the nations . . . [to] grasp the garment of a Jew, saying, 'Let us go with you, for we have heard that God is with you,'" 8:23.
  - 8) This is the LORD, "coming to you; He is just and endowed with salvation, humble, and mounted on a donkey. . . . And He will speak peace to the nations; and His dominion will be from sea to sea, and from the River to the ends of the earth," 9:9-10.
  - 9) This is "the Lord their God [who] will save them [Israel] in that day as the flock of His people; . . . as the stones of a crown, sparkling in His hand," 9:16.
  - 10) This is the LORD "who will be as though I had not rejected them, for I am the Lord their God and I will answer them. . . . I will whistle for them to gather them together, for I have redeemed them. And they will be as numerous as they were before," 10:6, 8.
  - 11) This is the LORD who pours out "the Spirit of grace and of supplication, so that they will look on [Him] . . . whom they have pierced; and they will mourn," 12:10.
  - 12) This is the LORD who is a warrior for His people, bringing confusion to their enemies, and the spoils of "the wealth of the surrounding nations," 14:3, 12-14.
- (b) *Territorial* dominion. "Over all the earth [land]." While the consummate reign of Christ will be over all of this world, v. 16, yet the context of v. 10 suggests that here the dominion of Messiah is over "all of the [promised] land [*ha aretz*]." Baron well comments:

It is on earth, where God has been denied and forgotten; where His honor has been disregarded and His commandments have been transgressed; where nations and kingdoms, instead of seeking His glory and showing forth His praise—have not bowed to His authority and revered His law; it is on earth that the Lord shall reign; injustice, cruelty and war shall be banished; and instead of idolatry, selfishness and sin, the fear and love and beauty of God

ZECHARIAH 9:1-14:21

will be manifest. Christ and the glorified saints shall reign over Israel and the nations.<sup>13</sup>

- (c) *Sole dominion.* "In that day the LORD will be the only one, and His name the only one."

The essential distinguishing characteristic of God, when compared with paganism, is that of holy, personal, living monotheism, it being at the heart of the First Commandment, "You shall have no other gods before Me" (Exod. 20:2-3; cf. I Cor. 8:4-6). Whereas at the dawning of humankind there was, in reality, only one God, and man worshipped Him alone, the subsequent Fall resulted in idolatry which was in fact man, in his rebellious autonomy, creating his own god(s) (Rom. 1:21-23, 25). Thus Israel's cardinal sin was idolatry, the golden calf as a substitute for God mediated through Moses. However King Hezekiah, as a faithful child of God, opposed polytheism when he prayed to God seeking deliverance from Senacherib, the Assyrian: "O Lord, the God of Israel, who are enthroned above the cherubim, You are the God, You alone, of all the kingdoms of the earth." Then he declared his supreme hope: "Now, O Lord our God, I pray, deliver us from his [Senacherib's] hand that all the kingdoms of the earth may know that You alone, O Lord, are God" (II Kings 19:15, 19). So this hope will be fulfilled when the consummated kingdom of Christ will bring about a total vindication of God as being utterly, exclusively unique. Then will true ecumenism be brought to pass.

- (2) The universal capital of the earth, vs. 10-11.

"Jerusalem," meaning "city/foundation of peace," variously called, "the holy city" (Isa. 52:1), "the city of God" (Ps. 87:2-3), "the city of the LORD" (Isa. 60:14), "the city of David" (Luke 2:11), "the beloved city" (Rev. 20:9), has great and sacred prominence in Scripture, but especially because it is "the city of the great King" (Ps. 48:2; Matt. 5:35). Whereas "the Lord will be king over all the land," v. 9, the nucleus of His reign is to be a glorified Jerusalem (cf. Rev. 21:2).

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<sup>13</sup> Ibid., p. 509.

(a) The new prominence of Jerusalem, v. 10.

