

Zechariah ***Prophet of Messiah's Glory***

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CHAPTER FOURTEEN

THE SECOND ADVENT OF MESSIAH IN GLORY

THE SECOND SECTION OF THE SECOND PROPHETIC ORACLE

(Zech. 14:1-7)

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Chapter 14 continues and concludes the second oracle of Zechariah (chapters 12-14). The first oracle (chapters 9-11) in setting forth the first advent and rejection of Messiah is foundational and preparatory to the second oracle predicting the second advent and acceptance of Messiah (chapters 12-14). The first section of the second oracle in outlining the future deliverance and national conversion of Israel (chapters 12 and 13) in turn prepares the scene for the return of the Messiah in glory and the establishment of the kingdom over Israel (chapter 14). This last chapter is climactic and is *in strict agreement with the scope of Zechariah's entire sweep of prophetic prediction.*

Just as the eight night visions (chapters 1-6) and prophecies springing out of the question of the national fasts (chapters 7 and 8) all have their fulfilment in events leading *up to and into the kingdom* (without an exception), so chapters 9-14 likewise comprehend *the same great Messianic future of*

Israel. Failure to recognize this simple fact of the full scope of Zechariah's visions and prophecies has plunged many of the commentaries, dealing with the book as a whole but especially with the concluding chapter, into a labyrinth of confusion.

Chapter 14 is still *wholly prophetic* and commentators who struggle vainly to apply it to some past historical event or events either in whole or in part, such as the Babylonian conquest of Jerusalem or its destruction by Titus and the Romans in A.D. 70 (Henderson, *The Minor Prophets*, p. 436, and many early writers), or to the whole of this present age, only with special emphasis on its consummation (Hengstenberg, *Christology of the Old Testament*, IV, p. 107, and Leupold, *Exposition of Zechariah*, p. 259) not only violate the prophetic scope of this chapter with respect to the other thirteen chapters, but must honestly confess with Lowe, following De Wette, "that this chapter defies all historical explanation" (*Commentary on Zechariah*, p. 131). The same is true whether the application to the past is in whole or in part, or whether the method of interpretation is literal, spiritual, allegorical, or mystical.

Chapter 14 is *wholly prophetic* from the standpoint of the present age, and the only method of interpretation that will unlock its meaning is the *literal*. Feinberg (*God Remembers*, pp. 248, 249) with acute precision correctly declares that when this passage "is interpreted in the literal sense, it harmonizes with all that Zechariah has revealed thus far and with the prophecies concerning the consummation for Israel found throughout the Scripture."

Too much stress can scarcely be placed upon these two guiding stars of correct interpretation: (1) harmony with the *immediate context* of Scripture; (2) harmony with the *entire context* of the revealed Word of God. *Sane literal* interpretation guided by these two balancing criteria of truth and dealing discriminatingly with figurative language as a graphic vehicle for presenting such literal truth, cannot fail to lead to happy results in exegesis. Spiritualizing and mysticizing interpretation, on the other hand, dictated by the exigencies of *deductive* principles superimposed upon Scripture rather than literal interpretation the natural result of inductive principles springing out of Scripture, are bound to produce endless confusion.

Chapter 14 of Zechariah is, in a sense, a testing ground demonstrating the vast difference between the literal and inductive interpretation of prophecy and the mysticizing and deductive interpretation. The methodology of one is to seek to know what the Word of God says concerning the future by building up general truths from particulars (the inductive method). The other starts with general statements (alleged to be true) and seeks to impose them on the particulars, and where they do not fit *mysticalize* them, i.e., give them an incomprehensible or obscure connotation, making them merely emblematic or allegorical, by attaching some secret meaning to them, and so explain them away rather than explain them.

This is essentially what Hengstenberg (*op. cit.*, pp. 131-132) does in referring Chapter 14 "to the whole of the Messianic era," by which he means the present church age, and Leupold also (p. 239) when he writes: "Our verses do not, therefore, apply to any one situation. They do not describe a siege, capture, and captivity which actually occurred. By means of a figure they describe a situation which obtains continually through New Testament times. God's people shall continually be antagonized and suffer bitter adversity at the hands of their foes and shall in consequence be brought low; but there shall always be an imperishable remnant, and that not so extremely small."

Several very obvious fallacies in this interpretation are to be noted: (1) There is nothing but pure supposition to support these verses as a "figure." (2) Applying them "through New Testament times" violates the entire context of Zechariah's visions and prophecies, which concern the future hope of *Israel*, not the Christian Church. (3) The remnant in chapters 12-14 is the Jewish remnant regathered to Palestine at the end of this age and not a Christian remnant. (4) This interpretation clashes with the overall eschatological context of the revealed Word of God. And (5) it robs the passage of its simple and obvious sense, giving it one (so far as any fulfillment in history is concerned) which is nonsense.

Kliefoth, Keil, Pusey, Wright, and many of the older and later expositors who reject the *literal* interpretation of Zechariah 14 as involving a still future siege of Jerusalem with a Jewish remnant in Palestine preceding the second advent of Christ, do so by lumping it together with the error of so-called "Jewish Chiliasm." But the heresy of Jewish millennial hopes was *not* that Israel looked for a Messianic kingdom of peace and righteousness on the earth with Jerusalem as its capital and radiating center. *Zechariah features this theme in his entire prophecy from chapter 1 throughout chapter 14*, and if they were in error in this hope, then Zechariah himself was in error, an error imbedded not only in his prophecy, but in his very name, "God remembers," i.e., He remembers His covenants and promises to Israel involving their future kingdom.

"Jewish Chiliasm" was wrong *only* in the fact that it *overlooked the prophesied rejection and death of the Messiah as the indispensable prelude to His manifestation in kingdom glory*. Moreover, this truth of Messiah's second advent to establish an earthly kingdom over restored Israel is *so resplendently emblazoned* in the prophets and on the pages of Zechariah, particularly chapter 14, that it is one of the inexplicable conundrums of the history of Christian doctrine that it should be so widely denied by Christian scholars and Bible expositors. In fact, a tragically striking parallel obtains between the rejecting of Messiah and His atoning sufferings and death by the ecclesiastical intelligentsia at His first advent and the rejection of His kingdom glory over restored and converted Israel at His second advent by the Biblical commentators of the present age. Chapter 14 records the events following upon the return to the land of a remnant in unbelief, their time of trouble previous to their conversion, and establishment in glory under the returning Messiah.

