

The Book of Zechariah

Chapters 12–14

Bro. Frank Shallieu

(1991 Study)

The following notes on Chapters 12–14 were excerpted from a Bible study on the Book of Zechariah led by Bro. Frank Shallieu in 1991. They should be utilized with the following understanding:

1. The original study did not follow a prepared text but was extemporaneous in nature.
2. Although the transcriber tried to faithfully, with the Lord's help, set forth the thoughts that were presented in the study, the notes are not a verbatim rendering and, therefore, should be considered in that context.
3. Finally, Bro. Frank has not reviewed the notes for possible errors that may have inadvertently entered the text.

With this disclaimer in mind, may the notes be a blessing as a useful study guide.

ZECHARIAH 12–14

(Excerpted from study led by Bro. Frank Shallieu in 1991)

Zech. 12:1 The burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.

The word “burden” indicates a problem is coming; namely, the nation of Israel will have an experience, but the Holy Remnant will be delivered (Isa. 4:2–4).

As a preface, Jehovah is mentioned as the Creator. The purpose is to remind the Jew of God’s awesome authority, majesty, and power. *HE* created the heavens, the earth, and man, and therefore the things *HE* prophesied, to be fulfilled yet future, *will come to pass*. Though all the people of earth be against Israel, Israel has a formidable, stalwart Savior: the Creator. With Him all things are possible.

Zech. 12:2 Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem.

God “will make Jerusalem a cup of trembling unto all the people round about.” Jerusalem and its environs are likened to a cup, depression, or bowl. Surrounding enemy nations will drink from the bowl, resulting in staggering effects upon those (especially Gog) intent upon eliminating Israel (Ezekiel 38 and 39). The contents of the cup will produce a “poison” or stupor (see King James margin) to Israel’s enemies.

“When they shall be in the siege both against Judah and against Jerusalem.” This portion of verse 2 shows where the tremendous horde that comes down from the north will ultimately center its activities. Judah is the southern part of Israel. The intent of the invading force will be concentrated against both Judah and Jerusalem—but particularly Jerusalem. The word “siege” indicates a time factor, so we know the enemy will be present for a while before God arises to deliver Israel.

At the end of the age, the nations will be gathered *against* Israel and *in* Israel. In addition to the enemy horde, United Nations and American forces will be there as peacekeepers. The enemy horde from the north will consist of a conglomerate of people: Gomer and all his bands, Togarmah, etc., but under the leadership symbol of “Gog” (Ezek. 38:2–6).

Zech. 12:3 And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

Two points are emphasized: (1) Jerusalem will be a “burdensome stone” for all people everywhere, ie, a great concern and troublesome issue. (2) Those who actually go there to fight will be “cut in pieces.”

Note: Jerusalem will be an *international* issue, but “all” can mean *representatively*. A United Nations presence would be international representation. The United States, France, and Great Britain will be especially involved (Ezek. 38:13).

A “burdensome stone” is a heavy stone that is in the way. In fact, it is so large that it cannot be pushed out of the way. The term suggests a stone that is partly submerged in the earth

and thus is difficult to remove.

Those who “burden themselves with it [the burdensome stone]” would be those more *actively* involved in going to Israel. Israel will be an international issue, but those who go there to try to resolve the issue and/or *participate* in one way or another will be “cut in pieces,” lacerated.

The Arabs (Psalm 83) will be defeated in a different way than those who come down from the north. The latter will particularly experience God’s wrath and judgment in Jerusalem and its environs. The Arab problem will be solved earlier, that is, ahead of Jacob’s Trouble.

Zech. 12:4 In that day, saith the LORD, I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness.

Verses 4–6 are both *literal* and figurative. Verse 4 tells us that God will smite the horses and riders of Israel’s adversaries with madness and astonishment (terror). Of course Zechariah had to use the vocabulary of his day, and back there the horse was used in warfare. Today’s equivalent would be tanks, armored vehicles, etc., and their drivers (“riders”). When God saves Israel out of Jacob’s Trouble, sudden mass electrical and mechanical failures will disable the vehicles and bewilder their operators.

The Holy Remnant will have the opposite experience. Jehovah says, “I will open mine eyes upon the house of Judah.” In other words, God will “open” His favor upon them, providing guidance and protection. So great will the confusion be upon the enemy that they will even slay each other. Ezekiel 38 and 39 also show that cataclysms of nature will cause machinery to malfunction and terrify, confuse, and stupefy the enemy while the Holy Remnant survives. *Tremendous simultaneous* happenings and miracles—examples of *all the ways God delivered Israel in Old Testament times*. As in the Red Sea crossing at the time of the Exodus, upon the enemy will come confusion, and upon Israel will come light.

Zech. 12:5 And the governors of Judah shall say in their heart, The inhabitants of Jerusalem shall be my strength in the LORD of hosts their God.

“Governors of Judah” are “*clans* of Judah” in the Revised Standard Version. “Then the clans of Judah shall say to themselves, ‘The inhabitants of Jerusalem have strength through the LORD of hosts, their God.’” The “clans of Judah” are the same as the “tents of Judah” in verse 7; that is, they are the *common people*. The people themselves will fight—even though God is the real “Fighter.”

Psalm 83:4 reads, “They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance.” This text shows that the intent of the enemy will be to cut off Israel from being a nation. But notice that Psalm 83 focuses on *Israel*, not on Jerusalem, and on an *Arab* confederacy, not on Gog and forces. Psalm 83 is talking about *localized* enemies and kinsmen of the Ishmael seed. It is a prayer of the right-hearted element in Israel in the face of the Arab confederacy (see verse 17: “Let them be confounded and troubled for ever; yea, let them be put to shame, and perish”). The Psalm does not show the outcome or answer to the prayer.

Because Gog is not mentioned in Psalm 83, we see that Israel has *TWO DIFFERENT TYPES OF ENEMIES* at the end of the age: (1) The Arabs immediately surrounding Israel such as

Syria, Lebanon, Jordan, etc., are one type. These more local enemies will be confederate and threaten the existence of Israel. *Outside Jerusalem*, Judah will be threatened by this force. This situation will occur first or earlier. The Arab threat—an uprising of Tyre, Sidon, the Gaza Strip, Jordan, etc.—will end in defeat (Zech. 12:6). (2) The later or last type of enemy will be the Gog from Magog element. As a last resort, the Gog multitude will threaten and descend upon *Jerusalem*.

Zech. 12:6 In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem.

Zech. 12:7 The LORD also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah.

“Jerusalem shall be inhabited again in her own place, even in Jerusalem.” Although an attempt will be made to wipe out Israel in the near future, God says this will not happen to the Holy Remnant.

God will “save the tents of *Judah first*,” that is, before He saves *Jerusalem* and the Holy Remnant. The reason for the distinction and sequence is so that the Jews will not get too heady about what ultimately happens in Jerusalem. The “tents of Judah,” those in the *outlying provinces* of Judah, are one part of the picture. The other part is Jerusalem and its inhabitants, the immediate environs of the city.

Those in the outlying provinces will be like a fire in the midst of a dry sheaf. The “sheaf” (the Arabs) will be devoured by “fire.” This victory will precede the deliverance of Jerusalem. Psalm 83 describes the Arab enemies and Israel’s prayer in regard to these Arab enemies. Therefore, the “tents of Judah” pertain to Arab enemies, over which the outlying provinces of Judah will be victorious. Israel will be like a fire in a dry sheaf to the Arabs.

An important point to note is that a *time interval* will occur between the victory of Judah first and Jerusalem later, between the Arab defeat and Jacob’s Trouble. This little period will be the time of peace and prosperity when Israel dwells with “unwalled villages” and gets “cattle and goods” (Ezek. 38:11, 12). In the Revised Standard Version, Ezekiel 38:10–12 says of the multitude of Gog: “Thus says the LORD GOD: On that day thoughts will come into your mind, and you will devise an evil scheme and say, ‘I will go up against the land of unwalled villages; I will fall upon the quiet people who dwell securely, all of them dwelling without walls, and having no bars or gates’; to seize spoil and carry off plunder; to assail the waste places which are now inhabited, and the people who were gathered from the nations, who have gotten cattle and goods, who dwell at the center of the earth.” While Israel is dwelling safely and in prosperity, the enemy will come down from the north.

The “tents of Judah” will be flushed with victory just as the Israelis were, on a minor scale, following the Six-Day War. At first God was credited. For a week or two the victory was considered miraculous. Then the Israelis credited the brilliance of *their* air force. They forgot that they had acknowledged winning the war in six days as a miracle, and they praised the intelligence and ingenuity of their *human* leadership instead. The future victory against the Arabs in the outlying provinces will be a *glorious* one. The final battle will be in the city of Jerusalem and its immediate environs.

Q: In regard to Ezekiel 38:11,12, we always thought the period of prosperity and dwelling safely would have to be sufficiently long for the increase in cattle and goods. Is that correct?