As with vs. 4, 8, the topographical convulsion of the land of Israel continues, though with effects that are even more far-reaching. The present Jerusalem, 2300', often identified with the south-west spur, Mt. Zion, 2500', higher than Mt. Moriah (the temple mount), 2400', yet less than that of the Mount of Olives, 2700', was visible only for several miles in certain directions. But now an elevated Jerusalem will have far greater singular visibility and prominence. As a result, God makes "Jerusalem a praise in the earth" (Isa. 62:7; cf. 60:18); He will "create Jerusalem for rejoicing and her people for gladness" (Isa. 65:18); it will be "the City of Truth" (Zech. 8:3),

1) The leveling of the region surrounding Jerusalem.

From Geba to Rimmon probably describes the northern and southern extremities of Judah. It will be "changed into a plain," concerning which Baron comments:

This word, translated "plain" in the KJV is the proper name of the Jordan valley—"that remarkable depression which runs from the slopes of Hermon [in the north] to the Red Sea, known as the deepest depression in the surface of the globe"; the Sea of Galilee situated within it being 653 feet below the level of the Mediterranean, while the Dead Sea, which is also included in its course, is 1316 feet below that level, or the level of the Red Sea. Parts of this valley were distinguished for their luxurious vegetation, but the reference here is not its fertility nor to its deep depression, which probably will itself undergo modification in that day of great physical as well as moral upheavals, but to the fact of its being a plain.<sup>14</sup>

In other words, the major effect will be the elevation of Jerusalem to visible dominance in contrast with the surrounding level topography.

2) The raising of Jerusalem to visible prominence.

The reference points here relate to the time of Zechariah, namely, "Benjamin's Gate" to "the place of the First Gate to the Corner Gate," that is from the east to the west, and the "tower of Hananel" to "the king's wine presses," that is from

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<sup>14</sup> Ibid., p. 511.

north to south.<sup>15</sup> The Christ who has returned and stood upon the mount of Olives is a triumphant, victorious, glorified Christ whose dwelling place on earth must be suitable. "Thus says the Lord, 'I will return to Zion and will dwell in the midst of Jerusalem. Then Jerusalem will be called the City of Truth, and the mountain of the Lord of hosts will be called the Holy Mountain" (Zech. 8:3). "Behold, a king will reign righteously and princes will rule justly. . . . Then my people will live in a peaceful habitation, and in secure dwellings and in undisturbed resting places" (Isa. 32:1, 18). Further, "in that day the nations [Gentiles] will resort to the root of Jesse, who will stand as a signal for the peoples; and His resting place will be glorious" (Isa. 11:12). So Baron quotes, "the words of the beautiful paraphrase of the prophetic announcement by Isaiah and Micah:"<sup>16</sup>

Behold, the mountain of the Lord  
 In latter days shall rise  
 On mountain tops above the hills,  
 And draw the wondering eyes.  
 To this the joyful nations round,  
 All tribes and tongues, shall flow;  
 Up to the hill of God, they'll say,  
 And to His house we'll go.  
 The beam that shines from Zion's hill  
 Shall lighten every land;  
 The King who reigns in Salem's towers  
 Shall all the world command.  
 No strife shall rage, nor hostile feuds  
 Disturb those peaceful years;  
 To ploughshares men shall beat their swords,  
 To pruning-hooks their spears.

(b) The new peace of Jerusalem, v. 11.

This will be a spiritually substantial peace and not merely a secular Shangri-La since the dominion of Jesus Christ will be over every personal, domestic, and economic aspect of life. Life itself will be

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<sup>15</sup> Keil, *Zechariah*, p. 409.

<sup>16</sup> Baron, *Zechariah*, p. 512.

transcendently superior since it will be holy, eternal life from God and not the polluted, temporal life of a previous age. This will be the peace that has been prayed for over the ages (Ps. 122:6-9).

- 1) Jerusalem will be a *permanent inhabitation* for Israel. There will no longer be the prospect of exile and a scattered existence. Instead Israel will be a gathered people (Isa. 56:7-8; Jer. 31:10; Ezek. 37:21-23; 39:27-29; Zech. 10:8).
- 2) Jerusalem will be a *blessed habitation* for Israel. No longer will the city of David be under a divinely imposed ban and desolation due to continuous rebellion and ungodliness (Isa. 43:28; 60:10-14; Zech. 8:13).
- 3) Jerusalem will be a *secure habitation* for Israel. The reason for this safe-keeping will be that from David will come forth “a righteous Branch; . . . in His days Judah will be saved, and Israel will dwell securely” (Jer. 23:5-6; Ezek. 34:25-29; 39:25-26).

c. His descent is to plunder the Gentiles, vs. 12-15.

