



## The Return of the Messiah Zechariah 14

### Introduction

■ This morning we come to Zechariah 14, the last chapter of the prophecies of Zechariah and one of if it not the most important. Feinberg stated in his commentary, *“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.”* We will see that in our study today.

Zechariah 14 is also the last chapter in the second oracle received from Yahweh by the prophet that began in chapter 12, so it builds on what was revealed earlier in the oracle culminating in the full glory of Messiah’s return and what that brings. It gives detail and clarity to what is foretold in other prophecies such as those we studied last year in the book of Daniel.

■ You may recall that in Daniel 9:24-27 the angel explained to Daniel that the seventy weeks of prophetic years were decreed *“for your people (the Jews), and your holy city (Jerusalem), to finish the transgression, to make and end of sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy and anoint the most holy place.”* The explanation of the prophecy included the time period of sixty-nine weeks of years (483 years) between the decree to restore and rebuild Jerusalem (by Artaxerxes in 444 B.C.) and Messiah the Prince coming (Jesus’ triumphal entry into Jerusalem), and then His being cut off (Jesus’ crucifixion). This is followed in verse 26 with the prophecy of the destruction of Jerusalem by the Romans (*the people of the prince who is to come*) and that *“even to the end there will be war; desolations are determined.”* Verse 27 then foretells of the activities of the anti-Christ to come. *“And he will make a firm covenant with the many for one week, but in the middle of the week he will put a stop to sacrifice and grain offering; and on the wing of abominations will come one who makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate.”*

Daniel 7:25-27 and 11:36-45 also addresses this same anti-Christ who speaks out against the Most High and wears down the saints who are oppressed by him for a time, times and half a time - three and a half (3 ½) years before his dominion is taken away and he is destroyed and no one will help him. The everlasting kingdom of the Highest One is then established. Daniel 12 also foretells what will happen in this same time period in which there will be a *“time of distress such as never occurred since there was a nation until that time”* (12:1). Verses 11-12 describe that time as a period of purging, purification and refinement with a period lasting 1,290 days (30 days more than 3 ½ years) following the setting up of the Abomination of Desolation.

■ The second oracle given in Zechariah 12-14 describes this same time period with details about the purging, the defense of Jerusalem that destroys its enemies, and the setting up of Messiah’s kingdom. Recall from last week’s study of chapters 12-13 that Yahweh provides a defense for Jerusalem when a siege is laid against it and Judah by invading nations from around the world. Whatever the specific motives for each nation, it is Yahweh that exercises His sovereignty in bringing them there to both purge the wicked among His people and to destroy the armies of those nations. Yahweh’s defense of Jerusalem and Judah come by both direct intervention and empowerment of the Jews to defend themselves. God gives the Jews what amounts to superhuman ability in their military action while at the same time making the horses of the enemy blind and bewildered and their riders mad with panic. Yahweh also takes action to seek to destroy all the nations that came against Jerusalem (12:9). Zechariah 14 gives further details on this.

The first part of this oracle in chapters 12 & 13 also describe the result of this in the pouring out His Spirit on them so that there is genuine mourning over their sin and especially over the death of Jesus Christ. A fountain for cleansing from sin and impurity is opened in Jerusalem while idolatry and false prophets are cut off and removed, and the people become diligent in their pursuit of holiness.

#### ■ **The Day of Purging Jerusalem** - Zechariah 14:1-2

Chapter 13 ends with a poem foretelling of the future striking of the Shepherd - the death of the Messiah - and the consequential scattering of the sheep. The poem then jumps to the end times in which two thirds of those who are being besieged are cut off and only one third survives being refined as in a smelter to become people that call on the name of Yahweh so that He is their God and they are His people. ■ Zechariah 14:1-2 picks up this same point to give greater detail about the temporary victory of the siege as it purges the wicked from among the Jews. <sup>1</sup> *“Behold, a day is coming for Yahweh when the spoil taken from you will be divided among you.”* <sup>2</sup> *“Indeed, 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 will go forth in exile, but those left of the people will not be cut off from the city.”*

■ Note first that this is designated as *“a day is coming for Yahweh.”* That is slightly different from the common designation in Zechariah for this time period - *“in that day”* - which is used seventeen times in this oracle alone. While the phrase does refer to that same time period characterized by these prophetic events that will take place, the emphasis here is placed on it being a day for Yahweh. It will be a day for His glory as He carries out His sovereign plan to destroy the wicked and to protect His elect. The wicked that are being purged in these two verses are those among the Jews.