A: Yes. For several years now, the cattle have been gradually increasing, and the increase will continue on into the peace period. When armaments are not a concern, the money will be concentrated on the economy. The war effort has been draining them, but they will get enough food and cattle to be self-sufficient. At present they have to export weapons and food to get enough money to support their defenses and the war effort, but that situation will change.

Zechariah 12 mentions neither the time interval between the two battles (the Arab defeat and Jacob's Trouble) nor the *temporary capture and defeat of Jerusalem*. Zechariah 14:2 says, "For ... the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city." Because of the *glorious victory* over the Arabs, the Jews at first will think Jerusalem is going to be protected when the Gog horde comes down. But there is to be another Holocaust in which all the ungodly of Israel will perish. The nation will go under the rod to be purged (Ezek. 20:37). All Jews whose names are not written in the book of survival will perish (Isa. 4:3; Dan. 12:1). The Scriptures must be harmonized, line upon line, and this added lesson will be needed. The early confidence of the Jews in regard to the horde from the north will give way to fear as the horde increases in size to blanket the land like a cloud and draws close to besiege Jerusalem. Then, after a temporary defeat, the Holy Remnant will be delivered.

If there were not a previous victory by Judah outside Jerusalem—that is, in the outlying provinces—those in the city who survive might get inordinately heady by God's mighty miraculous deliverance out of Jacob's Trouble. Saving Judah's tents first will be a balancing factor.

The "house of David" (verse 7) refers to Jerusalem, the capital. That is where the ruling element dwelled in Zechariah's day.

Comment: If the victory over the Arabs is a *general* one, then the purging or screening will not occur until the battle at Jerusalem. Therefore, another reason why the Jews will not get heady is that, first, it is just a general, indiscriminate saving, but in Jacob's Trouble the survivors will know they were hand-picked.

Reply: Because of the nature of the battle in the general victory, the Jews will not perceive that some who live through the trouble are of the Holy Remnant. Deaths that occur in the first battle will simply be attributed to casualties of war. However, in Jacob's Trouble each survivor will realize the Lord's protection *personally*. Jacob's Trouble will not be warfare in the usual sense. The situation will seem *hopeless*, and then *God*, through **MIGHTY MIRACLES**, will deliver the Holy Remnant. The victory will not in any way be due to *man's* efforts.

Zech. 12:8 In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the LORD before them.

In Jerusalem the common people (of the Holy Remnant) will be individually strengthened

as David was to fight Goliath. These are the “inhabitants of Jerusalem.” In contrast, the rulership is called the “house of David.” More specifically, the “house of David,” the rulers, are the Ancient Worthies, who will come forth from the tomb at the “midnight” hour and be almost like God because of their stature—but on the human plane, of course (Psa. 119:62).

Comment: With the wording here (“the house of David shall be as God, as the angel of the LORD before them”), it sounds as if the Ancient Worthies will actually lead the Holy Remnant into victory and be like the angel of the cloud at the Exodus Red Sea crossing.

Reply: The Ancient Worthies will instruct the people. In Old Testament times the Ancient Worthies heard instruction in their inner ear. God spoke and they *heard* a voice. In Jacob’s Trouble the Ancient Worthies will again hear instruction and will transfer the instructions to the people, saying, “Flee. Come this way.” And they will point out the direction (Zech. 14:5).

Zech. 12:9 And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.

“I *will seek* to destroy all the nations that come against Jerusalem.” God does not say that He *will destroy* all nations but only that He will seek to do this. In effect, five sixths will lose their lives (Ezek. 39:2). The one-sixth surviving Gentile eyewitnesses will go back to their home countries and report what they *actually saw* of God’s miraculous deliverance of Israel.

Zech. 12:10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

God will pour on the Ancient Worthies and the Holy Remnant the spirit of (1) grace and (2) supplications. The order is significant, which is the reverse of the usual. Usually one supplicates to obtain grace. Here grace *precedes* supplication. We are reminded of the brothers who intended to kill Joseph. When, years later, Joseph was made prime minister of Egypt and he disclosed his identity to them, they were in great fear, for their lives depended on the one they had betrayed. However, Joseph’s grace (mercy and forgiveness) prompted him to extend kindness to them. He was kind, seeing the whole matter as God’s overruling providence.

Q: If the “house of David” is the Ancient Worthies, verse 10 includes them as having the spirit of grace and supplications. Is this because they will be like Daniel, who was blameless but included himself in the prayers for Israel’s sins? The Ancient Worthies were not responsible for Messiah’s death, but will they have the same spirit because they identify themselves with the nation?

A: In the grave there is no knowledge, so the Ancient Worthies will come out perfect but be unaware. Therefore, they will need to be instructed orally in the inner ear. Moses looked forward to Christ. Abraham, Daniel, and David looked forward to “that day.” The Ancient Worthies will be told, “This is midnight, this is the day seen afar off, this is the end of days when you stand in your lot” (Psa. 119:62; Gen. 19:27,28; Dan. 12:13). By their very resurrection and perfect bodies (with power), they will realize they have received mercy.

“They shall look upon *me* whom they have pierced, and they shall mourn for *him*, as one mourneth for his only son, and shall be in bitterness for *him*, as one that is in bitterness for his firstborn.” The Holy Remnant will already have a reverence for God, for they will be saved out of Jacob’s Trouble because of a right character, but Jesus’ being their Messiah is the problem.

When God saves Israel out of Jacob’s Trouble through miracles, Jesus will *literally* be seen—but through a *vision* or hologram of the Crucifixion. (His flesh cannot actually be seen because he gave it for the life of the world.) A hologram is a three-dimensional picture that looks *real*. The vision will *suddenly convert* Israel to Jesus. The nation has been cultured to see him as a false Messiah, so the conversion will require something startling.

Nathanael is an example of an instant conversion, which occurred when Jesus referred to his *secret* praying under a fig tree. Another example is Zacchaeus, who accepted Jesus as Messiah when Jesus saw him up in the tree and said he would dine at the publican’s house that night. Zacchaeus verbalized his conversion at his house when he said he would make good (according to the Law) for anything exacted improperly. Still another example is the woman of Samaria at the well. When Jesus revealed that he knew her background of five husbands, she forgot her water pot and ran into the city to tell others about Jesus. She would be converted later when the gospel went to Samaria. The Apostle Paul’s conversion was also fast. Hence conversion *can be quick*.

Some years back, during a thunderstorm in Israel, Sr. Saphore and her husband saw the Crucifixion in the sky. Two rabbis also testified to having seen this phenomenon. The Lord will use a similar method in the future when He delivers the Holy Remnant out of Jacob’s Trouble. At that time Jesus will appear huge in vision so that anyone in Jerusalem will see him. What will be the result? The Holy Remnant, having just been saved miraculously, will say, “This is God’s *Son—he* was the Messiah!” Their piercing of Jesus would mean they pierced *God*. Crucifying the Son, the Savior, affected the *Father*. God sent His Son to help Israel, and Israel slew Jesus. The Holy Remnant will mourn for what the nation did in crucifying Jesus. This realization will produce fear—*reverential fear*—and mourning for what they did. All previous biases and misconceptions will be smashed down. The conversion will be real and quick.

When accused of being Christ-killers down through history, the Jews proclaimed their innocence. They felt they were being persecuted and, for the most part, did not have the spirit of remembrance.

Q: Is the thought that the Israelites will look upon *God*, whom they have pierced, but mourn for *Jesus*?

A: Yes. When the Holy Remnant see that the crucified Savior is the Son of *God*, they will know that the wound pierced the *Father’s* heart. Perceiving the relationship between Father and Son, they will realize that the persecution upon Jesus grieved the Father. The Holy Remnant will look upon the wounds in the vision and see God being pierced. In looking at *Jesus*, they will see God. They will *literally see* the Crucifixion in vision but *mentally perceive* instantly that they have offended not just Jesus but the Father, who sent him. They will mourn, saying, “We have crucified the One sent of God.” The two pronouns have an intentional distinction.

In the Old Testament the Father is the Aleph and the Tav, the first and last letters of the Hebrew alphabet. *God* is the beginning and the ending in the sense that His glory will He give to none other (Isa. 42:8). In the New Testament *Jesus* is the Alpha and Omega, the Head of the Church, the Author and Finisher of our faith. God is, and always will be, the First and the Last in regard to His position as Emperor of the universe.

Jesus said to Saul, "I am Jesus whom thou persecutest" (Acts 9:5). Jesus was off the scene, so his *followers* were the ones being persecuted. The same principle applies here in verse 10. Jesus was crucified, but his suffering was like persecuting the Father.