We return to the final assault of the Gentiles upon Jerusalem, vs. 1-3, except that features of the divine vengeance upon the enemies of God’s people are now made more horrifyingly explicit. Here is a further graphic description of “the wrath of the Lamb” (Rev. 6:16). This is the just response of Jesus Christ upon His return to the Mount of Olives.

(1) He will afflict the enemies of Jerusalem, v. 12, 15.

The “plague,” מַגֵּפָה, maggephah, has as its root, “to beat, to strike down,” and in Scripture is always that which God directly inflicts, as with the plagues of Egypt, and those whereby He judged Israel (Num. 16:41-50; 25:1-9). Calvin comments that:

He [Zechariah] means that it would be nothing to God, when resolved to punish the adversaries of his Church, whether they were many or few; for he can easily destroy them all, as though he had to do only with one man. . . . The meaning then is, that God has various means by which he can reduce to nothing our enemies, though they may seek aid on every side. We are therefore taught by these words to cast all our cares on God; for when our enemies seem to be placed beyond the chance of danger, and confidently boast that nothing adverse can happen to them, yet in

God's hand is their death and life, so that they can be consumed by his breath only.<sup>17</sup>

As true as such principles are, they utterly fail to deal with the specifics of the text and its context with regard to Israel. This is apocalyptic, not simply the tension of centuries between the believer and unbeliever. And this being the case, the horrors of modern warfare make such a scenario most believable.

- (a) There will be a plague upon all the enemies of Jerusalem. Their flesh, eyes, and tongue will rot, before expiration. The bodies that paraded before Jerusalem, the eyes that lusted after the treasures of Jerusalem, and the tongues that boasted and blasphemed against the LORD of Jerusalem, are permanently humiliated v. 12.
  - (b) There will be a plague upon all the instruments of oppression threatening Jerusalem, the horse, mule, camel, donkey, and cattle. Their numerical superiority will become piles of rotting corpses, animal as well as human. This will restrict even any attempted retreat. Instead of bragging, there will only be groaning, v. 15.
- (2) He will confuse the enemies of Jerusalem, v. 13.

When King Jehosophat of Judah prayed to the Lord for deliverance from a host of Ammonites, Moabites, and Edomites, the prophet Jahaziel declared that God would deliver without the necessity of fighting. So: "When they began singing and praising, the LORD set ambushes against the sons of Ammon, Moab, and Mount Seir, who had come against Judah; so they were routed. For the sons of Ammon and Moab rose up against the inhabitants of Mount Seir destroying them completely; and when they had finished with the inhabitants of Seir, they helped to destroy one another" (II Chron. 20:22-23). Hence the Gentile armies will be humiliated; their corruption will discover its own reward.

- (3) He will extract spoils for Jerusalem, v. 14.

Here, "Judah also will fight at Jerusalem," though with divinely aroused strength, "like a firepot among pieces of wood and a flaming torch amongst sheaves, so they will consume on the right hand and on

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<sup>17</sup> John Calvin, *Zechariah*, pp. 434-435.

the left all the surrounding peoples" (12:5-6). As a result, the wealth of the nations will become the spoils of Israel, cf. v. 1. The fortunes of history in time will be reversed for eternity (8:20-23).

- d. His descent is to reign over the Gentiles, vs. 16-19.

The exaltation of the Gentiles over the centuries, while the Jews were humiliated (Rom. 11:11, 15), now culminates in their humiliation at the exaltation of Israel (Rom. 11:25, 28-31). Consequently God now sorts out the devastated Gentiles in their indignity and misery; although all of the world has been represented in their gathering against Jerusalem, v. 2, not all of the world has come to battle. Hence, like the former remnant status of Israel, the Gentiles are now designated as a remnant while not being utterly discarded.