I. THE LAST TRIUMPH OF THE NATIONS OVER JERUSALEM (Zech. 14:1-3)

Chapter 14 in presenting a prophetic portraiture of full kingdom blessing and worship (vss. 8-21) first recapitulates the pivotal events leading up to this grand consummation of Israelite hopes (14:1-7); namely, the last siege of Jerusalem (vss. 1-3) and the personal advent of the Messiah (vss. 4-7). Already these climactic episodes have been presented in chapter 12--the siege and deliverance (12:1-9), and the second advent (12:10), but from a different point of view, from a slightly different point of time (although in "the day of the Lord") and for a different purpose. In chapter 12 the siege is presented in its later developments when divine interposition has been vouchsafed. Chapter 14 presents the siege in its earlier more drastic and cataclysmic phase of apparent hopelessness and helplessness, when only divine intervention could save the day. Therefore, the coming of the Lord to Olivet in power and glory working deliverance is portrayed over against His coming in grace and salvation, effecting the spiritual regeneration of the remnant (12:10-13:6).

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

1 Behold, a day of Jehovah cometh, when thy spoil shall be divided in the midst of thee.

1. *The Time of the Last Triumphant Siege of Jerusalem--the day of the Lord* (Zech. 14:1). **Lo, a day is coming** [which is] **the Lord's when thy plunder shall be distributed in the midst of thee.** Leupold (*op. cit.*, p. 260) holds that this **day** is not the one that in Old Testament prophecy goes under the name of "the day of the Lord" and is so rendered by the Authorized Version. That this is not the case, but the reference is emphatically to "the day of the Lord" *par excellence* is suggested (1) *by the Hebrew idiom employed (yom-bâ leyahweh), literally a day is coming--the Lord's, i.e., "distinctively and pre-eminently His."* The *lamedh* before Yahweh (the Lord) thus denotes possession, "belonging to, of" (Isa. 2:12; 22:5; 28:2) being a circumlocution for "the day of the Lord is coming," because the author wished to accentuate the *certainty* of the coming of the day, employing the *future instans* and therefore attaching the participle *directly* to "day," *yom*, so making a construct chain impossible, but achieving an added stress on "a day--the Lord's" or "to the Lord" by substituting an adjectival phrase for the construct (genitive) relationship.

That Zechariah 14:1 refers emphatically to **the day of the Lord** in a special sense is also unmistakably suggested (2) *by the context.* **The day of the Lord** is that period immediately preceding the second advent of Messiah when God *directly* and *publicly* manifests His power to dispossess Satan and wicked men from their usurpation of the earth (Rev. 5:1-10:16), delivers His people Israel (Zech. 12:1-9), and establishes His mediatorial kingdom of righteousness and peace throughout the world (Isa. 2:12; 4:1, 2; 11:10, 11; 13:9; Amos 9:11; Joel 1:15; 2:1, 2; Mal. 4:1-5 [3:19-23]). This is precisely the subject of Zechariah 14:1-3, indeed quintessentially so (which accounts for the emphatic terminology to designate "the day of the Lord"--"a day--the Lord's"), since it describes the most terrible and desperate condition to which the Jewish remnant will be reduced, which, in turn, calls for the direct and supernatural intervention of the Messiah.

Leupold's translation, "Lo, a day is coming *for* the Lord," although possible grammatically, and in the light of the true second advent context would not be at variance with pointing to the well-known prophetic "day of the Lord" is, however, utterly untenable in suggesting, as far as time is concerned, "the whole New Testament era," as he maintains (*loc. cit.*). Such a deductive interpretation not only ignores the place of this passage in the overall Scripture testimony of "the day of the Lord," with which it dovetails perfectly, but also fails to reckon that this expression is identical in its time implications with the frequently recurring phrase in chapters 12-14 **in that day**, which *in every case* denotes "the day of the Lord" in its future eschatological significance with reference to Israel's deliverance from her final time of trouble just prior to her conversion and establishment in kingdom blessing. To apply it to "the whole New Testament Era" is to apply it to a concept that is not once in view in Zechariah, chapter 14.

The last clause of verse 1, introduced by **and** (*waw*) is temporal (Gesenius-Kautzsch, 164:1[a]) and shows the desperate plight of Jerusalem overrun and completely plundered by the victorious armies of

the nations invading the Israeli state. **Lo, a day is coming--the Lord's--when thy spoil shall be distributed in the midst of thee.** The pronoun second *feminine* singular, refers to Jerusalem personified. **Thy spoil** ("spoil of thee," objective genitive), accordingly, means *not* the plunder Jerusalem takes in the battle (subjective genitive), but the booty the besieging enemies take from her (objective genitive). This spoil will be distributed among Jerusalem's conquerors, leisurely and deliberately in the very city itself. This initial touch shows the desperation of Jerusalem's situation, and the terrific straits to which she has been reduced. But her dire extremity (further detailed in verses 2 and 3) becomes God's opportunity (dramatically set forth in verses 4-8 in the glorious advent of her Deliverer and Savior).

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.

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2. *The Enemy Triumphant in the Last Siege of Jerusalem* (Zech. 14:2a). **For I will assemble all the nations against Jerusalem to battle.** . . . Once more, and for the last time, in line with the phenomenal nature of this great eschatological section (Zechariah, chapters 12-14), *The Lord Himself* speaks in the *first* person (cf. 12:2-6; 12:9, 10; 13:2, 6, 9) to reinforce the amazing and confessedly almost incredible predictions made. This He doubtless does to help render inexcusable numerous Christian scholars who resolutely not only refuse to believe these tremendous prophecies *literally* (which is the only way to *believe* them, although not the only way to interpret them), but who also resolutely persist in excoriating those who do.