When the Holy Remnant realize that the Crucified One was *God's* Son, they will immediately know what was done to the Father. It was like putting the spear in *His* side. There is a double picture. The Holy Remnant will immediately see that they had a completely wrong concept. What they did to *Jesus*, they did to the *Father*. What is done to *Christians* is done to *Jesus*. The motives of the Little Flock have been misrepresented by fellow brethren. The Great Company will ultimately be humbled by realizing how little they knew and how little character they could discern—even though it was right in front of their eyes. Jesus was rejected by his *own* people, and he was *perfect*.

Comment: In Luke 2:35 Simeon said to Mary, "A sword shall pierce through thy own soul also." In other words, when Jesus suffered, Mary felt she was suffering too.

Reply: Mary saw the impaling of Jesus' breast with a spear when she was at the foot of the Cross. At that moment she felt a corresponding piercing. The principle is the same with the Father and the Son.

The hologram vision of the Crucifixion will be one of the very *last* miracles to occur in saving the Holy Remnant. Until this point, they will see only that *Jehovah* is fighting for their deliverance. At the end they will realize Jesus was God's Son.

Some commentators change the pronoun "me" to "him," but the Hebrew text supports "me." "They shall look upon *me* whom they have pierced." The Latin and Greek codices also support the use of "me." (Incidentally, the Septuagint is a Greek translation of the Hebrew.)

Zech. 12:11 In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.

Zech. 12:12 And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart;

Zech. 12:13 The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart;

Zech. 12:14 All the families that remain, every family apart, and their wives apart.

The mourning will affect everyone—all the survivors. Not only the ones on top but down to the lowliest person, all will be affected. Even the Ancient Worthies will enter into the mourning with empathy, as though they too were guilty. "You mean Israel [*we*] did this as a people!?"

The miraculous, sudden conversion could not occur through reading or a discourse. A dramatic vision will lead each survivor to *personally* grieve, without wife or children. It will be a thorough and heartfelt conversion. *Personal* grief and guilt will seize *all* of the Holy Remnant. Each will want to pray separately to God.

When the Ancient Worthies are resurrected, some of their close, sympathetic companions may be raised at the same time (for example, wives).

The actual Crucifixion, filmed back there, will be played and replayed again and again in the Kingdom. In regard to the hologram of the Crucifixion, we have examples in Scripture of large manifestations of angels. Angels would have appeared *huge* to the shepherds watching their flocks the night of Jesus' birth (Luke 2:8–14). A *large* angel appeared with his sword drawn over Jerusalem (1 Chron. 21:16). Elisha prayed that his servant's eyes would be opened to see the holy angels, and they too were *large* (2 Kings 6:15–17).

The following comments were excerpted from a 1972 study:

The "great mourning" in that (future) day in Jerusalem is likened to the mourning in the Valley of Megiddo when good King Josiah, who is a picture of Messiah, was slain in battle (2 Kings 23:29,30; 2 Chron. 35:25–27). Megiddo is a fairly large open valley, while Hadadrimmon is a smaller area within that valley. In fact, Hadadrimmon may have been the very spot where Josiah died and a *public* mourning occurred. The nation must have really appreciated King Josiah.

When the Holy Remnant are delivered and recognize that Jesus is Messiah and their King, the land will mourn, each family apart or by itself. The following families are enumerated: the house, family and wives of David, Nathan, Levi, Shimei, and the people at large. These individuals are mentioned to show that *all* classes are involved. Notice, the account does not say "David" but the "*house of David*," etc. This mourning will occur *before* the resurrection of the dead, the exception being the Ancient Worthies. Thus the *living* remnant, the *survivors* of Jacob's Trouble, will mourn. These individuals are also mentioned to show that the Holy Remnant and mourning will include some of the *religious* element (Levi the priest and Nathan the prophet), some of the *civil ruling* element (David), and a class of Jews who were especially the avowed enemies of Christ (Shimei). "All the families that remain" would be the common people of the Holy Remnant.

Jesus' genealogy is traced through a different Nathan, who was a contemporary of David, as were the Levites and Shimei.

Shimei abused David the *king* by cursing him and even trying to stone him (2 Sam. 16:5–13). He walked along a high ridge, shouting down at David and hurling stones at him. This was a serious offense, but David had the spirit of forgiveness and also a sense of justice; that is, if he were to let his men kill Shimei, then he should do the same to his own son Absalom. In addition, David saw God's providence in this whole affair as retribution. At the end of David's reign when he was sick and weak, it looked as if Absalom would take over the kingdom. However, Absalom was defeated (2 Sam. 19:18–22). When David came back the *victorious* monarch and crossed Jordan, Shimei was the first one to meet him. When Shimei prostrated himself and asked for

forgiveness, David granted forgiveness the second time—this time because he did not want to mar the day of rejoicing with a death.

There is a lesson here. A restriction was placed on Shimei that he would have to live within Jerusalem or be put to death. Sometime later Shimei became so upset when two slaves fled that he left Jerusalem to get them. Then King Solomon had Shimei put to death. In this incident David personifies Jesus during the Gospel Age, and a principle emerges. In regard to the judgment of the wicked during “David’s age” (the Gospel Age), the wicked go unpunished for their evil deeds, generally speaking. However, Solomon represents Christ in the Kingdom, and his numerous wives picture the Church. With many of the wicked at present, their judgment is *deferred* until the Kingdom. In other words, depending on the nature of the sin, the sin is not simply forgiven. If a sin is against light, punishment will have to be meted out at *some* time, either in the present age or in the next age. Hence for the most part, the “Shimei” class will be recipients of judgment in the Kingdom.

The Shimei class hate the message of salvation through Jesus. (In the type Shimei *pursued* David and cursed him.) Thus verse 13 shows that the spirit of grace and of supplications will also extend to those Jews who rejected Christ in a special way. Most people are apathetic unless threatened, but others are avowed antagonists of Christianity. The Shimei class will probably be the first ones to get down on their knees—just as Shimei was when David crossed Jordan. (Note: Shimei was not necessarily sincere, but he is a type.) We are reminded of the Apostle Paul. Just as Paul was a changed, converted man almost instantly, so it will be with this class. Since God can read the heart, He knows who will respond with such deep remorse, contrition, and conviction, and thus He will mark those individuals to be part of the Holy Remnant. Deep down their motivation is good, just as it was with Paul. The same is true with Christians. Some are converted *very suddenly* from reprobate lives. Mary Magdalene had seven devils. Not everyone with seven devils was rescued, but there was something about Mary’s heart condition that was good and unusual. Hence we can be called *in spite of our background*.

“And their wives apart.” In this great future mourning, those of the Holy Remnant will abstain from normal marital relationships and activities. (Abstention was customary in the past during a fast on a holy day.) 1 Corinthians 7:5 is the New Testament counterpart: “Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.” When both husband and wife are consecrated, they should abstain if one or both want to fast or bring a special problem to the Lord in prayer. To recognize the right of the other partner in this matter is good, and to inflict this restriction on oneself is also good. However, the counsel is not to abstain for too long lest Satan tempt the other partner to look elsewhere.

In the future, contrition will be *publicly* manifested by the declaration of a fast, and each of the Holy Remnant will want to be *alone* to commune with the Lord in prayer. This mourning will be genuine. The Kingdom will be inaugurated with a bang! Not only will great miracles be performed, but the people will recognize that God has done a marvelous thing on *their* behalf. Normal activities will be put aside.

The first verse of Chapter 13 should be part of Chapter 12, for the “spirit of grace and

of supplications” is based on the fact that a fountain of forgiveness is available to them.

Zech. 13:1 In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.

A fountain of grace, mercy, and truth for sin and uncleanness will be opened to the house of David and the inhabitants of Jerusalem. The time setting is when Jesus’ merit is applied for the world and the Kingdom is inaugurated—and then continuing throughout the Kingdom.

Zech. 13:2 And it shall come to pass in that day, saith the LORD of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land.

Zech. 13:3 And it shall come to pass, that when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the LORD: and his father and his mother that begat him shall thrust him through when he prophesieth.

The cutting off of idols and causing the “unclean spirit to pass out of the land” will occur all through the Kingdom as generations come forth from the tomb. First, the current religious leadership will be removed and replaced. Only pure doctrines will be allowed when the Kingdom is established. As others come out of the tomb, they will be instructed in truth and righteousness. If the former religious leaders and false prophets try to retain their previous roles, they will be put to death. As under the Old Law Covenant, their nearest earthly kin will have to “throw the first stone,” as it were. Others will then assist in the punishment.

“Cut off the *names* of the idols out of the land.” Not only will literal idols be prohibited, but even the desire for idols must be removed from the people’s hearts. The same principle applies to Christendom’s leaders: popes, cardinals, etc. They will emerge from the tomb with the same aspirations but will have to lose them in order to get life.

Comment: In the Kingdom one might go into Adamic death again and be brought forth. For instance, if this situation were a first offense, the parents would be tested in their obedience to the Lord’s commandments in seeing that punishment takes place. Subsequently, if the Lord saw fit, the son or daughter might be resuscitated again with another opportunity.

