

ZECHARIAH

Chapter 14

The Coming Day of the LORD

Behold, a day is coming for the LORD, when the spoil taken from you will be divided in your midst. 2 For I will gather all the nations against Jerusalem to battle, and the city shall be taken and the houses plundered and the women raped. Half of the city shall go out into exile, but the rest of the people shall not be cut off from the city. 3 Then the LORD will go out and fight against those nations as when he fights on a day of battle. 4 On that day his feet shall stand on the Mount of Olives that lies before Jerusalem on the east, and the Mount of Olives shall be split in two from east to west by a very wide valley, so that one half of the Mount shall move northward, and the other half southward. 5 And you shall flee to the valley of my mountains, for the valley of the mountains shall reach to Azal. And you shall flee 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. 6 On that day there shall be no light, cold, or frost. 7 And there shall be a unique day, which is known to the LORD, neither day nor night, but at evening time there shall be light. 8 On that day living waters shall flow out from Jerusalem, half of them to the eastern sea and half of them to the western sea. It shall continue in summer as in winter. 9 And the LORD will be king over all the earth. On that day the LORD will be one and his name one. 10 The whole land shall be turned into a plain from Geba to Rimmon south of Jerusalem. But Jerusalem shall remain aloft on its site from the Gate of Benjamin to the place of the former gate, to the Corner Gate, and from the Tower of Hananel to the king's winepresses. 11 And it shall be inhabited, for there shall never again be a decree of utter destruction. Jerusalem shall dwell in security. 12 And this shall be the plague with which the LORD will strike all the peoples that wage war against Jerusalem: their flesh will rot while they are still standing on their feet, their eyes will rot in their sockets, and their tongues will rot in their mouths. 13 And on that day a great panic from the LORD shall fall on them, so that each will seize the hand of another, and the hand of the one will be raised against the hand of the other. 14 Even Judah will fight at Jerusalem. And the wealth of all the surrounding nations shall be collected, gold, silver, and garments in great abundance. 15 And a plague like this plague shall fall on the horses, the mules, the camels, the donkeys, and whatever beasts may be in those camps. 16 Then everyone who survives of all the nations that have come against Jerusalem shall go up year after year to worship the King, the LORD of hosts, and to keep the Feast of Booths. 17 And if any of the families of the earth do not go up to Jerusalem to worship the King, the LORD of hosts, there will be no rain on them. 18 And if the family of Egypt does not go up and present themselves, then on them there shall be no rain; there shall be the plague with which the LORD afflicts the nations that do not go up to keep the Feast of Booths. 19 This shall be the punishment to Egypt and the punishment to all the nations that do not go up to keep the Feast of Booths. 20 And on that day there shall be inscribed on the bells of the horses, "Holy to the LORD." And the pots in the house of the LORD shall be as the bowls before the altar. 21 And every pot in Jerusalem and Judah shall be holy to the LORD of hosts, so that all who sacrifice may come and take of them and boil the meat of the sacrifice in them. And there shall no longer be a trader in the house of the LORD of hosts on that day.

14:1 *your ... you.* Jerusalem (v. 2) is the object of the plunder. (CSB)

The division of spoil gained by the enemies who attack Jerusalem is described prior to the battle itself. The headline comes before the event. (TLSB)

14:2 *all the nations ... fight against it.* This is not an actual historical attack on Jerusalem, but rather a vivid reminder that the Lord permits His people to experience afflictions. (TLSB)

14:3 *day of battle.* Any occasion when the Lord supernaturally intervenes to deliver his people, such as at the Red Sea. (CSB)

The Lord brings the nations to Jerusalem for the battle, and then He fights against them. The Lord continues to wage just war against all enemies of His people. (TLSB)

14:4 *On that day.* Refers not to vv 1–3 but rather to what follows. (TLSB)

Mount of Olives. Called by this name elsewhere in the OT only in 2Sa 15:30. This prophecy is probably referred to in Ac 1:11–12. (CSB)

A bold example of God described in human form (anthropomorphism) as a giant. (TLSB)

This hill would scarcely have been so called if its groves had not been outstandingly luxuriant in comparison with the surrounding land and the olives not of economic importance for the city. Oil was probably the only export of Jerusalem. Gethsemane, which was located on the Mt of Olives, means an oil or perfume press. (Jerusalem in the Time of Jesus – Joachim Jeremias – page 7)

split in two. God has power to cause cosmic upheaval (cf Mi 1:4). (TLSB)

east. Thus it faced the temple mount and, being about 2,700 feet high, rose about 200 feet above it. Cf. Eze 11:23; 43:1–2. (CSB)