■ Chapter 12 describes Yahweh defending Jerusalem and Judah, but first He will use the invading armies to accomplish His purpose in purging His people before He destroys them. ■ Notice verse 2 is emphatic that it is Yahweh that gathers the nations against Jerusalem to battle. Again, regardless of whatever specific motives there may be for these foreign nations to attack Jerusalem, it is God in His sovereignty that gathers them there to capture Jerusalem. This is the culmination of the time of distress that have already been foretold in the prophecies given to Daniel as already mentioned. ■ The reference to *“spoil”* is to the booty, the goods that have been plundered by the invading armies. The initial victory of these armies will be complete enough to divide the spoils while still in the city. It is more normal for armies to carry away the booty and divide it later, but they will feel safe enough that they can divide it then and there.

■ How bad is this time of distress? The description of the pillaging of Jerusalem is terrible. The houses will be plundered meaning whatever may be of value in them is stolen or vandalized. The women are ravished. They are personally violated because they are now without protection. Half of the city’s population will go out in exile. That can refer to both those captured and carried away and those that have fled. The half that is left is not cut off from the city, but that does not mean they are safe.

■ Remember, by the end, two thirds of the people will have been killed and only one third will survive. There is not any clear indication from which group this remnant of one third comes or if it is a mixture from both groups. No wonder Jeremiah 30:7 describes this, *“Alas! for that day is great, There is none like it; And it is the time of Jacob’s distress, But he will be saved from it.”*

■ That this refers to a still future event is demonstrated by the fact that the description here does match anything in history. Those claiming it refers to either the Babylonian captivity or the Roman conquest of Jerusalem by Titus have to ignore the details of the text or spiritualize it so that it is unrecognizable.

#### ■ **The Day of Messiah’s Return** - Zechariah 14:3-5

When things look their bleakest, the darkness is shattered by the light. That is what happens next for after the invading nations have captured Jerusalem and assess their situation as secure enough to divide the spoils because there is no discernable threat, Yahweh intervenes directly.

<sup>3</sup> Then Yahweh will go forth and fight against those nations, as the day when He fights on a day of battle. <sup>4</sup> And 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. <sup>5</sup> And you will flee by the valley of My mountains, for the valley of the mountains will reach to Azel; indeed, you will flee just as you fled before the earthquake in the days of Uzziah king of Judah. Then Yahweh, my God, will come, and all the holy ones with Him!

The means by which Yahweh fights the nations was already described in Chapter 12:4-9 and will be further detailed in 14:12-15. The emphasis in these verses is His arrival and its consequences. ■ The feet of Yahweh will stand on the Mount of Olives which is just east of the Temple Mount directly across the small Kidron valley. This is described as a physical manifestation of Yahweh, and though God is a Spirit (John 4:24), there is no need to spiritualize this to understand it for God the Son, the second person of the triune Godhead, took on human flesh when Jesus was conceived by the power of the Most High and the virgin Mary gave birth to Him (Luke 1:30-37; Philippians 2:5-11). ■ Furthermore, in Acts 1:9-11 Jesus' disciples watched Him ascend from the Mount of Olives into the clouds of heaven and while they were still looking two angels said to them, "Men of Galilee, why do you stand looking into the sky? This Jesus, who has been taken up from you into heaven, will come in just the same way as you have watched Him go into heaven." Zechariah is foretelling of this same event. ■ This is also a major difference between Jesus' second coming at the end of the Tribulation period when His feet touch the Mount of Olives and His presence or appearing at the rapture where He remains in the clouds.