The **for** (the explicative conjunction *waw*, "and") presents the reason (explanation) for the immediately preceding statement that Jerusalem's booty should be distributed within her walls by her triumphant enemies. It is arresting to note that the explanation given is not that the enemy was overwhelmingly superior in power or that his advance was uncheckable, but that the whole episode was providential. *God not only allowed it, but actively interposed in bringing it to pass.* The case is succinctly stated: **For I will gather all nations**, demonstrating that God's purposes are not only sovereignly assured even though wicked nations may seem to triumph over His people, but His plans for the ordered ages of redemptive history, so far from being set aside and thwarted by Satan, demons, and rebellious men (and these evil agents have a large part in these end-time activities [Rev. 9:1-20; 16:13-16]) are actually carried out by them to the glory of God and in accordance with His "definite plan and foreknowledge" (cf. Acts 2:23, R.S.V.).

It is important to note that the enemy is precisely defined as **all nations**, *kol-haggoyim*, which designates the nations of the earth in distinction from the Jewish people, whether as a free and autonomous people till the Babylonian captivity, or under the suzerainty of a foreign power til A.D. 70, or scattered among the nations in the Christian centuries, or restored to Palestine as an independent

state, as at present. In any case, the people were prophesied to "dwell alone" and "not be reckoned among the nations" (Num. 23:9). Hence in the prophetic Scriptures the Jews are rigidly differentiated from non-Jewish peoples as being an elect nation, and the *only* people so divinely chosen to be the recipient *as a nation* of the covenants and promises vouchsafed to their fathers (Rom. 9:4, 5; 11:1, 2). Compare also Joel 3:2 [4:2]; Revelation 16:14, 19.

To ignore this indispensable distinction in this passage (cf. Zech. 12:9; 14:3, 16) is to plunge the whole into confusion and utterly fail accurately to define the foe or to differentiate him from friend. But when it is said that **all the nations** are gathered against Jerusalem, it is not of course meant that every individual comes, but contingents of the armies of the various world powers, representing them as nations (Rev. 16:13-16).

Moreover the Lord declares, **For I will gather** [*asaph*, "assemble," "bring together"] **all nations against Jerusalem to battle**. The place (**Jerusalem**) is defined just as precisely as the foe (**all nations**). To interpret either other than literally is to fly in the face of the general pattern of age-end events, revealed not only by Zechariah (1:14, 16; 2:12 [16]; 3:2; 12:2-10; 14:4, 11, 12, 16), and other Old Testament prophets (Joel 3:2 [4:2]; Dan. 9:27; Isa. 4:3, 4; 31:5), but also New Testament seers (Luke 21:24; Matt. 24:15-22; Rev. 16:19).

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

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

3. *The Plight--Threatened Total Destruction of the City and the Remnant* (Zech. 14:2b). **And the city shall be captured and the houses plundered, and the women raped, and half of the city shall go into captivity, but the rest of the people shall not be cut off from the city.** This verse portrays the moment of direst distress of Jerusalem, when it will appear that the city and its inhabitants are hopelessly doomed. This is the acme of "the time of Jacob's trouble" (Jer. 30:5-7), just before "he" (i.e., the remnant) "is saved out of it," here described by Zechariah as **the rest of the people** (*yether ha'am*). The word **remainder**, "remnant" (*yether* from the root *yathar* "to remain over as a small part"), is used of what an enemy or scourge may leave behind (Joel 1:4), particularly of a surviving portion of Israel or Judah rescued from a foe (Mic. 5:2; Zeph. 2:9; Jer. 39:9; 52:15; II Kings 25:11).

Although this remnant *in the city* constituting *half* of its population is not "destroyed" at this time, yet "*in all the land*" of Palestine *two-thirds* shall be cut off. The remaining *one-third* is brought through the fire to be a purged and refined remnant to become '*ammi*, "my (i.e., the Lord's) people" (Zech. 13:8, 9), prepared for kingdom blessing and leadership in the new spiritual order established at the second advent of Messiah.

The dire straits to which the city is reduced is given in four statements. (1) **The city shall be taken,**

nilkedhah, perfect passive of *lakhadh*, "capture, seize," take by lot, or by siege, Arabic *lakada*, "strike, push." The verb commonly occurs of "capturing" or "seizing" a town in war (Judg. 1:8; Josh. 8:21; Deut. 2:35; II Sam. 8:4). (2) **The houses shall be plundered**, *nashassu*, from *shasas*, "spoil, rob, plunder," used actively (Judg. 2:14; I Sam. 17:53; Ps. 89:41 [42]) and passively here and in Isaiah 13:16, "their houses plundered" in a passage (Isa. 13:12-16) which treats of the same subject, namely, the Jewish remnant in the Great Tribulation.

(3) **The women shall be raped**, *tishshagalnah*, *nifal* passive from *shagel*, "violate, rape, ravish" (Deut. 28:30); passive, (Isa. 13:16; Jer. 3:2). The Masoretic editors considered the word obscene, and substituted a needless euphemism *shakhav*, "to lie with," in the *keri* (marginal reading) both here and in Deuteronomy 28:30 and Jeremiah 3:2. (4) **Half the city shall go into captivity** (*baggolah*, carried away as prisoners of war and transported to another country).

4. *The Deliverer of the Remnant--the Lord* (Zech. 14:3). **And the Lord shall go forth and fight against those nations as when he fought in the day of battle.** The whole passage indicates such a direct personal interposition of the Lord Himself as constitutes this pre-eminently **a day which is the Lord's** (14:1); that is, "the day of the Lord" *par excellence*, when He is predicted throughout the prophetic Word to interpose in the affairs of men, terribly with respect to wicked men and gloriously on behalf of His own, to establish His righteous kingly-priestly reign on the earth in the coming age (see comments on Zechariah 14:1).

In the hour of terrible exigency when the enemy is brutally triumphant and the remnant of God's ancient covenant people is in danger of total extinction, and the covenants and promises made to the fathers in peril of being unfulfilled forever, **then the Lord shall go forth and fight against his and his people's foes.** In the hour of the apparent triumph of anti-God and anti-Christ forces bent on ousting the name of God and His Christ from the earth, and destroying the Jewish remnant in whom God's purposes for the earth in the coming age center, **the Lord will go forth and fight . . . as when he fought in the day of battle.** The most gigantic and virulent outburst of demon-inspired anti-Semitism the world has ever seen will at the height of its success be irremediably destroyed by the Lord Himself.

