

The “Never Wrong” Prophet Zechariah

Part 13

Zechariah 13 AMPC

1 In that day there shall be a fountain opened for the house of David and for the inhabitants of Jerusalem [to cleanse them from] sin and uncleanness.

2 And in that day, says the Lord of hosts, I will cut off the names of the idols from the land, and they shall no more be remembered; and also I will remove from the land the [false] prophets and the unclean spirit.

3 And if anyone again appears [falsely] as a prophet, then his father and his mother who bore him shall say to him, You shall not live, for you speak lies in the name of the Lord; and his father and his mother who bore him shall thrust him through when he prophesies. 4 And in that day the [false] prophets shall each be ashamed of his vision when he prophesies, nor will he wear a hairy or rough garment to deceive,

5 But he will [deny his identity and] say, I am no prophet. I am a tiller of the ground, for I have been made a bond servant from my youth.

6 And one shall say to him, What are these wounds on your breast or between your hands? Then he will answer, Those with which I was wounded [when disciplined] in the house of my [loving] friends.

7 Awake, O sword, against My shepherd and against the man who is My associate, says the Lord of hosts; smite the shepherd and the sheep [of the flock] shall be scattered, and I will turn back My hand and stretch it out again upon the little ones [of the flock].

8 And in all the land, says the Lord, two-thirds shall be cut off and perish, but one-third shall be left alive.

9 And I will bring the third part through the fire, and will refine them as silver is refined and will test them as gold is tested. They will call on My name, and I will hear and answer them. I will say, It is My people; and they will say, The Lord is my God.

Prior to Millennium Reign of Christ the Jews will sign a 7 year peace treaty. In the middle of the seven year peace treaty, this agreement is broken (Dan. 9:24-27; Matt. 24:15; 2 Thess. 2:3-4).

Daniel 9:27 AMPC

27 And he shall enter into a strong and firm covenant with the many for one week [seven years]. And in the midst of the week he shall cause the sacrifice and offering to cease [for the remaining three and one-half years]; and upon the wing or pinnacle of abominations [shall come] one who makes desolate, until the full determined end is poured out on the desolator.

Matthew 24:15 AMPC

15 So when you see the appalling sacrilege [the abomination that astonishes and makes desolate], spoken of by the prophet Daniel, standing in the Holy Place—let the reader take notice and [a]ponder and consider and heed [this]

2 Thessalonians 2:3-4 AMPC

3 Let no one deceive or beguile you in any way, for that day will not come except the [a]apostasy comes first [unless the predicted great [b]falling away of those who have professed to be Christians has come], and the man of lawlessness (sin) is revealed, who is the son of doom (of perdition),

4 Who opposes and exalts himself so proudly and insolently against and over all that is called God or that is worshiped, [even to his actually] taking his seat in the temple of God, proclaiming that he himself is God.

More judgement are poured out on all the people who remain on the earth the last 42 months climaxing in a great siege of Jerusalem and the Battle of Armageddon.

Zechariah 14:1 KJV

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

Zechariah 14:1 AMPC

14 Behold, a day of the Lord is coming when the spoil [taken from you] shall be divided [among the victors] in the midst of you.

A day of the LORD cometh”: The “Day of the LORD” is a technical term for God’s wrath unleashed against sinners. Zechariah is looking at the Day of the LORD when His wrath is unleashed against the whole world of sinners, which results in the establishment of the Lord’s millennial reign on earth.

“Spoil ... divided in the midst of thee””: Jerusalem will be so overcome by the enemy that the spoil will be leisurely divided in the midst of the city, illustrating how completely Jerusalem will be overthrown. This atrocity then triggers the wrath of God against the world in “the Day of the LORD”. Israel’s enemies march in triumph through the land and they easily tread down all opposition. Then, the enemy in overwhelming force and irresistible fury attacks Jerusalem, which is soon at his mercy.

Zechariah 14:2 KJV

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.

Zechariah 14:2 AMPC

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 into exile, but the rest of the people shall not be cut off from the city.

“I will gather all nations””: God Himself will gather the nations, using them to purge, refine, and judge (Rev. 16:13-14, 16). Their presence results in an unprecedented time of national calamity. This is the climax of “the time of Jacob’s distress” (Jer. 30:5-7).

Verses 3-4

“And his feet shall stand in that day upon the Mount of Olives”: To prevent the eradication of His remnant, the Lord will personally intervene to fight against the gathered nations. Just as He fought for His people in the past, so He will do in the future as the ultimate Warrior-King. Jesus will literally return to the Mt. of Olives, located east of the Kidron Valley, just as the angels announced at His ascension (Acts 1:11).