14:5 *flee to the valley.* The Lord provides a wide valley as a way of escape for His people trapped in Jerusalem. (TLSB)

Azel. The name of a place east of Jerusalem, marking the eastern end of the newly formed valley. The location is unknown. (CSB)

From the tribe of Benjamin (cf Azel, 1Ch 8:37). This reference is likely to where his family lived, east of Jerusalem. (TLSB)

earthquake. At Hazor, archaeologists have found many collapsed buildings, the result of such an earthquake. (TLSB)

holy ones. May include both believers and angels. They will accompany our Lord when he comes (cf. Mt 25:31; 1Th 3:13; Jude 14; Rev 19:14). (CSB)

God's coming with His holy angels (cf Mt 25:31) will initiate the changes described in the following verses. (TLSB)

The picture sketched by the prophet shows Jehovah preparing to judge the nations, while the believers flee to Him for refuge, knowing that their salvation is near. (Kretzmann)

14:6 *no light, cold, or frost.* With God's coming (v 5), atmospheric conditions change radically. (TLSB)

There would not be full daylight, literally, "the glorious things will withdraw themselves," evidently said of the lights of heaven, the sun, moon, and stars. (Kretzmann)

14:7 *unique day.* Due to the topographical, cosmic and cataclysmic changes. (CSB)

The created light of our present world will be replaced by a light totally different from anything known to humans. Darkness will be eliminated (Is. 60:19). (TLSB)

14:8 *living water shall flow.* Perhaps both literal and symbolic (cf. Ps 46:4; 65:9; Isa 8:6; Jer 2:13; Eze 47:1–12; Joel 3:18; Jn 4:10–14; 7:38; Rev 22:1–2). (CSB)

This will be flowing and not stagnant. Water guarantees life. (TLSB)

eastern...western – This means that the blessings of the Gospel would be distributed throughout the world. (Kretzmann)

The prophet uses the geography of Judah to picture God's new creation. (TLSB)

summer...winter – These waters are not a wadi or gully that dries up in summer. (TLSB)

14:9 *The LORD will be king over all the earth.* A pervasive theological theme in Scripture. (CSB)

All earthly government will cease, and the Lord will reign as King. (TLSB)

LORD WILL BE ONE. See Dt 6:4. (CSB)

Israel's confession, "The LORD our God, the LORD is one" (Dt 6:4), will be on every tongue (Php 2:11) so that "God may be all in all" (1Co 15:28). (TLSB)

Triune God once more accepted by the Church as He had revealed Himself in Christ. (Kretzmann)

14:10 *plain.* The prophet envisions further geographical changes as he seeks to picture God's new earth. The mountains of Judah become a plain. (TLSB)

Geba. About six miles north-northeast of Jerusalem at the northern boundary of Judah (2Ki 23:8). (CSB)

Rimmon. Also called En Rimmon (Ne 11:29; cf. Jos 15:32), it was about 35 miles south-southwest of Jerusalem, where the hill country of Judah slopes away into the Negev. (CSB)

Exact location unknown; somewhere on the southern border of Judah. (TLSB)

Arabah. All the land around Jerusalem is to be leveled. (CSB)

Jerusalem will be raised up. See note on Isa 2:2–4. The elevation may be both physical and in prominence. (CSB)

Jerusalem, with its walls and gates, will remain the high point above the surrounding plain (cf Mi 4:1–2). (TLSB)

Benjamin Gate ... First Gate ... Tower of Hananel. All were probably at the northeastern part of the city wall (cf. Jer 31:38; 37:12–13; 38:7). (CSB)

Corner Gate. At the northwest corner (cf. Jer 31:38). (CSB)

kings winepresses. Just south of the city. Thus the whole city is included. (CSB)

14:11 *never again ... destruction.* As at the time of the exile to Babylonia (see Isa 43:28 and note). (CSB)

Jerusalem shall dwell in security. See Jer 31:40. (CSB)

The Lord threatened and even ordered utter destruction on His own people due to their sins (Is. 43:28; Mal 4:6), but the new Jerusalem will be safe from such a decree. (TLSB)

14:12 *nations that fought against Jerusalem.* This is a strike against all who wage war against Jerusalem (14:2). Cf. Ex 7-12. The horrible plague described here pictures God's terrible judgment on all who oppose Him (cf. Rev. 20:7-10; 22:8). (TLSB)