The word **go forth**, *yatsa'*, is very fitting to the Lord who appears once again in behalf of His people as "a man of war" (Exod. 15:3). The word has a technical ring, and is employed of a king going out to war at the head of his troops (I Sam. 8:20), and of the Lord going before His people to battle for them (Judg. 4:14; II Sam. 5:24; Ps. 68:7 [8]; 108:11 [12]; I Chron. 14:15), and to deliver and save them (Hab. 3:13), and of the Lord's hand issuing forth hostilely against anyone (Ruth 1:13). Here it refers to Messiah's personal coming forth from heaven (cf. Mic. 1:3; Rev. 19:11-16) to fight for His beleaguered people on earth.

The Lord will fight for His people **as . . . in the day of battle** (*qerav*). This expression denotes a "warlike or hostile approach" from the root *qarav*, "to draw near, approach." Assyrian *karabu*, "come near." Arabic *qaribu*, *qarubu*, "be near, come near." Hence the word means a "battle," "war." In Psalm 68:30 [31] it occurs in the plural accusative, "people who delight *in battles*." In Job 38:23 it is used of "the day of battle [*qerav*] and war [*milhamah*]." In Psalm 144:1 it is employed of the Lord "who teaches my hands to fight," literally, "for battle [*qerav*], and my fingers for war [*milhamah*]." Compare Psalm 78:9; Ecclesiasticus 9:18.

The allusion to the Lord's special interposition under the figure of fighting **as . . . in the day of battle** (hostile encounter with Israel's enemies), although it certainly includes the conflict in behalf of His people at the Red Sea (Exod. 14:14), can scarcely be confined to this famous deliverance, but embraces such signal triumphs as Joshua's victory at Gibeon when "the Lord fought for Israel" (Josh. 10:14), the general conquest of Canaan (Josh. 23:3), Barak's defeat of Sisera (Judg. 4:15) and Jehoshaphat's discomfiture of the Moabites and the Ammonites (II Chron. 20:15) and similar outstanding instances where the Lord in a special manner fought in behalf of His hard-pressed people.

II. THE PERSONAL ADVENT OF MESSIAH (Zech. 14:4-7)

Verses 1-3 form a fitting introduction to the present section by presenting the *drastic need* which only the omnipotent Person, introduced so cataclysmically in verses 4-7, can meet. It is interesting to note how Hebrew prophetic style accentuates the desperation of the situation in verses 1-3. The emphasis appears in verse 1. The certainty of the coming of a day which is peculiarly the Lord's is declared and coupled with the need for such divine undertaking as that day signifies; namely, Jerusalem conquered and despoiled. Thus "the outcome," as Leupold notes, "is at once stated in headline fashion" (*op. cit.*, p. 259). Then the details are given in verse 2, with an intimation of how the situation is to be met in verse 3. The actual order of events in this day peculiarly the Lord's is: (1) the nations assembled to war against Jerusalem (vs. 2); (2) the city captured and plundered, etc. (vs. 2); (3) the spoil of the city divided within its walls (vs. 1); (4) the Lord's intervention (vs. 3).

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.

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 be cleft 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.

1. *The Place of the Messiah's Advent--the Mount of Olives* (Zech. 14:4a). **And his feet shall stand in that day on the Mount of Olives, which is before Jerusalem on the east. . . . His feet** are the Lord's feet, as verse 3 demonstrates. How can the Lord's (Jehovah's) feet stand on the Mount of Olives? Because they are the feet of His resurrected, glorified humanity, which ascended to heaven from the same locality, and because "*this same Jesus* who was taken up . . . into heaven shall *so come in like manner*" as the disciples witnessed Him "go into heaven" (Acts 1:11). The "so" and "in like manner" evidently also mean, in the light of Zechariah 14:4 that He ascended from Olivet personally and visibly in His glorified humanity and will so return to the same spot personally and visibly in His glorified humanity.

The time of this earth-transforming event is designated **in that day**, which so far from being "the most

general possible designation of time," as Leupold contends (*op. cit.*, p. 261), denotes very precisely "the day of the Lord." If the glorious second advent of Messiah is not "the day of the Lord," *what is?* In fact, the phrase **in that day** occurs over and over again in the prophets, designating Israel's final period of trouble, eventuating in the appearing of her Messiah and the consummation of national blessing under His earthly rule (cf. Isa. 4:1, 2; 12:1; 24:21; 26:21).

This designation of time **in that day** occurs remarkably frequently throughout Zechariah's second burden (oracle), in chapters 12-14 (at least seventeen times), and it is obvious that *one period is described*, which is the *very same* era to which the former prophets, Isaiah, Jeremiah, Amos, Micah, etc., allude, and is identical with "the day of the Lord." Featured also in Zechariah 12-14 are the city of Jerusalem (mentioned at least twenty-two times), the nations (referred to at least thirteen times), and the name of the Lord (the Tetragrammaton YHWH). The conclusion is plain. This period denominated **in that day** deals with both Israel and the nations of the earth relative to Jerusalem, in the light of age-end events and the restoration of the kingdom to Israel (Acts 1:6), involving the personal intervention and deliverance effected by her Savior and Messiah. A simple comparison of the events prophesied by Zechariah **in that day** are identical to those prophesied to take place in "the day of the Lord" or "in the last days" (Isa. 2:2) by the former prophets.

At His glorious advent Messiah's feet [once nail-pierced] **shall stand** on the Mount of Olives. The word **stand**, *'amedhu*, with "feet" as the subject and the preposition "on" (locative use of *'al*, denoting place) can only mean "touch" or "rest firmly on." Messiah's feet shall "come in contact with" or "rest on" the Mount of Olives. A *person* is commonly said to "stand," i.e., "be erect," not sitting or reclining. But here **the feet** are said to "stand" to emphasize the personal, bodily return of the Lord to the earth, for the feet standing can only mean they support the weight of the human body in question. The language is apparently designed to compel a literal rather than a mystical interpretation of the Lord's second coming.