What happens when Messiah's feet do touch the Mount of Olives is literally earth shaking for it splits in the middle with half going north and half going south leaving a valley between which extends from the Temple Mount to Azel. ■ It is not currently known where Azel may be other than it is to the east toward Jericho and that the meaning of the name is "proximity" or "near." In describing the new valley as an escape route by which they would flee, it can be concluded that this is one of the means by which a remnant of one third will survive. While we do not know the date of the earthquake mentioned other than it was during the days of Uzziah (792-740 B.C.) and it was mentioned by Amos (765-754 B.C.), it was an earthquake of such significance that it was still a well known reference to these returned exiles though it was more than 235 years after their ancestors had experienced it. It was such a traumatic event that its story was passed down through many generations.

■ After describing this scene Zechariah quickly adds here a personal exclamation noting Yahweh as "my God." He then continues on to proclaim that Yahweh will come and that all the Holy Ones will be coming with Him. While a reference to "holy ones" in the New Testament often refers to saints, the redeemed people of God, in the Hebrew scriptures this term is only used that way twice in its 116 occurrences, so this is a reference to angels. Matthew records that Jesus made three statements that He, the Son of Man, would come in the glory of His Father with His angels and would then repay every man according to his deeds (16:27), the angels would gather His elect from the four winds (24:30-31), and He would then sit on His glorious throne (25:31).

### ■ The Unique Day - Zechariah 14:6-8

Verses 6-8 describe additional wondrous signs that will occur at that time of such a nature that day is described as unique. <sup>6</sup> "And it will be in that day, that there will be no light; the luminaries will dwindle. <sup>7</sup> And it will be a unique day which is known to Yahweh, neither day nor night, but it will be that at evening time there will be light. <sup>8</sup> And it will be in that day, that 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."

■ The first signs noted are in the heavens. Light is extinguished with the explanation that the luminaries will dwindle. The word for luminary here refers to that which is precious, glorious, and the

word for dwindle here means to thicken, condense, congeal. In this context this refers to the Sun, Moon & stars which shine glorious and remove darkness being changed in such a way that they will not give their light. It is described as a unique day, one day known to Yahweh, and indeed it is day unlike any before it. There is neither day or night, yet at evening time there will be light.

■ At creation there was darkness before God created light (Gen. 1:2). One of the plagues on Egypt was a thick darkness that could be felt that lasted three days. Only the sons of Israel were able to have light in their dwellings (Exodus 10:21-23). When Jesus was crucified there was a supernatural darkness that fell on the earth for three hours (Matthew 27:45). This was a sign of judgment.

■ There are many references to celestial signs in conjunction with the day of Yahweh and Jesus' second coming. Isaiah 13:9–10 (LSB), <sup>9</sup> *“Behold, the day of Yahweh is coming, Cruel, with fury and burning anger, To make the land a desolation; And He will exterminate its sinners from it.”* <sup>10</sup> *For the stars of heaven and their constellations Will not flash forth their light; The sun will be dark when it rises And the moon will not shed its light.”* Joel 2:1-2, 10, 31 & 3:15 has similar descriptions as does Zephaniah 1:15; Matthew 24:29; Luke 21:25; Revelation 6:12-17 & 8:12.

To add to the uniqueness of this day is that though there will be neither day or night there will be light at evening time. What is this describing? ■Feinberg comments that this is not some murky twilight as has been suggested by some for *“it will not be day, because the natural source of light will be withdrawn; not night, because of the supernatural light at evening and the glorious presence of the returned Lord . . . Apparently the course of nature is changed, for the day is darkened to night and the evening sees light.”* MacArthur points to Isaiah 24 which describes Yahweh's judgment of the earth with verse 23 stating, *“Then the moon will be humiliated and the sun ashamed, For Yahweh of hosts will reign on Mount Zion and in Jerusalem, And His glory will be before His elders.”* He also points to Isaiah 60 which describe Zion's future glory. It begins <sup>1</sup> *“Arise, shine, for your light has come, And the glory of Yahweh has risen upon you.”* <sup>2</sup> *“For behold, darkness will cover the earth And dense gloom the peoples; But Yahweh will rise upon you, And His glory will appear upon you.”* Verse 19 further states, *“No longer will you have the sun for light by day, Nor for brightness will the moon give you light; But you will have Yahweh for an everlasting light, And your God for your glory.”* ■This unique day described here in Zechariah 14 seems to be a little different from the eternal state of the New heavens, new earth and new Jerusalem described in Revelation 21:23-25 in which there is no need for sun or moon to shine for the glory of the God illumines it and its lamp is the lamb and in which **there is no night.**