14:13 *great panic ... attack each other.* Plague will create holy terror. (TLSB)

Confusion will reign, causing enemy soldiers to grab hold of each other and fight among themselves. (TLSB)

It has always been a matter of good fortune, so far as the Church is concerned, that its enemies disagree among themselves and thus often frustrate their own evil intentions. (Kretzmann)

14:14 *gold and silver and garments.* The plunder of battle, thus reversing the situation in v. 1. (CSB)

Reverse of v 1, where the enemy divided the spoil of Jerusalem. (TLSB)

14:15 A similar plague will strike the beasts of burden, preventing the people from using them to escape. (CSB)

The plague of v. 12 will fall not only on enemy soldiers but on animals used for war. Enemies of God's kingdom will be utterly destroyed. (TLSB)

14:16 *go up year after year to worship the King.* The prophet saw a time in the future when nations who had initially attacked Jerusalem (v 2) would go there to worship the Lord (Zec 8:22). This prophecy is fulfilled in NT times when people of all nations come into God's kingdom. (CSB)

Feast of Booths. Of the three great pilgrimage festivals (see Ex 23:14–17), perhaps Tabernacles was selected as the one for representatives of the various Gentile nations because it was the last and greatest festival of the Hebrew calendar, gathering up into itself the year's worship. It was to be a time of grateful rejoicing (Lev 23:40; Dt 16:13–15; Ne 8:17). Beginning with the period of Ezra and Nehemiah, the reading and teaching of "the Book of the Law of God"

became an integral part of the festivities (Ne 8:18; cf. Isa 2:3). The festival seems to speak of the final, joyful re-gathering and restoration of Israel, as well as of the ingathering of the nations. See chart on “OT Feasts and Other Sacred Days”. (CSB)

This most prominent OT festival in postexilic times would naturally come to mind as an example of worship (Ne 8:13–18; Jn 7:2–10). (TLSB)

14:17 *no rain*. One of the curses for covenant disobedience (Dt 28:22–24; cf. Zec 9:11–10:1). (CSB)

Since rain is such a great blessing for an agricultural society (Jl 2:23), it becomes a symbol of God’ favor. The Lord withholds blessing from those who fail to worship Him. (TLSB)

14:18 *family of Egypt... shall be no rain*. With either reading, the withholding of rain may still be included, for drought would cause even the Nile inundation to fail. (CSB)

Specially mentioned because of the oppression Israel experienced there (Ex 1:13–14). (TLSB)

Egypt was representative of all the world-powers and enemies that have tried to oppress the Church of God throughout history. (Kretzmann)

plague. Not the same plague described in v 12, which struck those waging war against Jerusalem. Here the plague is “no rain.” (TLSB)

14:20 *on that day*. This phrase brackets vv 20–21, which describe the radical changes in the new Jerusalem. (TLSB)

bells of the horses. Horses, used almost exclusively for war, seem totally out of place in God’s kingdom of peace. Yet the bells that adorn them are inscribed with the same words as the gold plate on the turban of the high priest: “Holy to the LORD” (Ex 28:36). (TLSB)

HOLY TO THE LORD. Engraved on the gold plate worn on the high priest’s turban (Ex 28:36–38) as a reminder of his consecration to the Lord’s service. See note on 3:5. God’s original purpose for Israel will be realized. (CSB)

pots ... bowls before the altar. Bowls (basins) outranked pots in temple ritual, but “on that day” they will be equal. (TLSB)

14:21 *Every pot in Jerusalem ... holy*. See Joel 3:17. Even common things become holy when they are used for God’s service. (CSB)

Even the lowly cooking pot used for daily food preparation will be holy to the Lord and may be used in preparing a sacrifice. In heaven, there will be complete holiness. (TLSB)

trader. The temple will no longer be a place for economic transactions (Mt 21:12; Jn 2:14–17). (TLSB)

Ch 14 Zechariah’s description of Jerusalem’s future anticipates John’s vision: “I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband” (Rv 21:2). Both foresee a day when the Lord will use His mighty power to crush all His enemies and make all things new and holy. Those wearing white robes, whose sins have been

washed away in the blood of the Lamb, will reside in that Holy City (Rv 7:13–14). They will “serve Him day and night in His temple” (Rv 7:15). • “Now come, Thou Blessed One, Lord Jesus, God’s own Son, Hail! Hosanna! We enter all The wedding hall To eat the Supper at Thy call.” Amen. (*LSB* 516:2) (TLSB)