Reply: The parents would have to show their attitude but not necessarily have to literally kill with a sword, for example. In other words, the parents would at least have to give token consent that they agree with God’s will as expressed under Messiah. Along another line, the Mosaic Law required the exposure of a false prophet lest the one hearing also incur responsibility and guilt.

Generally speaking, each individual will have a 100-year trial to make a real change in his or her life. However, some recalcitrant, incorrigible individuals will not get a full 100 years. The test is to truly love God with all one’s heart, mind, soul, and strength—and not just to obey out of prudence. To obey merely to avoid death is not the proper motive. The test at the end of the Millennium will manifest this distinction.

Comment: If such a strong test is needed for life on the *human* plane, then the same spirit *must operate* among the Spirit-begotten ones now. A stand for truth and righteousness must be taken now, when necessary.

Reply: Yes. See Luke 14:26,27. “If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple.” We must love God more than any earthly relative and more than our own life if we would be Jesus’ disciple. That is the divine standard for *all* who get life in this age, Little Flock or Great Company. And perfect love is the standard for the next age too—perfect love for *God*. The difference is that conditions in the Kingdom will be favorable to obedience and the attainment of life, whereas now we have obstacles.

Comment: The fountain in verse 1, being one of mercy, forgiveness, grace, and truth, shows that every opportunity for life will be given. But if the opportunities are not used properly, then the judgment comes.

Reply: Yes. The *period of time* for cleansing will start with the fountain being opened. Each individual who comes forth from the tomb will have to partake of the fountain in order to be forgiven.

To love our brethren and lay down our life for them does not mean that we agree with them or that we should console them in wrong conduct. We are to think of their long-term interest rather than their short-term friendship. To be too loving and forgiving is the easier way, but it does not help the sinner. For us to take a stand or to admonish another causes a problem unless the errant one recognizes that we are right. The rebuke of a friend far surpasses the consolation of seven others; the seven merely confirm the sinner in his wrong way (Prov. 27:5,6). Long-term interest is more important than short-term pleasure and fellowship. Jesus laid down his life for the brethren, and so did the prophets. The prophets were stoned—and yet they had the interests of the people in their hearts. The true prophets had God’s approval and the people’s disfavor. On the other hand, the false prophets prophesied “smooth things” and were well liked; they tickled the ears of their listeners. Love should not be an emotional judgment but should be based on God’s Word and principles. We are to have *God-like* love—and if we do, we will be misunderstood. The minority view is usually more correct, especially today, as the end of the age closes in.

The world forgives adulterers, homosexuals, etc., and that very attitude is creeping into our midst. That attitude can even be Satanic, but under the guise of love. 1 Corinthians 13 does not describe all the facets of love.

Comment: Verse 3 says “when any shall yet prophesy,” and the context is negative, yet Joel 2:28 says that prophesying in a good sense will take place in the Kingdom.

Reply: Yes, that verse in Joel 2 speaks of a happy, proper prophesying in harmony with Kingdom teaching. An example of proper prophesying in the Gospel Age is when Simeon held up the babe Jesus and prophesied of him as Messiah, yet Simeon was not a regular prophet. At the end of the Kingdom, Satan will have sympathizers in the Little Season who will promote his message. That will be wrong, false prophesying.

Zech. 13:4 And it shall come to pass in that day, that the prophets shall be ashamed

every one of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive:

Zech. 13:5 But he shall say, I am no prophet, I am an husbandman; for man taught me to keep cattle from my youth.

The previous false prophets who come forth from the tomb and *properly* react by repenting and obeying will be *ashamed* of their past and the exposure of their false deeds. In other words, of the class of false prophets in the present life, there will be two different reactions in the Kingdom: verses 2 and 3 show the incorrigible false prophets, and verses 4 and 5 show the repentant prophets, who will get life. In the next age the repentant prophets will not again wear a prophet's garment. In Old Testament times some wore rough garments to appear like Elijah. The counterpart in the Gospel Age is rich priestly robes. The papal hierarchy believes we are in the Kingdom now, but it is the *false* Millennium with *glory* garments.

Comment: The *repentant* false prophet's saying "I am no prophet" shows he will give up his pretensions.

Reply: Yes, this confession shows humiliation. Such will be ashamed and *express* their shame, confessing their former misdeeds and pretensions. They will not remain silent. They will say they are just ordinary people, and not religiously superior.

Zech. 13:6 And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends.

The time setting or posture already taken continues—that verse 6 takes place not initially when the Kingdom starts but *during* the Kingdom Age. However, this verse is not saying that someone will speak to the false prophets. Verse 5 shows that rightly exercised false prophets will admit they are ordinary people and will unabashedly confess their sin.

But there is another situation. What will happen when those who lived *before* Christ come forth from the tomb and find a crucified Messiah? Such individuals, being *puzzled* to learn that Messiah died, will ask "Why?" Therefore, verse 6 should be disconnected from verse 5. As each person comes forth from the tomb, he will need to be told not only why it was necessary for Jesus to die but why he had to die by crucifixion.

Zechariah 12:10 says that God will pour the spirit of grace and supplications on the Holy Remnant and the Ancient Worthies. The reference is back to when Joseph forgave his brethren who had betrayed him. As prime minister of Egypt, Joseph was gracious to them, but when he said, "I am Joseph," they were startled and very afraid. Seeing God's hand in the matter, Joseph replied, "God overruled what you did for good. I can now be a blessing to you that was not possible otherwise." And so those who come forth from the tomb in the Kingdom will be given an explanation of the permission of evil.

Just as Joseph's brethren betrayed him, so Israel betrayed Jesus. The nation "received him not" and crucified him (John 1:11). Jesus "was wounded in the house of ... [his] friends."

Verse 7 is related, for it definitely applies to Jesus, but the perspective changes. Verses 1–6 refer to the opening of the fountain and afterward in the Kingdom. Verses 7–9 apply to the Gospel Age up through the deliverance of the Holy Remnant.

Zech. 13:7 Awake, O sword, against my shepherd, and against the man that is my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.

Verse 7 is a prophecy that the coming Messiah would be crucified with a “sword,” that the Gospel Age would be initiated with the Crucifixion. Jehovah says, “Awake, O sword, against my shepherd [Jesus], and against the man that is my fellow [my associate].” Jesus would be on the right hand of the Father; that is, he would be an associate of the Father in the highest sense of the word. All three terms refer to Jesus: “shepherd,” “man,” and “fellow” (associate). He is the Shepherd God selected to care for the sheep. Jesus came to give his life—that was part of God’s plan.

Jesus quoted part of this verse as he and the apostles left for the Mount of Olives after the Last Supper. “Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad” (Matt. 26:31).

Zech. 13:8 And it shall come to pass, that in all the land, saith the LORD, two parts therein shall be cut off and die; but the third shall be left therein.

This verse goes to the end of the Gospel Age. “Two parts [Little Flock and Great Company] ... shall be cut off [out of the land] and die; but the third [Israel, the Holy Remnant] shall be left therein.” God’s purpose down through the Gospel Age was to develop the Little Flock and the Great Company, but they are quickly passed over here, and the account concentrates on the third part at the very end of the age.

Zech. 13:9 And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God.

God “will bring the third part through the *fire*” and “*refine* them” and “*try* them” so that they will call on Him and say, “The LORD is my God.” The purgation will start with Jacob’s Trouble, which will bring Israel to Jehovah, *their God*. But then, in the next phase, they will be *converted to Jesus*. They will recognize him as Messiah. The silver and the gold (the righteous element) will remain, but the dross (the Jews who are not marked to survive and escape, that is, *the majority*) will be removed. When the Holy Remnant see Messiah and the Crucifixion in vision, they will mourn for him. That event will introduce the Kingdom Age.

The refining process will be like going through a wringer; it will be marked by severe tribulation and an intense emotional experience. The revelation to the Holy Remnant of the identity of the true Messiah will be the real crusher.

A message in the near future to Israel will encourage them to search the Old Testament, which they are not doing now. God will use both the Little Flock and the Great Company to give messages and ignite the spark of interest in the Hebrew Scriptures. Of the two classes, the Great Company will be more successful later, after the Little Flock is off the scene. The foolish virgins will give the message when they get the oil.

Q: What does the end of verse 7 mean? “I will turn mine hand upon the little ones.”

A: It is a ministry of suffering for the Christian. The most holy class of Israel was anointed in AD 33, the midst of the week, when God turned His attention to Christian Jews. Then in AD 36 He recognized all Christians, both Jew and Gentile.