The Mount of Olives, as the place of the Lord's appearing in glory, is said to be **before Jerusalem on the east**. Although this is the only time **the Mount of Olives** is mentioned by this name in the Old Testament (cf. "the ascent of Olives" in II Sam. 15:30), this can scarcely be the reason for the topographical notation describing the location of the site. The mountain was so dominant and in such close proximity to the holy city that it was well known, being plainly visible to every eye. Why then, the appended geographical description? The following reasons may be suggested. (1) *From this mountain the glory of God departed and will return to Jerusalem* "The glory of the God of Israel" (Ezek. 11:22), also called "the glory of the Lord," left Jerusalem *by the east* previous to the Babylonian captivity and the beginning of "the times of the Gentiles" (Ezek. 11:23), and *from the east* the same glorious symbol of the divine Presence is seen to return. "And, behold, the glory of the God of Israel came from the *way of the east* . . ." (Ezek. 43:2), marking the termination of "the times of the Gentiles."

(2) Accordingly, *the idea prevailed in antiquity that from the east salvation would arise*, like the sun, dispensing its salutary light, "even the Sun of righteousness (Messiah) . . . with healing in its beams . . ." (Mal. 4:2). (3) Moreover Zechariah's prophecy doubtless echoes the Ezekiel passages where similar topographical notations occur. "And the glory of the Lord went up from the midst of the city, and stood upon the mountain *which is on the east side of the city*" (Ezek. 11:23). "And, behold, the glory . . . came from *the way of the east*" (Ezek. 43:2). "And the glory of the Lord came into the house [millennial temple] by the way of the gate *whose prospect is toward the east*" (Ezek. 43:4).

The Mount of Olives, the central eminence of a mile-long line of limestone hills, rising almost 200 feet above Mount Zion and almost 300 feet above Mount Moriah, thus dominating the skyline on the east, accordingly offered a suitable spot for the revelation of the glorious One who will come to relieve the city. In addition, the declivitous mountain separated from the city by the narrow defile of the brook Kedron offered a serious impediment to a rapid escape from Jerusalem, as in the case of David's flight from Absalom (II Sam. 15:30). Messiah's feet touching the mountain (modern *Jebel et-Tur*) will transform the natural obstacle into a way of escape for the beleaguered remnant.

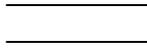
2. *The Result of Messiah's Advent--Gigantic Earthquake Effecting Topographical Changes* (Zech. 14:4b). . . . **and the Mount of Olives shall be split through its middle, eastward and westward, by an exceedingly great valley, and half of the mountain shall recede northward and half of it southward.** The Lord appears personally and bodily to deal with His people's enemies for *under His feet* the mountain, dislodged by terrific seismographic upheaval, is torn from its foundation, and half of it recedes **northward** (*tsaphonah*, "to" or "toward the north") and the other half of it **southward** (*negbah*, "to or toward the Negev or south," adverbial accusatives of the nouns with *he* directive, giving the direction of the action).

This is not the only passage in prophecy which connects the day of the Lord and the venting of divine wrath against sinners with violent earthquakes (cf. Mic. 1:4; Nah. 1:5; Hab. 3:6; Ps. 18:7 [8]; Ezek. 38:19-20). The seventh-bowl judgment of the Apocalypse, in which is filled up the wrath of God and which is coeval with the glorious advent of Messiah, is attended with a worldwide earthquake "such as had never been since men were on the earth, so great was that earthquake. The great city [i.e., Jerusalem] was split into three parts, and the cities of the nations fell . . ." (Rev. 16:18, 19). Although Zechariah describes only the Palestinian quake, doubtless however the most severe since the whole topography of the land is altered, the disturbance is world-engirdling, and unparalleled in its frightful intensity, in fact climaxing the apocalyptic judgments of Revelation 5:1-16:21.

Split latitudinally or breadth-wise through its middle eastward and westward **by an exceedingly great valley** (adverbial accusative), the two halves fall back one to the north and the other to the south. The Mount of Olives shall accordingly dissolve into "a huge valley," *ge' gedholah me'odh*. The vast alteration of the physical contour of Palestine will be an accommodation to the center of blessing and activity it will assume with reference to the whole earth in the kingdom age. The city, then the capital of the entire earth, will be situated eminently, the very large valley receding all around it, making it the conspicuous object of admiration, as the city of the great King. **The whole land shall be turned into a plain from Geba to Rimmon. But Jerusalem shall remain aloft upon its site . . .** (Zech. 14:10, R.S.V.). Then Psalm 48 will have its prophetic aspects fulfilled: "Great is the Lord, and greatly to be praised in *the city of our God*, in the mountain of his holiness. *Beautiful for situation, the joy of the whole earth, is Mount Zion*, on the sides of the north, the city of the great King [i.e., Messiah]. God is known in her palaces for a refuge" (Ps. 48:1-3 [2-4]).

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.

5 And ye shall flee by the valley of my mountains; for the valley of the mountains shall reach unto Azel; yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah; and Jehovah my God shall come, and all the holy ones with thee.



3. *The Purpose of Messiah's Advent--to Deliver His People and to Destroy Their Foes* (Zech. 14:5a). **Then shall you flee by the valley of my mountains . . . as you fled before the earthquake in the days of Uzziah, king of Judah.** This passage conveys the assurance of the effectual means of escape for the pious Jewish remnant within the beleaguered city provided by the cataclysmic earthquake. The word **valley**, *gey'*, is an adverbial accusative telling *how* and *where* the remnant shall make their escape both from the terror of the earthquake and the fury of the attacking foe. They shall flee **by** or "*by way* or *means* of the valley." This valley is called **the valley of my mountains** or more accurately **my** [the Lord's] **mountain valley** because He formed it by splitting Olivet in two.

Numerous modern critics (such as Nowack, Marti, Kittel, etc.) reject the Masoretic reading, supported by the Vulgate and Syriac, **and you shall flee**, *wenastem*, for the pointing *wenistam*, "shall be closed up" (Septuagint, Targum, Symmachus, Arabic), and emend **the valley of my mountains**, following Wellhausen, either to *ge'hinnon*, "Valley of Hinnom," or *ge'gihon*, "Valley of Gihon." The result is they have either one or both of Jerusalem's springs "stopped up" by the earthquake. But Henderson (*op. cit.*) is correct in declaring these emendations "are utterly to be rejected, as unsuited to the connection." Indeed, they give the very opposite thought of added impediment, rather than escape and are pointless in the light of "the very great valley" specified in verse 4, and the vast topographical change in Palestine indicated by verse 10. Moreover, they are ridiculous in the overall context of prophetic Scripture (Rev. 16:19) which predicts such an earthquake not only in Palestine but in the entire earth in connection with end-time judgments and Messiah's return.