■ Another aspect of this unique day is that *“living waters will flow out of Jerusalem.”* The phrase living water simply refers to water that has a flowing fresh source such as a river, spring or even a well that accesses the water table as compared to stagnant water in a pond or cistern. Jerusalem will be the fountain head of a spring that divides and flows to both to the east and to the west. In addition it flows continuously in the summer as well as the winter which indicates its source is not dependent on the seasonal weather patterns otherwise its flow would diminish or cease in the dry season as is common to the wadis, the seasonal stream beds, throughout that area of the world.

#### ■The Changes in Jerusalem - Zechariah 14:9-11

Verses 9-11 describe even more changes that will occur to Jerusalem. <sup>9</sup> *“And Yahweh will be king over all the earth; in that day Yahweh will be the only one, and His name one.”* <sup>10</sup> *All the land will be changed into a plain from Geba to Rimmon south of Jerusalem; but Jerusalem will rise and inhabit 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.”* <sup>11</sup> *And people will inhabit it, and there will no longer be anything devoted to destruction, for Jerusalem will be inhabited in security.”*

■ This will be a theocracy, but not like that during the time of the judges when there was no king and the people did what was right in their own eyes (Judges 21:25). Yahweh will reign as king over all the earth. There will not be any competing governments, for all nations will be under His rule and authority.

There also will be no competing religions for Yahweh will be the one and only God. We noted last week from 13:2 that He would cut off the names of the idols and remove the false prophets and unclean spirits.

■ This will be the fulfillment of many passages foretelling of the future reign of Messiah going back to Genesis 49:10 that *the scepter shall not depart from Judah*. This is the descendant promised to David that would reign forever ( 2 Samuel 7:13,16; Luke 1:32). This is the kingdom & king foretold in Daniel 2:44 & 7:27 that will endure forever. His rule is eternal (Psalm 45:6) and universal (Psalm 22:27-28; 82:8; Daniel 7:14).

■ The changes in the land are very significant. Jerusalem sits on a ridge of the mountains and Geba is about four miles north on that same ridge while Rimmon is thought to be about 35 miles south of Jerusalem also on the same ridge. This ridge of mountains will collapse to both the north and south of Jerusalem to become a plain while Jerusalem itself will be elevated. This will fulfill Isaiah 40:3–5, <sup>3</sup> *A voice is calling, “Prepare the way for Yahweh in the wilderness; Make smooth in the desert a highway for our God.* <sup>4</sup> *“Let every valley be lifted up, And every mountain and hill be made low; And let the rough ground become a plain, And the rugged terrain a broad valley;* <sup>5</sup> *Then the glory of Yahweh will be revealed, And all flesh will see it together; For the mouth of Yahweh has spoken.”* ■ The gates and places named designate Jerusalem’s boundaries, and those dwelling in it will be secure never to be uprooted again. This will fulfill Jeremiah 31:38-40. It will be a holy city without anything “devoted to destruction,” what is cursed, under the ban.