Comment (from former study): The turning of the hand upon “the little ones” refers to the Little Flock. How does God do this? With favor and yet with judgment. Isaiah 1:25 expresses the principle: “And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin.” The turning of the hand is the hand of discipline that purges away the dross and the tin, refining us so that the good remains. When Jesus was taken off the scene, God dealt with the Church, but He did not pamper them. Many Christians have died violent and suffering deaths. The turning of the hand has been favorable; it is designed to discipline the consecrated so that they can be victorious like Christ—and be saviors with the Savior (Obadiah 21).

The Zechariah prophecy, especially Chapters 12–14, will be the most meaningful to Israel before the revelation of Messiah. The Jews, particularly the right-hearted, will study about the last days.

Zech. 14:1 Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee.

Zech. 14:2 For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

Gog and Magog will come down into Israel and temporarily capture Jerusalem and be victorious. The spoil will be the rifling of the houses of Jerusalem and the taking of goods. (Verse 14 shows the opposite condition. When God fights for Israel, the Holy Remnant will take a spoil from the invading defeated Gentile enemies.)

Half of Jerusalem will go into captivity (exile); the other half will remain. Verse 2 shows a little time lapse during which part of the population of Jerusalem will be marched out of the city into exile. In other words, the entire city will be captured. However, the Old City, that which is inside the walls, will remain, whereas the New City, that which is outside the Jaffa Gate, will be taken into exile. The New City is the larger portion.

Zechariah 12:7 said that God will “save the tents of Judah first” lest the inhabitants of the Old City think too highly of themselves. Fighting and tumult will take place before the siege of Jerusalem. Now, in Zechariah 14, we are finding out how God will deal with the Old City, which will not be cut off.

Ezekiel 38:11,12 mentions the same spoil as Zechariah 14:1,2. “And thou shalt say, I will go up to the land of unwallled villages ... to take a *spoil*, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land.” Gog and Magog will come down from the north because they are starving and want the produce of Israel. Even now many wonder how the people of Russia will survive the winter with so little food. This condition will continue until they are in desperate straits. Meanwhile, Israel will prosper materially more and more. Very hard times lie ahead for Russia.

Gog will temporarily acquire a booty in Israel, but then they themselves will become a booty. (Ezekiel 39:9 shows the weapons will be converted to farm implements.) The wealth of the invading force will become Israel's spoil. Thus there are two spoils: (1) where Israel is the victim and (2) where the invading force is the victim.

Zech. 14:3 Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.

God will fight against the invading nations under Gog *as He did* in the former "day of battle." This will occur *after* Jerusalem has been captured and half of the city is taken into exile. Gog and Magog will appear victorious and will be helping themselves to the goods. *Then* God will fight for Israel to show this is *His* victory. God will *simultaneously* use the various miracles that were done on *separate* occasions in the past—for example, overflowing rain, earthquake, disease, confusion. The miracles will remind the Holy Remnant that God is fighting for them as in days of old.

God will fight through The Christ, who will act as His General. Saviors (plural, ie, The Christ) will arise on Mount Zion (Obadiah 21). The time setting is when Michael stands up (Dan. 12:1).

Zech. 14:4 And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

Zech. 14:5 And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, and all the saints with thee.

Jehovah's feet will figuratively stand (be manifested) on the Mount of Olives through the earthquake. Stated another way, the earthquake will be seen as *Jehovah's* acting on behalf of Israel. Verses 4 and 5 are *literal*. (Although a spiritual lesson can be drawn, the literal is the primary lesson.) God will establish and manifest His authority in the earthquake. There is even a *faint* possibility of a vision of God's feet.

The valley that opens west to east, from the Old City to the Mount of Olives, will be an avenue of escape for the Holy Remnant. As the people fled before the literal earthquake in the days of Uzziah, king of Judah, so it will be again (Amos 1:1). Azal is probably the place where Jonathan had a secret meeting with David and shot the arrow before David fled for his life (1 Sam. 20:19).

As the Jews are fleeing to the Mount of Olives through the valley created by the earthquake, a hologram or vision of the Crucifixion will appear ahead of them. Up to this point in time the Holy Remnant will realize *God* is fighting for them, but the vision of Jesus on the Cross will reveal to them that *Jesus* is God's Son and *their Messiah*. It will be an instantaneous conversion. The hologram will be a *very large* visual demonstration that all will see.

As the earthquake opens up the valley for fleeing and the Jews enter it, they will liken the opening to the opening of the Red Sea at the time of the Exodus. The former was the opening of water; now will come the opening of the earth. There is an earthquake fault in

the Mount of Olives area. A verification of the fault is the earthquake that rent the Temple veil when Jesus died.

Isaiah 52:7 reads, “How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!” In this verse the “feet” of God are The Christ, Head and body. The Christ will “publish” to all the world the plan of salvation.

Here in Zechariah 14, God’s *authority* (“feet”) will be manifested through the miraculous events. It will be seen that the very God of nature is fighting on behalf of Israel, and the enemy host will realize, further, that it is the God of Israel who is fighting.

The Ancient Worthies will be resurrected at the “midnight” hour of Jacob’s Trouble (Psa. 119:62). In Old Testament times God spoke mechanically through the mind to the Ancient Worthies, so that they could actually hear a voice instructing them. They lived and died with the hope of a resurrection. Thus, when they are raised from the tomb, they will realize it is the resurrection, and they will be given instruction in a similar mechanical way.

Of the three texts that speak of Jehovah’s feet in connection with Israel in the near future, there is a slight distinction in the time settings. In all three, the “feet” of God are The Christ.

1. Zechariah 14:4 will take place during Jacob’s Trouble, that is, *prior to* the inauguration of the Kingdom. God’s authority will be manifested in a miraculous way.
2. Isaiah 52:7 is the official inauguration of the Kingdom. The “watchmen” in verse 8 are the Ancient Worthies. “How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy *watchmen* shall lift up the voice; ... for they shall see eye to eye, when the LORD shall bring again Zion.”
3. Nahum 1:15 states, “Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off.” This text is similar to Isaiah 52:7.

Comment: In comparing verses 4 and 5 of Zechariah 14, verse 4 keeps referring to the “mount” or “mountain” (*singular*) of Olives. A great valley will open when half of the mountain (*singular*) moves north and half moves south. Then verse 5 picks up with “mountains” (*plural*) because the earthquake has occurred. This is an interesting confirmation that the earthquake is literal.

The future earthquake will level Dome of the Rock but will not destroy the Temple Mount. The Temple Mount will be lifted up.

The end of verse 5 is a parenthetical insertion: “and the LORD my God shall come, and all the saints with thee.” The Revised Standard Version has “Then the LORD your God will come, and all the holy ones with him.” Zechariah 12:10 had correct pronouns in the King James, but here the Revised Standard has the right thought. (Old translations back up the Revised, even though the Hebrew agrees with the King James.) “All the saints” would be The Christ, who are the representatives of God. Hence The Christ will be involved with the

miraculous intervention and the deliverance of Israel out of Jacob's Trouble.

Q: Is the time frame the same as Matthew 25:31? "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory."

A: Yes, that is the inauguration of the Kingdom. Then the division of sheep and goats will take place as a process throughout the Kingdom.

Signs and wonders will occur in the heavens in other nations, but especially in Jerusalem God will fight for His people and use great miracles in nature. In other nations it will appear that God is angry.

Q: Does the "sign" in Matthew 24:30 tie in with the hologram of the Crucifixion? "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."

A: Yes, that "sign" can be the visual representation of Jesus and the Crucifixion in Jacob's Trouble, which will convert the Holy Remnant to Jesus. It will be a sign of Jesus' beginning his reign on behalf of the Father.

Comment: Spiritually, the Mount of Olives refers to the Millennial Kingdom. The north half represents the heavenly phase of the Kingdom. The south half represents the earthly phase of the Kingdom under the Ancient Worthies.

Reply: Yes, that would be the spiritual application. The "olive" is a symbol of peace and quietness. Fleeing through the valley symbolizes that under the culture and schooling of the Church and the Ancient Worthies (the north and south halves of the Kingdom) will come salvation for the world. But the literal application is the *primary* one.

Zech. 14:6 **And it shall come to pass in that day, that the light shall not be clear, nor dark:**

The "day" is the "day of the LORD" of verse 1. During this day there will be unusual phenomena in the heavens, and God will work mighty miracles on behalf of the Holy Remnant.

Zech. 14:7 **But it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, that at evening time it shall be light.**

This verse broadens the application. Phenomena will occur in God's deliverance of Israel: earthquake, a darkening of the sun, hail, etc. Some of these signs will be seen in other parts of the world, but Israel will be different because of the *multiplicity* of signs concentrated in Jerusalem. In other words, Israel will be center stage, whereas the miracles and phenomena elsewhere will be sufficient for mankind to realize that something is happening.