Besides these objections such arbitrary dealing with the text commonly rejects the reference to flight before the earthquake in the time of Uzziah as a gloss. But both this notice and the reading, **valley of my mountains**, are supported by the Septuagint, so that the Masoretic reading is to be sustained throughout.

The proper name **Azal**, moreover, is to be preserved and not made a preposition with a suffix, involving another free emendation. Its very meaning "be joined to, be at the side of, near" suggests its likely origin by being in close proximity to one of Jerusalem's gates on the east. With the newly formed valley extending to it, it would readily be a means of quick exit from the city for those fleeing from the enemy. The "Beth Azel" of Micah 1:11 may be the same location as that alluded to by Zechariah, the *beth* ("house of") often being omitted in place names.

The flight **before the earthquake in the days of Uzziah king of Judah** is doubtless that referred to by Amos (1:1), and must have been of terrible severity to be so vividly referred to more than two centuries later. Josephus relates the catastrophe to Uzziah's attempt to offer incense in the temple against the protests of the priests (*Antiquities* IX, 10, 4; cf. II Chron. 26:16-21).

4. *The Manner of Messiah's Advent--with His Saints* (Zech. 14:5b). **And the Lord my God shall**

come, and all the holy ones with thee. That the phenomenal cataclysm described in this passage occurs in conjunction with the second advent of Messiah is stressed by the fact that reference to this climactic and age-altering event is made both at the beginning and at the end of the account of the earthquake, **His [the Lord's] feet shall stand upon the Mount of Olives [vs. 4] . . . and the Lord my God shall come and all the holy ones with thee [vs. 5].** This circumstance alone not only demonstrates the tremendous importance of Messiah's return, but to the reverent student of prophecy offers a completely satisfactory explanation for the entirely supernatural character of the earthquake and the vast geological changes effected by it. If the coming of Messiah is literal, so must this catastrophe be literal, in which no doubt millions of people will lose their lives. The world-wide catastrophe involved in the Noahic flood is used by the Apostle Peter as an illustration of the world-wide catastrophe that will attend the second coming of Christ (II Peter 3:1-14).

Zechariah's designation of the Messiah in both references in this passage on the earthquake stresses the deity of the Coming One. In verse 4, **His feet which shall stand in that day upon the Mount of Olives are the Lord's [Yhwh's] feet,** as verse 3 proves. In verse 5 the designation of deity is even more pronounced, **The Lord [Yhwh] my God shall come,** showing also Zechariah's simple and fervent faith in this fact. Reference to Messiah's feet also focusses attention on His humanity. Rationalistic commentators who refuse to believe these clear revelations cannot be expected to own the possibility of such an earthquake as is here described. Even believing scholars who receive the testimony of Messiah's deity, as here set forth, frequently balk at a literal interpretation of the siege, the deliverance, the earthquake, and the other marvels of this passage, and either mysticalize them altogether or apply them to past events with which they only very inexactly agree. The only true interpretation, as seen, is to relate the entire chapter wholly to the still future "day of the Lord."

The verb used of the Lord's second advent, *bo'*, means "to come, arrive, make one's personal appearance," as in Genesis 45:16, "Joseph's brothers *have come*" (i.e., arrived in person). It is the opposite of *halak*, "to go, go away, leave in person," as in Genesis 16:8 when the angel said to Hagar, "From whence have you *come [ba'th]* and where *are you going [telekhi]?*" Compare I Samuel 20:21, 22. The thought in the verb is *the entrance in person* of "the Lord my God" into the earthly scene of sin and rebellion to deliver His people and establish His righteous rule in the affairs of men in the coming age. This is the quintessential element in the common Old Testament concept of "the day of the Lord" and the reason for the emphatic variant terminology of verse 1, **Lo, a day comes--the Lord's!**

Let those who disbelieve the wonders of this chapter, either by flatly denying their possibility or mysticalizing away their full literal sweep, realize they are dealing with an era that is pre-eminently the time when the Lord Himself, "whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:21), openly and actively *arrives in person* to perform all the miracles which are a necessary prelude to that "restitution" (*opakatastaseos*). This word occurs only in Acts 1:6 and Acts 3:21, and refers to Israel's restoration to Palestine under a theocracy with Messiah-King-Priest reigning. This is the theme of Zechariah throughout his prophecy, as well as of the other prophets, Isaiah, Jeremiah, Ezekiel, Joel, etc. It is this that the majority of commentators fail to believe, even resolutely refuse to believe, and scorn those who do believe it.

This passage then deals with the *revelation* of the Messiah in His second advent. It is the grand theme

of the book of the Revelation, from chapter 4 to the climactic second-advent passage, Revelation 19:11-16. Zechariah has already given a terse and eloquent resumé of this same scene in 2:13 [17]: "Be silent, all flesh, before the Lord, because he is aroused out of his holy habitation." Now he gives other aspects and details.