#### ■ **The Plague & Plunder of the Nations** - Zechariah 14:12-15

The prophetic narrative next goes back in time slightly to describe some of the ways in which Yahweh will fight when He returns against the armies that surround and plunder Jerusalem. This certainly is a reason that Jerusalem would be secure afterward. <sup>12</sup> *Now this will be the plague with which Yahweh will plague 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.* <sup>13</sup> *And it will be in that day, that abundant confusion from Yahweh will fall on them; and they will take hold of one another’s hand, and the hand of one will go up against the hand of another.* <sup>14</sup> *And 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.* <sup>15</sup> *And in the same way, the plague on the horse, the mule, the camel, the donkey, and all the cattle that will be in those camps will be like this plague.”*

■ The word for plague here is only used for a plague sent by God such as those sent against Egypt and those sent during the wilderness wanderings to chasten and purge those who were evil. This plague affects man and beast alike and is horrific. Their flesh, eyes and tongues rot, decay, dissolve away while still alive and standing. That may sound like an imaginary scene in a Sci-fi movie, but this is a future reality. MacArthur points out that *“as they meet their demise, they will be unable to see or speak, making it impossible for them to look for help or call out a warning to others.”* ■ The specific animals mentioned are those needed for military might, the horse; for bringing supplies, the donkey and camel; and for food, the cattle. The means for making and carrying out war will be destroyed by the plague.

■ Yahweh also fights by causing confusion in the enemy camps so that the people turn on each other to slaughter one another. This is will be like what happened between the thousands of Midianites and Amalekites when Gideon’s puny army of 300 surrounded them at night, showed their lamps and shouted *“A sword for Yahweh and for Gideon”* (Judges 7:20-22) A similar incident is recorded in 2 Chronicles 20:22-24 when the sons of Ammon, Moab and Mount Seir came to fight against Judah but instead slaughtered each other.

■ The third way Yahweh will fight is empowering Judah to also attack them as previously described in chapter 12. The result is that those who plundered will be plundered. The remnant of Judah and Jerusalem will not only retrieve what was stolen from them but also gain the spoil of gold, silver and garments that the armies of these nations had brought with them.

## ■ Required Worship of Yahweh - Zechariah 14:16-19

The remainder of this chapter turns its focus to what it will be like after the enemies are defeated and Messiah sets up his kingdom. <sup>16</sup> *Then it will be that any who are left of all the nations that went against Jerusalem will go up from year to year to worship the King, Yahweh of hosts, and to celebrate the Feast of Booths.* <sup>17</sup> *And it will be that whichever of the families of the earth does not go up to Jerusalem to worship the King, Yahweh of hosts, there will be no rain on them.* <sup>18</sup> *And if the family of Egypt does not go up or enter, then no rain will fall on them; it will be the plague with which Yahweh plagues the nations who do not go up to celebrate the Feast of Booths.* <sup>19</sup> *This will be the punishment of Egypt, and the punishment of all the nations who do not go up to celebrate the Feast of Booths.*

■ Verse 16 makes it clear that there will be a remnant from the nations that had gone to war against Jerusalem for those left “*will go up [to Jerusalem] from year to year to worship the King, Yahweh of hosts, and to celebrate the Feast of Booths.*” Why is there a remnant? First, not everyone in any of these nations goes to war. There will be those that stay home for various reasons - age, ability, critical job, etc. In addition, from Revelation 5:9 and 7:9, it is reasonable to conclude that if there will be believers from every tribe, people, tongue and nation that will be martyrs during the Tribulation period, there will also be believers that survive to repopulate that nation. These will be the sheep, the righteous, described in the judgment in Matthew 25 that are separated from the goats, the wicked, and they enter the kingdom.

This year to year pilgrimage to Jerusalem by Gentiles to worship Yahweh will be similar in nature to the holy convocations required of the Jews. Leviticus 23 required three: Passover & the Feast of Unleavened Bread; The Day of Atonement; and the Feast of Booths or Tabernacles. Why the Feast of Booths? Several reasons have been suggested. ■ It is also called the Feast of Ingathering and celebrates harvest as well as commemorates the years of living in the wilderness following the Exodus. Feinberg thinks this will be celebrating the ingathering of the nations to Yahweh and His tabernacling among them in keeping with Revelation 7:15-17 in which God will tabernacle over the martyrs and in anticipation of Revelation 21:3 in which God will tabernacle among men permanently. ■ In a similar vein MacArthur points out that because this Feast celebrated God’s faithfulness to His people, the returned exiles paid special attention to it as noted in Ezra 3:4, Nehemiah 8:14-17 and the prophecy in Haggai 2 that came during this Feast and encouraged Zerubbabel that Yahweh was with him and the Temple would be filled with His glory. This prophecy was an assurance to them of those promises. ■ Peter’s request in Matthew 17:4 at Jesus’ transfiguration to build booths for Jesus, Moses and Elijah was done in this same hope of the arrival of this future promised kingdom and God tabernacling (dwelling) among them.