It is strangely significant that the Gentiles are exhorted to celebrate the Jewish Feast of Tabernacles or Booths (*Sukkos*), vs. 16, 18-19, it being the longest and most joyous of Jewish festivals. But why Gentile participation in the new kingdom of Messiah? Consider the main elements of this Feast. It was the most joyous Jewish festival in that it was grounded upon the blessed consequences of the redemption of Israel out of Egypt, thus fruit and palm branches were waved, water and wine libations were offered in the Temple, while four giant candelabras offered illumination. Note that the Feast of Tabernacles followed only five days after the Day of Atonement. An eight day celebration, it was a remembrance feast concerning God's provision for Israel in the wilderness that anticipated the land flowing with milk and honey; hence the booths erected for seven days spoke of divine wilderness provision of manna, quail, and water. Then came the concluding solemn eight day (John 7:37-38), the extinguishing of the candelabras, after which Jesus testified (John 8:12). It was a thanksgiving feast concerning God's bountiful provision for His people at the conclusion of the harvest period; thus it was "the feast of the ingathering" (Exod. 23:16; 34:22). As a joyous feast it allowed for the heartfelt expression of gladness, thanksgiving. Thus,

Josephus, Philo, and the Rabbis (in many passages of the *Mishnah*) single it out from all the other feasts. And quite decisive on the point is the description of the "latter-day" glory at the close of the prophecies of Zechariah, where the conversion of all nations is distinctly connected with the "Feast of Tabernacles" (Zech. 14:16-21).<sup>18</sup>

This feast then is most appropriate for the ingathering of the Gentiles. Furthermore, if the Gentiles are to enter into the worship and celebration of Jehovah, then they too are to learn of this mode of worship that has been

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<sup>18</sup> Alfred Edersheim, *The Temple*, p. 270.

reinstated in Jerusalem under the reign of Jesus Christ (cf. Isa. 66:23). If they too have experienced redemption, then they also ought to remember it, give thanks for Jehovah's provision, and similarly express gladness. As Keil explains:

This feast will be kept by the heathen who have come to believe in the living God, to thank the Lord for His grace, that He has brought them out of the wanderings of this life into the blessedness of His kingdom of peace.<sup>19</sup>

Peter, James, and John, anticipated this future celebration at the Transfiguration, though their perspective needed adjustment (Matt. 17:1-8). A more accurate representation is found in Revelation 7:9-10.

- (1) A faithful remnant will worship the King of Jerusalem, v. 16.

Notice here the primary roles of "worship" and "celebration," as in vs. 17-19. It is presupposed that Jesus Christ, "the King, the LORD of hosts," is gloriously, triumphantly seated and enthroned in Jerusalem; He is the supreme object of veneration. The instrumental means of this adoration is the re-instituted Feast of Tabernacles, except that it is surely "Christianized." There will be diversity in the one people of God, with Israel in the land surrounded by Gentile nations that make periodic pilgrimages to Jerusalem.

- (2) An unfaithful remnant will suffer loss, v. 17-19.

Subsequent to the reign of Christ from Jerusalem, shall the whole fallen, pagan created order immediately be brought to perfection? According to vs. 17-19, it would appear not immediately, although vs. 20-21 seem to suggest an increasingly ideal economy of heaven on earth. It may be that as the topographical changes of vs. 4, 8, 10 have initially focused on Jerusalem, so there will be ever widening influence on a world-wide scale. Hence the Gentiles will rapidly come to a saving knowledge of Jesus Christ.

- (a) Neglect of worship results in lost blessing, v. 17.

Here remnants of a pagan world will suffer the discipline of God, the assumption being that, through the agency of the Spirit of God that has regenerated the nation of Israel, there will be a response of

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<sup>19</sup> C. F. Keil, *Zechariah*, p. 412.

repentance rather than hardening. Jerusalem will set the standard for worship and celebration, and the nations will follow.

- (b) Neglect of worship results in the plague, v. 18.

What is the significance of "Egypt," vs. 18-19? It is representative of the pagan nations, v. 19, because of its former brutal associations with Israel. An arid country yet with great potential via the Nile and its Delta, though formerly plagued at Israel's redemption, its sufferings will increase while Jerusalem will be blessed, except there come repentance before the God of Moses. This must result in genuine national submission, worship, and celebration, even by means of representation at Jerusalem.