Verses 6 and 7 can also be read as applying to the whole Kingdom Age. Those who come from the tomb will enter the Kingdom Age with no knowledge that the reign has begun, that Jesus is Messiah, etc. Hence they will have to be enlightened. However, by the end of the Kingdom, no one will have to say, "Know the LORD," for all will know Him "from the least of them unto the greatest of them" (Jer. 31:34). Hence at "evening time" all will know,

for “it shall be light.” It is like the “light of the sun” being increased “sevenfold” (Isa. 30:26).

However, if verse 6 is separated from verse 7, then verse 6 can have a literal application. The sky will be overcast, like twilight, for the duration of time that God works mighty miracles on behalf of Israel—whether that time is two days, five days, or whatever.

Q: Will the literal application be like a twilight condition around the clock?

A: Yes. For instance, at the time of hailstones, the sky is neither fully light nor fully dark but is overcast with clouds that drop hail. The “day” will not necessarily be a 24-hour day but a very short period of time. It will be the day of the Lord’s revealing and the day of His wrath when His fury comes up in His face (Ezek. 38:18).

The literal application of verse 6 ties in with verse 3 because the twilight condition around the clock will be a sample or a reoccurrence of a miracle that happened in the past, namely, Joshua’s long day. When the light dimmed or was prolonged into the night in Joshua’s long day, it seemed to the Amorites that their sun god had withdrawn his favor. Twilight, with clouds rolling in, portends something ominous.

Zech. 14:8 **And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be.**

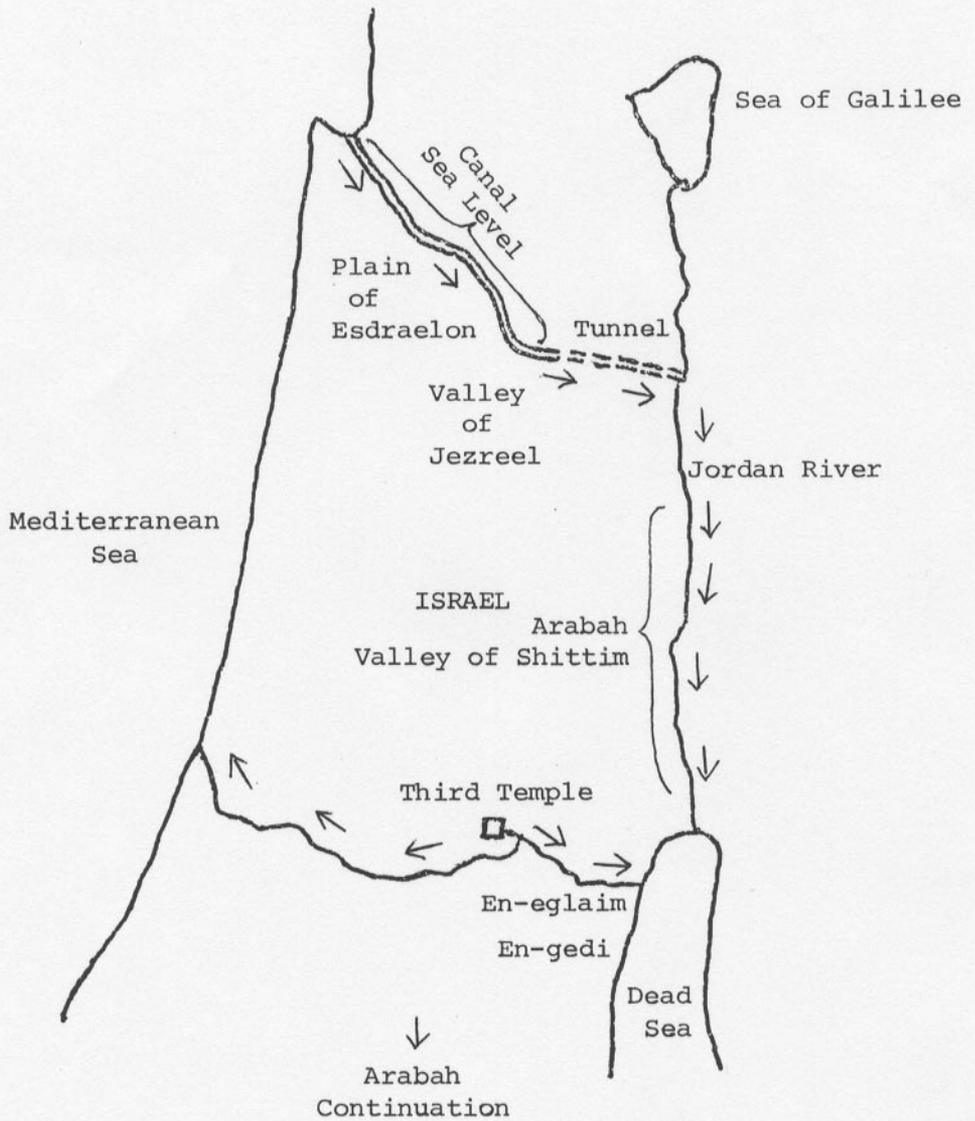
The picture is broadened out into the Kingdom Age. Living waters shall go out from Jerusalem, half toward the Dead Sea on the east and half toward the Mediterranean on the west. Since the Temple will face toward the east, the Dead Sea is the *front* or “former sea.” The Mediterranean Sea to the west is in back or *behind*; ie, it is the “hinder sea.”

The earthquake will set up conditions for the living waters to go out from Jerusalem, but the waters will not flow from beneath the threshold of the Third Temple until it is complete. These waters will go past the altar, out the gate, down into the Arabah, and finally into the Dead Sea.

For half of the living waters to go toward the Mediterranean Sea, the account implies the completion of a project Israel has long wanted to do but could not because their budget was slanted toward the military. The land is wonderfully suited to have a power dam because of the difference in elevation. The Dead Sea is the lowest point on earth, and the Jordan Valley is very low as it approaches the Dead Sea. Thus if water could be brought through a much higher level, there would be a natural power dam. The water would have to be brought from Haifa down the Esdraelon Valley or near Ashkelon. Israel, Syria, and Jordan all have serious water problems, and the population keeps increasing.

The earthquake will start some of these conditions going, especially the water flowing toward the Mediterranean Sea. When the earthquake splits the Mount of Olives, a ravine will open up, but the Temple water will come from the elevated portion of land upon which the Temple is built. The water that goes down into the Arabah from the Temple cannot start until the Temple is built, but the water going toward the Mediterranean Sea can flow sooner. The ravine that opens up when the Mount of Olives is split will not be on the Temple Mount but *alongside* it. The *full* fulfillment, where one stream goes in one direction and one in the other direction, awaits the building of the Temple.

DIRECTION OF FUTURE WATER FLOW



Q: Will the water that comes out from the Temple be like a spring because it symbolically comes from The Christ, who supply living waters to mankind?

A: Yes.

Comment: Joel 3:18 speaks of a fountain: “And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the LORD, and shall water the valley of Shittim.”

Reply: The main volume of water that empties into the Dead Sea and brings fish will come from the Mediterranean. This water will go through the Valley of Shittim or the Arabah (acacia or shittim trees grow in the wadi) into the Jordan River and on into the Dead Sea.

On the other hand, the Temple water will be shallow to start with but will then get deeper and larger: ankle deep, knee deep, hip deep, and then one will have to swim because of the depth. The water, which starts as a trickle, will indirectly join the other stream when they empty into the Dead Sea, so that symbolically it is the holy water of the Temple, in conjunction with the water the Lord causes to occur through natural phenomena, that will bring life. In other words, the union of these waters will bring life (or “fish”) both spiritually and literally.

Jesus said in Matthew 4:19, “I will make you fishers of men.” Just as believers are now called “fish,” so mankind can be likened to fish in the next age.

Thus we can see that the flowing of the “living waters” will not be sudden like the miraculous deliverance of the Holy Remnant, although the conditions for the Temple waters will be set up by the earthquake. In Solomon’s Quarries underneath the Temple Mount, there is a spring today. It is assumed that the Pool of Siloam is somehow connected to the spring and the upper end of Hezekiah’s Tunnel called the Virgin’s Fount. The spring suggests that a tremendous volume of water exists underground, of which only a trickle is currently coming forth. The fact that the water from the Temple goes east and west shows the source of the water is Jerusalem.

Other Scriptures imply that fish from the Mediterranean will go over to the Dead Sea. Wherever the “two rivers” go, there will be life (Ezek. 47:9; see also verses 6–12). A deeper ravine, which will bring the waters from the Mediterranean, is a lower, artificial sea-level canal through the Plain of Esdraelon and the Valley of Jezreel. The canal, in combination with a manmade tunnel complex, will eventuate in dropping the water Niagara Falls style into the Jordan powering turbines to provide electricity and irrigation as well as to bring fish from the Mediterranean as a side benefit. Separate waters will issue forth from the Temple toward the Dead Sea. Zechariah 14:8 speaks of the waters from Jerusalem flowing east to the Dead Sea and west to the Mediterranean, but only the eastward-flowing waters will go out from the Temple.