The glorious revelation of Messiah is accompanied by the manifestation of others in power and glory with Him. **The Lord my God shall come and all the holy ones with thee!** The term **holy ones** in this context certainly includes angels, but is not restricted to them, as Keil, Von Orelli, Chambers, H. G. Mitchell, (*International Critical Commentary*, p. 344), Leupold, Wright, Henderson, etc., maintain, for the following reasons: (1) In the Old Testament *qedoshim* ("separated ones, those set apart" for holy work, "saints") is a word employed both of the angels (Deut. 33:3; Ps. 89:5-7 [6-8]; Job 15:15) and holy men (Ps. 16:3; 34:9 [10]; Lev. 11:44, 45; 19:2; 20:26; Num. 15:40; 16:3; Dan. 8:24; II Chron. 35:3). For example, Aaron is called "a saint of the Lord" (Ps. 106:16). Daniel employs the equivalent Aramaic term *qaddish* (intensive of the same root, *qedesh*, "consecrate") to refer to "holy men" (Dan. 7:18, 21, 22, 25, 27), that is, righteous Israelites of the end-time remnant who shall "possess the kingdom." (2) *The New Testament reveals that Christ in His coming again to the earth will be accompanied by an innumerable company both of angels and glorified saints of the church period.* I Thessalonians 3:13 speaks of "the coming of our Lord with all his saints." Jude speaks of the coming of the Lord "with myriads of his saints" (Jude 1:14). (3) *New Testament saints (hagioi) are promised resurrection and glorification before Christ's advent in glory.* "When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. 4:4). Compare II Thessalonians 1:10, I John 3:2. The bride of Christ will be united to Christ in glory (Rev. 19:7-9) before He returns to the earth in triumph (Rev. 19:11-16) and will form part of "the armies in heaven" which follow in the train of the returning triumphant Messiah (Rev. 19:14). These celestial armies "clothed in fine linen white and clean" connect them, in part at least, with the bride, the Lamb's wife, whose garments "of fine linen, clean and white" are said to be "the righteousness of saints" (Rev. 19:8). That angels will also be in the retinue of the returning King is also plain from Scripture (Matt. 16:27; 25:31; Mark 8:38; Luke 9:26, etc.), but unfallen angels will not be attired in fine linen. This is reserved for redeemed and glorified sinners.

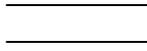
The prophet in declaring the resplendent prophecy of the second advent of Messiah is so lifted up by the mighty spectacle of the revelation of the Lord with His holy angels and saints that he cries out, **The Lord my God** [not "thy God," as Marti emends, *Das Dodekapropheton*, p. 451] **shall come and all the saints with thee.** Despite the fact that many manuscripts and all the old versions read "with him," *'immo* instead of *'immakh*, "with thee," the latter is to be preferred, as Chambers (*op. cit.*, p. 109) correctly notes "both as the more difficult reading and as more vivid and expressive." The first personal pronoun suffix on God--**my God** and the lively enallage of the second masculine suffix **with thee** indicate the enthusiastic joy with which the enraptured prophet hails the appearance of the delivering Messiah. To demonstrate his ecstasy the seer passes from indirect to direct address, a phenomenon often met with in animated Hebrew style.

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

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.

6 And it shall come to pass in that day, that there shall not be light; the bright ones shall withdraw themselves;

7 but it shall be one day which is known unto Jehovah; not day, and not night; but it shall come to pass, that at evening time there shall be light.



5. *The Time of the Second Advent More Fully Described* (Zech. 14:6, 7). **And it shall be in that day that there shall not be the light of the luminaries but thick murkiness. (7) Indeed it shall be a unique day--it will be understood only by the Lord--neither day nor night. However, it shall be that at evening time there shall be light.** The subject of verses 6 and 7 is the same as that of verses 1-5 of Zechariah 14; namely, **the day, the Lord's** (vs. 1), that is, "the day of the Lord par excellence," that concentrated part of it in which Messiah's advent occurs, **when his feet shall stand . . . upon the Mount of Olives** (vs. 4) and when the **Lord my God shall come and all the saints with thee** (vs. 5). This great age-altering event which constitutes the dominant occurrence and quintessence of "the day of the Lord," is elsewhere described by celestial portents and physical phenomena, as it is here.

Isaiah prophesies of this day in the following language: "Behold, the day of the Lord comes! It is pitiless, accompanied with wrath and fierce anger, to make the earth a desolation and to destroy its sinners out of it. *For the stars of heaven and its constellations shall not give their light; the sun shall be dark and its rising and the moon shall not send out its light*" (Isa. 13:9, 10, Berkeley). *"Then shall the moon blush, and the sun shall be ashamed;* for the Lord of hosts shall be king on Mount Zion, and in Jerusalem His glory shall be before His elders" (Isa. 24:23, Berkeley).

Joel describing the same period predicts: ". . . for the day of the Lord is in the valley of decision; *the sun and the moon are darkened, and the stars withdraw their shining.* For the Lord roars from Zion, and from Jerusalem he utters his voice. *The heavens and the earth are shaken;* but the Lord is a refuge for his people and a stronghold for the sons of Israel" (Joel 3:14-16 [4:14-16]).

Our Savior Himself said, "Right after the affliction of those days, *the sun shall be darkened and the moon shall not shed her light; and the stars shall fall from the sky and the forces of heaven shall be shaken. Then shall the sign of the Son of man be shown in the sky . . .*" (Matt. 24:29, 30; cf. Mark 13:24, 25; Rev. 6:13; 8:12).

Zechariah sees the day as characterized by the absence of the normal light from the sun, which shall be supernaturally darkened. **And it shall be in that day there shall be no light.** But since this day is not a twenty-four-hour day, but *a prophetic interval of time* embracing the final trouble and deliverance of Israel, leading to her establishment in kingdom blessing, the absence of light affects the night also inasmuch as the sidereal disturbance is world-wide and night would prevail in some parts of the globe. Therefore the *failure of all heavenly luminaries*, as other prophetic passages teach, is in question. Thus the prosaic statement of the *result* of this celestial upheaval, . . . **there shall be no light** is followed in the *kethiv* of the Masoretic Text by a poetical statement of its cause; namely, **the bright ones shall wane, yeqaroth yigpa'un**, "shall thicken, condense, congeal, contract" (Exod. 15:8; Zeph. 1:12; Job 10:10), meaning that the celestial luminaries shall cease to function normally.

The bright ones, yeqaroth, are literally, "the *glorious* or *splendid* ones," feminine plural substantive

from the adjective *yaqar*, "costly, precious, rare, splendid, glorious." Job applies the word *poetically* to the moon. "If I looked at the sun [Hebrew *'or light*] when it shone or the moon walking *in splendor*" (adverbial accusative of manner). But it is better grammatically to construe *yaqar* as an appositive. "If I looked . . . on the moon, *a splendid one walking*" (Job 31:26). Thus with all propriety the word **splendid ones**, *yeqaroṯh*, may fitly be understood as a poetical term applied to the heavenly luminaries.