- (c) Neglect of worship results in universal punishment, v. 19.

So the nations will similarly suffer if they continue in rebellion. Whereas God has patiently suffered them to go their own way over the centuries (Mic. 4:5; Acts 14:16; 17:30), now He will bring them all into submission; rebellion will no longer be tolerated. Whereas Egypt in particular was left to its ongoing paganism following the redemption of Israel, from now on this will no longer be endured. However the prospect of v. 9 must ultimately be kept in view. Jesus Christ will bring all things into subjection (I Cor. 15:25-28; Heb. 2:8).

- e. His descent is to reign in universal holiness, vs. 20-21.

It is highly significant that the conclusion of Zechariah has pervasive holiness for its fundamental concern. While the whole of the fourteenth chapter has been so climactic in terms of the future, consummate universal reign of Jesus Christ, especially in relation to Israel, yet the essential characteristic of this kingdom will be the very moral essence of God, that is His righteousness which is but the positive aspect of His holiness. Of course, according to God's original intention (Exod. 19:6), this holiness will have been communicated to His people, and in turn they shall reflect holiness in every aspect of their lives, even with regard to the seeming small and mundane matters of life.

- (1) The holiness of Israel's worship of the Lord, vs. 20-21b.

The expression, “Holy to the LORD” describes in particular that holiness which, having been communicated from His holy essence is, to use Jonathan Edwards’ expression in terms of glory, “refunded back to the Lord,”<sup>20</sup> that is by means of personal reflection.

(a) The bells of the horses, v. 20a.

For the Jew, the horse was an unclean animal mostly associated with engagement in war, even for Solomon (I Kings 4:26), and not civilian transportation. However the horse is employed to aid the Lord’s messengers (1:7-11; 6:1-7), though it was certainly never associated with Hebrew worship. Even so it is significant that the here horses are decorated with bells having the same inscription on them as that which is on the turban of the high priest, namely, “Holy to the LORD” (Exod. 28:36-38). Thus in the consummated kingdom of Christ, every aspect of that heavenly society will be holy. There will be no disjunction between the sacred and the secular. Thus Spurgeon explains:

The simple plea of the text is just this, that the day shall come when in common life holiness shall be the guiding star, when the ordinary actions of human existence shall be as much the worship of God as the sacrifice of the altar or the mission of the high priest when he went within the veil. Everything, that which was most despised—the horses, the places which seemed the least likely to be consecrated—the stables, and those things which seemed the least holy, even the horses’ harness,—all shall be so thoroughly used in obedience to God’s will that everywhere there shall be, “Holiness unto Jehovah.” Common things, then, in the day spoken of by Zechariah, are to be dedicated to God and used in his service.<sup>21</sup>

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<sup>20</sup> “Thus we see that the great end of God’s works, which is so variously expressed in Scripture, is indeed but *one*; and this *one* end is most properly and comprehensively called, *the Glory of God*. . . . In the creature’s knowing, esteeming, loving, rejoicing in, and praising God, the glory of God is both *exhibited* and *acknowledged*; his fullness is *received* and *returned*. Here is both *emanation* and *remanation*. The refulgence shines upon and into the creature, and is reflected back to the luminary. The beams of glory come from God, are something of God, and are refunded back again to their original. So that the whole world is *of* God, and *in* God, and *to* God; and he is the beginning, and the middle, and the end.” Edwards, *Works*, I, pp. 119-20.

<sup>21</sup> Spurgeon, *Metropolitan Tabernacle Pulpit*, 7:399, Ages Software.

(b) The sacrificial implements, vs. 20b.

The Jews had a hierarchical regard for various items employed in tabernacle, temple, and synagogue worship. There were “cooking pots,” having a degree of holiness, used for the boiling of sacrificial flesh which the people as well as the priests could eat. Then there were the far more holy bowls containing sacrificial blood that was sprinkled or poured out. In the future glorious kingdom of Christ the former type of item will be equally as holy as the latter, doubtless because “the Lamb is all the glory in Emmanuel’s land.” This principle would apply to food, clothing, days, etc. Hence it seems implicit that a temple here is not eliminated provided that the focus is now on the reigning Lord.