Q: Is the source of water from the Temple relatively small but with volume?

A: Yes.

Q: Will this smaller source intercept the major volume going from the Mediterranean to

the Dead Sea?

A: Yes, but indirectly at the Dead Sea, as shown on the sketch.

Q: But will another water source go westward out of the city toward the Mediterranean?

A: The water is underneath the Temple area, basically speaking. When the whole plateau is lifted up by the earthquake, the Temple will be built on the top and the city at a lower level to the south. The water that comes up and issues forth from the Temple will go eastward toward the Dead Sea, but from that source underneath the Temple Mount, a portion will flow westward into the Mediterranean.

While the volume will be relatively small going east and west from the source under the Temple Mount, it is symbolically identified as coming from the Temple. In other words, the source of life is the Temple.

Q: In regard to the water that comes out from the spring underneath the Temple Mount, some will go all the way to the Dead Sea. But does the part that goes toward the Mediterranean go *all the way* to the Mediterranean or join with other water and thus change direction?

A: The tributary from the Temple will not join the larger volume of water until it gets near the mouth of the Dead Sea because the Temple water will flow down into the Arabah, whereas the other water will come from a level farther north and then down. Not only will the combined water dilute the Dead Sea, which is now so saline that no life is in it, but fish will find their way into the Dead Sea and survive. Only the south end of the Dead Sea will remain very salty and thus lifeless.

Q: What about the overflow?

A: The overflow can be controlled. The dam will regulate flow and thus control the rate of evaporation, etc.

Ezekiel 47:9 reads: "And it shall come to pass, that every thing that liveth, which moveth, whithersoever *the rivers* shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh. "The [two] rivers" pertain to (1) the Mediterranean connection and (2) one of the two rivulets coming up from under the Temple Mount, the one going toward the east. Joel 3:18, Zechariah 14:8, and Ezekiel 47:9 must all be considered in order to get a rounded-out picture.

Ezekiel 47:1–12 tells of the water coming out visually from the Temple and the freshening of the Dead Sea. "Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house stood toward the east, and the waters came down from under, from the right side of the house, at the south side of the altar. Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side. And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the ankles. Again he measured a thousand, and

brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins. Afterward he measured a thousand; and it was a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over. And he said unto me, Son of man, hast thou seen this? Then he brought me, and caused me to return to the brink of the river. Now when I had returned, behold, at the bank of the river were very many trees on the one side and on the other. Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed. And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh. And it shall come to pass, that the fishers shall stand upon it from En-gedi even unto En-eglaim; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many. But the miry places thereof and the marshes thereof shall not be healed; they shall be given to salt. And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine."

Zechariah 14:8 adds another detail: "in summer and in winter shall it be." The waters will flow "in summer and in winter"—in other words, year-round. The waters will flow constantly, as pictured spiritually in Revelation 21:6, "I will give unto him that is athirst of the fountain of the water of life freely." As the people come forth from the grave, they will be able to drink "of the water of life freely," thus getting instruction and learning of the Lord. Another way of saying the same thing is that the Temple gates will be open night and day.

In Ezekiel 47, the only reason the prophet went out the north gate in the vision is that the outer east gate will be closed for spiritual reasons. The closed east gate signifies that the Church is complete.

Zech. 14:9 And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.

In that day (the Kingdom) there will be *one* religion and *one* God.

Zech. 14:10 All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's winepresses.

The leveling and lifting of the land is limited to about a 30-mile circumference. Geba is north and Rimmon south, marking the outer boundaries of the land north and south to be elevated by the earthquake. The Tyropoean Valley will be pinched underneath by the earthquake and raised up. Of course the gates, which were familiar to Zechariah as landmarks, are unknown and uncertain to us today. The point is that the Old City will be rebuilt with more or less the same parameters but lifted up or elevated above the other hills.

The Dome of the Rock and the El Aksa Mosque will be leveled by the earthquake so that the Third Temple can be built. Around the Temple Mount there will be dwellings for people to live in (see Ezekiel 47 and 48). The priests and the Levites will be given specific places to live.

For the water to come up to the Temple level indicates it will be like a geyser and under pressure. This water (probably the half of the water not seen to come from the Temple) can be channeled off for living purposes.

Comment: As one approaches Jerusalem, the entire city will appear elevated, but the Temple Mount will be even higher to be the focal point of attention and silhouetted against the sky.

Reply: Yes, the city will be lower and south of the Temple. The “holy oblation” will be especially the Temple and the housing of the Levites and priests.

The rebuilt city of Jerusalem will have 12 gates, whereas the Temple will have only three. One of the three (the east gate) will be closed. Only the north and south gates will be open.

Zech. 14:11 **And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited.**

This verse will be fulfilled in the Kingdom Age.

Zech. 14:12 **And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.**

By a “plague” God “will smite all the people that have fought against Jerusalem” so that their flesh will “consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.”

Q: Does this verse refer to a nuclear explosion?

A: Although a nuclear explosion could do these things, that does not seem to be the case here. The account clearly states that this is a plague *from the LORD*. If a nuclear explosion caused the consumption, the people would not see it as a judgment from *God*. *He* will fight for His people *as in days of old* (Zech. 14:3). Although God could cause a nuclear explosion, that method was not used in the past and it might cause a misunderstanding—that is, it would look like *man’s* work.

An example of a plague in the past occurred in Hezekiah’s conflict with Sennacherib’s army (Isaiah 36 and 37). The latter was besieging Lachish near Jerusalem. When Sennacherib sent Rabshekah to threaten Israel with the consequences of not obeying, the common people of Israel heard, but God told Hezekiah through the Prophet Isaiah not to fear. The next day many thousands of Sennacherib’s army were dead of disease. In other words, the plague was *sudden*—it occurred *in one night*. Another example of *sudden* death is the tenth plague on the Egyptians at the midnight hour. And a relatively modern-day example is the bubonic plague, which killed people very suddenly. They just keeled over.

“And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem.” Notice that the plague will come against those who have *already fought against Jerusalem*. When Gog captures Jerusalem, Israel will be momentarily defeated. Then, at Israel’s moment of extremity, *God* will step in and fight for them. The term “all the people” should be modified because a *series* of events will take place to deliver the Holy Remnant and defeat Gog. In other words, only a certain segment of Gog will receive this particular judgment. The plague will overtake the enemy “while they *stand* upon their feet.” The thought is that while they are in motion, they will *suddenly* be overtaken. A related text is Ezekiel 38:22, which reads, “I [God] will plead against him with pestilence.”

Zech. 14:13 And it shall come to pass in that day, that a great tumult from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour.

Verse 13 mentions another type of judgment: confusion or anarchy whereby the enemy destroys itself. A companion text is Ezekiel 38:21, “And I will call for a sword against him throughout all my mountains, saith the Lord GOD: every man’s sword shall be against his brother.” In this “great tumult from the LORD ... they shall lay hold every one on the hand of his neighbour.” And just as with the plague of verse 12, the great tumult will be “*from the LORD*.”

Note: Each of the coming dozen or so judgments would be sufficient to decimate the enemy, but Gog will be the recipient of *many* judgments. Some will die this way, some that way, etc. In retrospect, the Holy Remnant survivors will realize the Old Testament miracles were all true. This great battle of God Almighty will have greater significance along natural lines than anything in the past.

Q: Are verses 12 and 13 related? When the plague comes suddenly, mass panic will hit the forces of Gog, so that in their effort to flee and in the confusion that follows, they will slay one another.

A: Yes, partly. Such panic occurred in the incident with Gideon. When the Midianites heard the crashing of 300 vessels in the dark and then saw 300 lights, they thought each light represented a whole company of soldiers. In the ensuing panic, they slew one another.

Q: Is the tumult a result of the plague?

A: The tumult is a panic that will be created. God can create a panic in their hearts, for He has the power to greatly magnify the experience. For example, with Gideon a false impression entered their minds.

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

Comment: This is the second strong proof text in Zechariah to show that the holy Jew will engage in warfare. The earlier verse was Zechariah 9:15, “The LORD of hosts shall defend them; and they shall devour, and subdue with sling stones; and they shall drink, and make a noise as through wine; and they shall be filled like bowls, and as the corners of the altar.”

Reply: Yes, fighting is not morally wrong for the Jew. God will first save the “tents of Judah,” who are not the inhabitants of Jerusalem but the outlying districts of Judah (Zech.

12:7). They will be given victories and marvels lest the inhabitants of Jerusalem, who will subsequently be *MIGHTILY* rescued by God, get heady and feel superior because of being within the sacred walls of the Old City. Even though Judah will fight on the outside to try to help their compatriots, their efforts will be meaningless with regard to the Old City of Jerusalem, for *God* will effect that victory.