Although the *kethiv* reading, **shall wane**, *yiḡpa'un*, is preferred by a number of conservative scholars (Chambers, Hengstenberg, Pusey, Baron, Keil, Feinberg) and makes tolerable sense, the *keri*, *weḡippa'on*, is evidently the superior one, if the ancient versions (Septuagint, Syriac, Vulgate, Targum, Symmachus) are permitted a voice (since none of them takes the word as a verb) and if a large number of the best manuscripts (134 of Kennicotts, twenty-two more originally, nine of De Rossi's Spanish manuscripts, reckoned the best) are allowed to speak. Although the noun in the *keri* reading, *ḡipp'on*, unfortunately turns out to be a *hapax legomenon*, its meaning can be deduced from the verb of the *kethiv*, which gives its etymology to mean "congelation, density, thick murkiness." With this meaning and taking *'or yeqaroṯh* as a construct chain, the following translation is arrived at: **And it shall be in that day that there shall not be the light of the luminaries but thick murkiness.** This reading has the advantage of retaining the same practical meaning of the *kethiv*, but at the same time appears more defensible in the light of the evidence furnished by the ancient versions and manuscripts, since none of them construes *ḡippa'on* as a verb.

However, whether the textual or marginal reading is preferred, the sense and scope of the passage are the same--the day of the Lord will be characterized by supernatural celestial disturbances. These heavenly phenomena will make the day unparalleled in the annals of human history. Hence verse 7 proceeds to declare the uniqueness of the day of the Lord with further explanation of why this shall be so.

The uniqueness of the day of the Lord is expressed (1) *by declaration*. **Indeed it shall be a unique day** (*yom'eḥadh*, "one peculiar day," "the only one of its kind" "solitary"). Compare Ezek. 7:5: "An evil, *a unique* evil, lo! is coming." Compare Zechariah 14:9 and Song of Solomon 6:9 for this use of the cardinal number.

The uniqueness of this day is also stressed (2) *by statement of its supernatural character*. **It will be known** [only] **to the Lord** and to no one else (whether astronomer or commoner). Better, it will be understood (only) **by the Lord**, common use of *lamedh* of personal agency with a passive verb *yiwwada'*, that is, only "perceived" or "comprehended" by Him (Gen. 41:21; Ps. 74:5) since it is uniquely the time of the manifestations of His power and glory in fulfilment of His purposes, and will be inexplicable to uniformitarian science, being a catastrophic intrusion of divine power into the arena of a logical and law-operating universe.

Furthermore the uniqueness of the day is explained (3) *by its physical nature*. It will be **neither day nor night**. It shall not be day for the natural sources of light will fail, nor can it be night, "for there will be the transplendent light of the glory of the Lord, and the myriads of His holy angels, and the glorified saints reflected on the earth," as Baron notes (*op. cit.*, p. 501). For the same reasons it cannot be the admixture of day and night, nor yet twilight. As Jeremiah cried, "Alas! for that day is great, *so that none is like it . . .*" (Jer. 30:7). It will be utterly distinct and completely different from any day in the

history of the world.

The uniqueness of the day is also defined (4) *by its eventual blissful outcome*. **And it shall be at the time of evening there shall be light.** The passage opened with the statement **there shall not be light.** Now it closes with, **at evening time, there shall be light.** Since the day is not a twenty-four-hour interval, but "the day of the Lord," the phrase **at the time of evening** can only mean the concluding part of this period centering in the second advent of the Messiah. But contrary to a normal day which ends in evening and darkness, this day characterized by preternatural murkiness, shall conclude with light. This can only mean, according to the scope of the passage, that the heavenly luminaries which have withdrawn their light shall not only be restored, but with increased splendor in the new order of nature that will be instituted, resulting in the partial restoration of Edenic conditions that prevailed before man's fall.

Isaiah prophesies just such a time of sidereal, atmospheric, and certainly climactic changes. "The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, *in the day that the Lord binds up the hurt of his people and heals the stroke of their wound*" (Isa. 30:26). The Apostle Paul also speaks of creation's deliverance from the vanity to which it has been subject because of man's fall (Rom. 8:19-22; cf. Gen. 3:17-19).

Reflected, however, in these literal physical phenomena will be the spiritual renovation of the godly converted remnant of Israel (Zech. 12:10-14), spared to see the glorious "Sun of Righteousness" who shall "arise with healing in his beams" (Mal. 4:2). To them and to all who are spared through the appalling judgments of the day of the Lord **at evening time there shall be light.** This light will be the glory of God revealed in the face of Jesus Christ at His second advent. He, as the light of the world, appearing at evening time, shall usher in the glad new order of things in the millennial earth. His own, like Thomas, will cry out, "My Lord and my God!" and become like the Apostle Paul, who was one to whom the risen Christ appeared "as to one untimely born" (I Cor. 15:8), mighty messengers of God's redeeming grace in the coming age.

What a nightmare of judgment faces this godless world--both Jew and Gentile! What deliverance and glory will be brought by Him who is earth's only rightful "King of kings and Lord of lords" (Rev. 19:16). Not until He comes as such, and is received as such, will earth's woes be alleviated and earth's sorrows healed. His splendid advent involves Israel's destiny and the world's only hope for righteousness and true peace.

Modern criticism by specious though arbitrary and fallacious emendations of verses 6, 7 completely misunderstands it and mistakenly refers it to the subsequent context of the "new era" established, rather than to the interim phase of judgment prerequisite to the new order; i.e., "the day of the Lord" par excellence, which is the subject of 14:1-7 (cf. H. G. Mitchell, J. Powis Smith, Julius Bewer in *International Critical Commentary, "Zechariah,"* pp. 346-347). Rejecting the Masoretic reading **the heavenly luminaries shall wane**, *yeqaroth yiqpa'un*, Mitchell emends to *qaruth weqippa'on*, "cold and frost" following the Septuagint, Vulgate, Syriac, Targum, and Symmachus. But this reading is obviously wrong, not squaring with the remainder of the verse, so the clause "it is known to the Lord," is arbitrarily rejected as a gloss upon the assumption that "the incongruousness of these words is proof that they are an interpolation" (Mitchell, Smith, Bewer, *in loc.*). But the "incongruousness" of these words is due solely to rejection of the correct reading in favor of one which is patently wrong, though

attested to in this case by various versions.

Merrill F. Unger, *Zechariah: Prophet of Messiah's Glory* (Zondervan Publishing House, 1963).