■ There is even a thought that Jesus could have been born during this feast and so it is a celebration of His birthday when the Word became flesh and dwelt (tabernacled) among us (John 1:14). While an intriguing idea, the fact that Scripture does not record a specific date for anyone’s birth and the only birthday celebrations recorded are for two pagans, Pharaoh (Gen 40:20) and Herod (Matt. 14:6), it would be extremely strange for there to be a Jewish birthday celebration much less a required worldwide one in the worship of God. ■ The later part is the proper emphasis for the reason for a required world-wide worship of the King, Yahweh of hosts and celebration of the Feast of Booths. God will be dwelling among men and the harvest demonstrates His goodness in sustaining life.

■ The importance of this is emphasized in the penalty brought upon those nations that do not attend with Egypt used as an example. There will be no rain on them. That has a direct tie to this feast since it is also a harvest festival. If a nation will not worship Yahweh and celebrate the harvest He has provided, then the means of production - rain - will be withheld from it. Even for Egypt, if there is no rain, the Nile will dry up and there will be no water for irrigation.

■ How could there be such rebellion in Messiah’s kingdom when only the righteous will be part of it in the beginning? The children born to them will be sinners in need of the Savior like every other human. Over time the population of the unrepentant will grow and will hold sway over local nations that will

become rebellious. That is a reason that the Messianic kingdom should not be confused with the eternal kingdom described in Revelation 21-22.

#### ■A Holy Nation & People - Zechariah 14:20-21

The final two verses describe what it will be like in Jerusalem and Judah after the things described have taken place and Messiah sets up His kingdom. <sup>20</sup> *In that day there will be inscribed on the bells of the horses, "Holy to Yahweh." And the pots in the house of Yahweh will be like the bowls before the altar.* <sup>21</sup> *And every pot in Jerusalem and in Judah will be holy to Yahweh 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 Yahweh of hosts in that day.*

■ Holiness will pervade all of life so that there is no distinction between the profane and the sacred. Holiness will permeate all of life. The bells of the horses signify public life. The cooking vessels of the Temple represents religious life, and the cooking pots throughout Jerusalem and Judah symbolize private life. ■ Even what is mundane will be holy, separated unto the praise, worship and purposes of God thus allowing their common cooking posts to be used for the memorial sacrifices that will be part of the worship of Yahweh (Isaiah 56:7; Ezekiel 43:18, 24, 27; 45:15-25; 46:11-15).

The last statement that there will not be any Canaanite in the Temple is not referring to the Canaanite people because they were cursed for their pagan practices and to be excluded from Israel (Deut. 7:1-5). In addition the various wars in their lands destroyed them so that they were no longer distinguishable as a people. ■ The term Canaanite also means merchants, and the Canaanite people were notorious for their unprincipled and wicked practices (Hosea 12:7) and so they become symbolic for unscrupulous tradesmen who were wicked and ungodly. That is its usage here. Jesus cleansed the Temple twice from the merchants that had made God's house of prayer a den of thieves (John 2:14-17; Luke 19:45-46). There will not be any merchants in this future Temple. It will not be defiled again (Ezekiel 39:7).

#### ■Conclusions

For those laboring in Zechariah's day to rebuild the Temple these prophecies would have been of great encouragement despite the horrible things that will happen in the future that are also included in them. In that future day, Yahweh will exalt Himself in purging out all of the wicked and establishing the righteous in the kingdom of Messiah. The house of Yahweh, the Temple, will be a place of true worship and prayer, and Judah and Jerusalem will be holy to the Lord.