Comment: Nevertheless, those of Judah who fight will display courage, for they will think they are committing suicide. The situation will appear to be hopeless.

Reply: Yes, it will seem hopeless because of the overwhelming numbers of the enemy. The fighters from Judah will feel that if Jerusalem perishes, they and Jewry perish too.

Comment: What a beautiful thought—and humbling too—for Judah to start to fight against overwhelming odds and then to realize their efforts are as nothing when the Lord takes over the battle.

Reply: Inferentially, not only does God *earlier* save the tents of Judah first lest the inhabitants of *Jerusalem* get high-minded, but also in this *later* case, God will do the fighting lest *Judah* gets high-minded.

Comment: In regard to the environs of Jerusalem, it sounds like hand-to-hand combat, which is a more primitive and personal level of fighting.

Reply: Yes. Wars today are fought more with tanks, airplanes, etc., and not so much with foot soldiers, but Jerusalem will be different when God delivers Israel.

Comment: The malfunctioning of the mechanical contrivances brought in by the enemy will force hand-to-hand combat.

Earlier in Zechariah 14 we saw that Gog will take a spoil when Jerusalem is captured and the houses are rifled. However, when God saves Israel, the reverse will be true. Then Israel will take a spoil. Ezekiel 38:12 shows Gog's taking a spoil. Ezekiel 39:9,10 tells of Israel's spoil. It will take seven years to convert Israel's booty from weapons of war to farm implements. "And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the handstaves, and the spears, and they shall burn them with fire seven years: So that they shall take no wood out of the field, neither cut down any out of the forests; for they shall burn the weapons with fire: and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord GOD." Burning the weapons will eliminate the need to cut down trees for firewood.

Comment: With their homelands in anarchy, Gog from Magog will be somewhat organized and traveling with earthly goods because they have no homes to return to. These possessions will be a source of wealth for Israel to spoil.

Reply: Yes, and much of the electronic equipment has gold, silver, crystals, and precious metals, which Israel will convert for peaceful purposes.

Zech. 14:15 And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.

Verse 15 is the second use of the word “plague” in Zechariah 14. Here we are told that the electronics on the machinery and weapons will go askew. For example, in the Gulf War conflict with Iraq, Baghdad’s antimissile weapons misfired because the Americans put a virus in the computers the French sold to Saddam Hussein. The horse, mule, camel, and ass are Zechariah’s language to refer to the tanks, aircraft, etc., of today.

The “tents” would be camps and temporary dwellings set up in the field as the Gog host travels down to and into Israel. Gog will come with the purpose of acquiring “cattle and goods” (Ezek. 38:13). They will want to satisfy their stomachs. Also, with Israel dwelling in the navel of the earth, Gog will want to extinguish Jewry and make Israel their permanent residence.

Zech. 14:16 And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.

Zech. 14:17 And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.

Zech. 14:18 And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles.

Zech. 14:19 This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.

The punishment of Egypt and all nations that refuse to go up to Jerusalem for the Feast of Tabernacles will be the withholding of rain. Egypt completely depends on the Nile, and the Nile completely depends on rain at its source. Hence a withholding at the source would be very effective in bringing these nations to their knees.

In verse 18 the word “plague” is used for the third time in this chapter of Zechariah. All three plagues are of the Lord: a sudden disease (verse 12), electronic failure of war equipment (verse 15), and the withholding of rain (verse 18). Whether the rain is literal or figurative or both, the withholding will be a plague to punish the nation(s).

Verses 18 and 19: The mention of “Egypt” and “nations” not coming representatively to Jerusalem suggests that some nations, as well as at least part of Egypt, will refuse to comply when the Kingdom is set up. (Other Scriptures show that another part of Egypt will readily fall in line and obey in the Kingdom.) Stripes will be necessary in recalcitrant cases to break the prejudice and bring the realization that salvation is of the Jew. Jerusalem will be the earthly source of life and hope.

Verse 16: The clause “every one that is left of all the nations which came against Jerusalem” refers to the one-sixth survivors of Gog (Ezek. 39:2), as well as those on the scene from Tarshish, Sheba, and Dedan, who will all go back to their homelands with eyewitness testimony. At least for a while at the beginning of the Kingdom, these individuals will have to return to Jerusalem to acknowledge the King at the Feast of Tabernacles. (The same idea occurs when veterans return to a place significant in a former battle.) From the first year on, the nations will have to send *representatives* annually in recognition of Israel’s being the center of God’s dealings and government on earth. It will be like sending ambassadors

for an unusual occasion. However, the survivors of Jacob's Trouble and the eyewitnesses will have to go back *first*. One reason for their return is to show their appreciation for being spared.

What is the purpose of the Feast of Tabernacles? It represents the *world's* recognition of *The Christ*. The earlier Passover (lamb) focuses on *Jesus*, and the Feast of Pentecost focuses on the church of the firstborn, the two loaves being the *Little Flock* and the *Great Company*. Verses 16–19 help to elucidate the distinction between the three feasts every male Jew was required to attend. The Feast of Tabernacles obviously pertains to the world.

God is determined to gather "all nations" to Israel to battle. "For I will gather all nations against Jerusalem to battle" (Zech. 14:2). However, the term "all nations" has to be modified, for nations such as Guyana and Peru will not be included. The thought is that from the extremities of the earth, nations will come to Jacob's Trouble, to the *climax* of God's war, where He will manifest Himself to the world and inaugurate the Kingdom.

Comment: It will be especially essential for the survivors of Gog to acknowledge the role of Israel because of their previous intention to destroy it.

Reply: Yes, upon them the recognition of Israel will be particularly incumbent.

Gog will go down to Israel in an organized fashion, but the binding force will be their *common hatred of the Jew*. In this heterogeneous force, Gog will be noticeable as the chief enemy. Although Gog will not be organized in the sense of having a chain of command, their common hatred of the Jew will be the organizing factor. (With *us* the unifying factor should be the Holy Spirit. The Holy Spirit binds together Christians with different ethnicity through their *common love for God and for Jesus*, who was sent by God and who is the *only* channel in this or the next age for salvation.)

When "all nations" go back to worship in Jerusalem, where will they go? The logical place is the Third Temple, which will be a physical-structure meeting place. Hence verses 16–19 support the idea of a *literal* temple.

Even to *doubt* there will be a literal temple shows a lack of familiarity with Scripture. We speak strongly because it is better to recognize a truth *now* and acknowledge a wrong teaching in the *present* life.

Several Scriptures in the minor prophets show that hatred of Israel will lead Gog to invade the tiny nation. There is a Satanic plan not only against the spiritual people of God but also against the natural people. Satan has multiple targets: (1) The Elect are his special targets. (2) The Great Company are next. (3) Finally, the Jews will be targets. Satan has blinded the *minds* of the people to the gospel, but he can also instill his evil spirit into the *hearts* of the people. The first two parts (the Little Flock and the Great Company) will be cut off, but the third part (Israel) will be brought through the fire (Zech. 13:8). The *Adversary* will be involved with all three parts. He crucified Jesus and he will crucify, as it were, the feet members, then the Great Company, then Israel. Satan will think he is successful *until God fights for His people*.

Zech. 14:20 In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD'S house shall be like the bowls before the altar.

Zech. 14:21 Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the LORD of hosts.

“Bells of the horses” will be inscribed with “HOLINESS UNTO JEHOVAH.” “Bells” would be bells and bridles. Spiritually, “horses” are doctrines. When the “pure language” goes forth, there will be no more confusion or religious error (Zeph. 3:9). Just as *bells* on the high priest’s garment *announced* his presence in the Holy and Most Holy, so in the Kingdom the pure truth will be announced and recognized. Bridles are the controlling factor that will coordinate the doctrines and head them in the right direction.

This holy influence will be centered in Judah and Jerusalem. What happens in the capital (Jerusalem) will influence the whole earth. The word of the Lord (the pronouncements) will go forth from Jerusalem (Isa. 2:3).

The “house of the LORD” is the literal temple. The temple will have cooking chambers to “seethe” the meat. Another proof of a literal temple is the word “altar.”

“There shall be no more the Canaanite in the house of the LORD of hosts.” “Canaanite” means trader. Hence never again will there be money dealing or a mixture where the priesthood oppresses and takes advantage of the people. Anything donated in that day will be either strictly *mandatory* according to the sin or a *freewill* offering by the individual. Merchandising will never again be permitted in the house of the Lord.

Q: If the house of the Lord, the altar, the pots, and seething the meat are all literal, would not the bells and horses also be literal?

A: The pots, bells, and horses are both literal in a figurative sense and symbolic possessing a spiritual meaning. The bells and horses being literal in a figurative sense signify that on special holidays all modes of transportation both to and from the Temple, such as buses and cars, will be decorated with colorful banners, ribbons, and sounding cymbals of some sort to convey happiness and joy as well as the opposite signs—that is, mourning—on more solemn occasions.