(c) The domestic implements, v. 21a.

Even the regular household cooking pots will be “holy to the LORD of hosts, which indicates that nothing will be regarded as unholy in this new realm of existence. The reason for this is that the matter of defilement has been dealt with and eliminated. The curse of the material world will have been removed (Rom. 8:20-23), though more importantly the corruption of sin in the mind will have been dealt with so that the redeemed, having holy affections and perception, will view every part of the regenerated earth as being holy. Such pervasive holiness will be derived from the Lord who returns to Jerusalem which becomes designated as “the Holy Mountain” (Zech. 8:3).

(d) The priesthood of believers, v. 21b.

There will be the played out to the full the priesthood of all believers, as distinct from a “more holy” priestly caste, yet this would not necessarily eliminate rank. If the oblique reference here to “sacrifice” is taken literally rather than as part of an idiomatic expression, it could only refer to that which is symbolic and memorial, and that which every child of God could offer using the most commonly accepted means. However, worship will be regarded chiefly in terms of individual faith rather than elaborate form, of attitude rather than abundance (Mark 12:41-44).

(2) The holiness of Israel's house of the Lord, v. 21c.

The history of Jerusalem is one of interminable, cyclical incursions of ungodliness by various means, but especially Canaanite religion. This is particularly evident in terms of repeated judgment being declared in the pre-exilic writings of the prophets (cf. Jer. 5:1-9; 7:1-7; 22:1-7; Ezek. 9:1-10; 22:23-31) and the restoration ministries of Ezra, Nehemiah, Haggai, Zechariah, and Malachi (Ezra 3:10-13; 6:19-22; 9:1-4; 10:1-17; Neh. 2:11-20; 8:1-8; 9:1-4; 13:1-3, 15-22; Hag. 1:3-11; Zech. 3:3-5; Mal. 1:6-14; 2:7-9; 13-17; 3:8-12). Whereas the land was to be cleansed from Canaanite influences (Exod. 34:11-16; Josh. 17:17-1), nevertheless this cancerous/leprous influence remained (Ezra 9:1). But in the completed holy kingdom of Jesus Christ this will no longer be a problem, especially with regard to the importation of foreign worship. There will be no Judases, no leaven of the Pharisees, no tares among the wheat, no goats among the sheep. For "the city has no need of the sun or of the moon to shine on it, for the glory of God has illumined it, and its lamp is the Lamb. The nations will walk by its light, and the kings of the earth will bring their glory into it. In the daytime (for there will be no night there) its gates will never be closed; and they will bring the glory and the honor of the nations into it; and nothing unclean, and no one who practices abomination and lying, shall ever come into it, but only those whose names are written in the Lamb's book of life" (Rev. 21:23-27).

(3) The holiness of Israel's Lord.

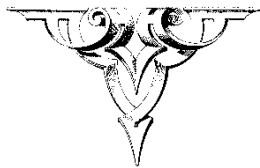
Charles Feinberg concludes his commentary with a most appropriate summary of Zechariah that blends together the various representations of Jesus as the Messiah of Israel and the nations. He encourages us to see Him in:

- (a) Chapter one as the Riding One.
- (b) Chapter two as the Measuring One.
- (c) Chapter three as the Cleansing One.
- (d) Chapter four as the Empowering One.
- (e) Chapter five as the Judging One.

AN OUTLINED COMMENTARY ON ZECHARIAH 14

- (f) Chapter six as the Crowned One.
- (g) Chapter seven as the Rebuking One.
- (h) Chapter eight as the Restoring One.
- (i) Chapter nine as the Kingly One.
- (j) Chapter ten as the Blessing One.
- (k) Chapter eleven as the Shepherding One.
- (l) Chapter twelve as the Returning One.
- (m) Chapter thirteen as the Smitten One.
- (n) Chapter fourteen as the Reigning One.

Come, let us worship at His feet!<sup>22</sup>



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<sup>22</sup> Feinberg, *God Remembers*, pp. 263-264.