■ Though we can expect much evil in the time leading up to and during the Tribulation period when anti-Christ will arise, God will still be in control. He will be bringing about the culmination of the ages in which wickedness is destroyed and the millennial kingdom begins. Jesus Christ will reign on the throne of David and righteousness will prevail. All those whose faith is in Him will be part of it. ■ We look forward to a glorious future, so we say, Maranatha, even so, come quickly Lord Jesus.

**Sermon Notes - 5/5/2024**  
The Return of the Messiah - Zechariah 14

**Introduction**

Zechariah 14 is an extremely important chapter in \_\_\_\_\_ in completing the 2<sup>nd</sup> oracle  
It gives \_\_\_\_\_ & clarity to what is foretold in other prophecies such as those in Daniel 7, 9, 11 & 12  
Zechariah 12-14 describes the \_\_\_\_\_ of the wicked, the defense of Jerusalem, & the start of the Kingdom

**The Day of Purging Jerusalem - Zechariah 14:1-2**

Chapter 13 ends with foretelling of the striking of the Shepherd & scattering of the sheep and their \_\_\_\_\_  
Zechariah 14:1-2 gives greater detail on how the siege purges the wicked from among the \_\_\_\_\_  
It will be a day for God's glory in carrying out His \_\_\_\_\_ plan to destroy the wicked & protect His elect  
God will defend Jerusalem, but \_\_\_\_ He will use the invading armies to purge the wicked among His people  
It is \_\_\_\_\_ that gathers the nations against Jerusalem regardless of their own specific motivations  
The spoil / booty / plunder is divided while still in Jerusalem because they believe it is \_\_\_\_\_ to do so  
The pillaging is \_\_\_\_\_: houses plundered; women ravished; half of the population exiled  
By the end, \_\_\_\_\_ will \_\_\_\_\_ and only one third will survive  
This a \_\_\_\_\_ event for nothing in history matches the detailed description of it

**The Day of Messiah's Return - Zechariah 14:3-5**

Yahweh's feet touch the Mount of Olives followed by a massive \_\_\_\_\_ that splits it in two  
Jesus \_\_\_\_\_ returns in the manner and place just as the Apostles were old He would in Acts 1:9-11  
In the Second Coming Jesus' touches the Mount of Olives. In the rapture He remains in the \_\_\_\_\_ of the air  
The great earthquake creates a \_\_\_\_\_ that runs from the temple mount to the east providing a path of escape  
Yahweh, Zechariah's God, is coming with all His \_\_\_\_\_ - as Jesus said in Matthew 16:27; 24:30-31; 25:31

**The Unique Day - Zechariah 14:6-8**

\_\_\_\_\_ because "luminaries dwindle" - a unique day with neither day or night but light at evening  
\_\_\_\_\_ at creation (Gen. 1:2), as a plague on Egypt (Exod. 10:21-23), at Jesus' crucifixion (Matt. 27:45)  
\_\_\_\_\_ signs: Isa. 13:9-10; Joel 2:1-2,10,31 & 3:15; Zeph 1:15; Matt 24:29; Lk 21:25; Rev 6:12-17; 8:12  
No day because Sun is withdrawn. No night because of light from \_\_\_\_\_ of God - Isa. 24:23; 60:1-2,19  
This unique day is a little different from the eternal state of Rev 21:23-25 in which illumination is \_\_\_\_\_  
Living waters flow from a perpetual \_\_\_\_\_ in Jerusalem to the east and west - unaffected by seasons

**The Changes in Jerusalem - Zechariah 14:9-11**

A theocracy with Yahweh reigning as King over all the earth: no \_\_\_\_\_ governments or religions  
Fulfills many prophecies of Messiah's future \_\_\_\_\_: Gen. 49:10; 2 Sam. 7:13,16; Dan. 2:44; 7:27, etc.  
Jerusalem elevates as mountain ridge 4 miles north & 35 miles south becomes a \_\_\_\_\_: Isaiah 40:3-5  
Jerusalem's boundaries, inhabitation & security fulfill Jer. 31:38-40. It will be a \_\_\_\_\_ city without defilement



### **The Plague & Plunder of the Nations - Zechariah 14:12-15**

A plague sent by God affecting man & beast causing flesh, eyes & tongue to rot / decay / melt while \_\_\_\_\_

The means (men & animals needed) for making and carrying out \_\_\_\_\_ are destroyed by the plague

Yahweh causes confusion / panic so that armies \_\_\_\_\_ each other - see Judges 7:20-22; 2 Chron. 20:22-24

Yahweh will empower Judah to fight (Zech. 12:6-9), and they will \_\_\_\_\_ the plunderers

### **Required Worship of Yahweh - Zechariah 14:16-19**

Remnants from the nations must go to Jerusalem yearly to worship Yahweh & \_\_\_\_\_ Feast of Booths

The Feast of Booths / Tabernacles / Ingathering celebrated \_\_\_\_\_ & memorialized living in the wilderness

The exiles gave special attention to this Feast with prophecy of Haggai 2 promising Yahweh's \_\_\_\_\_

Peter requested to build \_\_\_\_\_ at Jesus' transfiguration in hope of the kingdom & God dwelling with them

Even if Jesus was born during that Feast, the Jews did not celebrate \_\_\_\_\_ considering them unimportant

The required yearly pilgrimage gives worship to Yahweh the King & celebrates His \_\_\_\_\_ provision

The penalty for nations not going is directly tied to its purpose - No rain means no future \_\_\_\_\_

Though there are only righteous at the start of the Kingdom, their children will be \_\_\_\_\_ who could rebel

### **A Holy Nation & People - Zechariah 14:20-21**

Holiness will pervade all of life so that there is no distinction between the \_\_\_\_\_ and the sacred

Even what is mundane will be \_\_\_\_\_, separated unto the praise, worship and purposes of God

The reference to no Canaanite allowed is to the wicked & ungodly - the Temple will \_\_\_\_\_ again

### **Conclusions**

These prophecies would have \_\_\_\_\_ those rebuilding the Temple - it, Jerusalem & Judah will be holy

Though the future holds much evil, God is sovereign so that everything culminates in Messiah's \_\_\_\_\_

### **KIDS KORNER**

Parents, you are responsible to apply God's Word to your children's lives. Here is some help. **Young Children**

- draw a picture about something you hear during the sermon. Explain your picture(s) to your parents at lunch.

**Older Children** - Do one or more of the following: 1) Write down all the verses mentioned in the sermon and

look them up later. 2) Count how many times Messiah is mentioned. Talk with your parents about what the

Messiah will do before He sets up His kingdom and what that kingdom will be like.

### **THINK ABOUT IT!**

Questions to consider in discussing the sermon with others. What do the prophecies in Daniel reveal about the 7

years of Tribulation and the coming of Messiah's kingdom? What does the Zephaniah 12-14 reveal about that

same time period? Why will Yahweh allow Jerusalem to be captured? How bad will that time of distress be?

Why will the spoil be divided while still in the city? How we know these are still future events? Why does

Yahweh stand on the Mount of Olives? What will happen when He does? How will that fulfill other

prophecies? What are the differences between the Second Coming of Christ and His presence at the Rapture?

What is the result of the earthquake? What will Yahweh's angels do when they come with Him? How will that

day be unique? Why will it become dark? What other prophecies will this fulfill? What will be source of light at

evening? How will this unique day differ from the eternal state? What significance will there be to a perpetual

spring arising from Jerusalem? What topographical changes will occur then? In what three ways will Yahweh

defend Jerusalem? Why are those left of the nations required to go to Jerusalem yearly to worship Yahweh, the

king and celebrate the Feast of Booths? What happens to those that do not & how is that related to the defiance?

What will characterize Messiah's kingdom? Who will be part of that kingdom? Will you be there? Explain