Zechariah 14:3 KJV

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

Zechariah 14:3 AMPC

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

"Then shall the LORD go forth": Out of his place in heaven, either in person, or by the display of his power; that is, the Lord Jesus Christ. Whose name is called the Word of God, and is the King of kings, and Lord of lords, described as a mighty warrior (Rev. 19:11).

"And fight against those nations, as when he fought in the day of battle": The Targum adds, "at the Red sea"; when the LORD fought for Israel against the Egyptians (Exodus 14:25). Afterwards against the Canaanites, when they entered the land of Canaan under Joshua. Jesus shall judge, and make war in righteousness, and overcome those that shall make war with him.

With the sharp sword that goeth out of his mouth shall smite nations, and with a rod of iron rule them, and cause them to tremble with fear (Rev. 14:14; see Ezek. 38:21). Though it is a day which begins with calamity and judgment to Israel, this will be the day of Jehovah, the day set apart and appointed by Him. Not only for the display of His majesty and the vindication of the righteousness of His character and way, but it is the day of the manifestation of His Divine might and glory in the destruction of Israel's enemies, and the salvation of His own people.

Zechariah 14:4 KJV

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.

Zechariah 14:4 AMPC

4 And His feet shall stand in that day upon the Mount of Olives, which lies before Jerusalem on the east, and the Mount of Olives shall be split in two from the east to the west by a very great valley; and half of the mountain shall remove toward the north and half of it toward the south.

“The Mount of Olives shall cleave in the midst”: Our Lord returned to heaven from “the Mount of Olives (Acts 1:11-12), and He will return precisely to the same location. When the feet of Jesus touches the Mount of Olives, there will be a tremendous topographical upheaval, perhaps an earthquake. A phenomenon which is not uncommon when God announces His coming in judgment (Mica 1:2-4; Nahum 1:5; Rev. 16:18-21).

This mountain that has been so clearly defined and located in this prophecy is already associated with many events and crises in Israel’s history. It was from this mountain that Ezekiel saw the glory of Jehovah finally taking its departure. (Ezek. 11:23). It was from this mountain that He, the living personal revelation of the glory of Jehovah, took His departure from the land, after He had been rejected by the nation of Israel. It was on the foot of this mountain at the Garden of Gethsemane, where Jesus shed tears of sorrow over Jerusalem. The mountain which witnessed His agony and bloody sweat as He talked with the Father and asked if “My Father, if it is possible, let this cup pass from Me; yet not as I will, but as You will” (Matt. 26:39). It was from this mountain that Jesus ascended and it will be the same place where “Jesus will return in the same manner as he was taken.”

Zechariah 14:5 KJV

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.

Zechariah 14:5 AMPC

5 And you shall flee by the valley of My mountains, for the valley of the mountains shall reach to Azal, and you shall flee as you fled from before the earthquake in the days of Uzziah king of Judah; and the Lord my [Zechariah's] [a]God shall come, and all the holy ones [saints and angels] with Him.

“Azal”: It is best understood as a place east of Jerusalem, marking the eastern end of the newly created valley. Though exact identification is unknown, it is possibly the Valley of Jehoshaphat or Valley of Decision (Joel 3:12, 14), which will be for judgment of the nations and for the escape of the half who were not captured (verse 2).

“All the saints with thee”: This term refer to angels, Jewish believers and Gentile Christians together (Rev. 19:14). His saints, who are also called holy “ones”, and who shall have been caught up to meet the LORD in the air. This same mountain (in verse 4), shall be split in two from east to west where half of it will move to the north and the other half to the south, thus forming “a very great valley”. This is done by an earthquake similar to the one found in the book of Amos more than two centuries before this prophecy and was still fresh in the minds of the people.

“Ye shall flee” (The Hebrew text reads: into My mountains). This newly formed chasm or valley and are being called His mountains, because they were formed by an act of His power. They flee partly because of the fear of the destroying enemy and the terror inspired by the earthquake, but most of all “for fear of Jehovah and the glory of His majesty, when suddenly and unexpectedly “the LORD my God shall come”, in the person of their long rejected Messiah, “and all the holy ones with thee”.

Zechariah 14:6-7 KJV

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.

Zechariah 14:6-7 AMPC

6 And it shall come to pass in that day that there shall not be light; the glorious and bright ones [the heavenly bodies] shall be darkened.

7 But it shall be one continuous day, known to the Lord—not day and not night, but at evening time there shall be light.

As these Jews are fleeing through this newly created valley, the lights in the world will go out (Isa. 13:9-10; 24:23; Joel 2:10; 3:14-16; Matt. 24:29-30; Rev. 6:12-14), and be replaced by the light of Christ's glory (Isa. 60:19-20). Only the Lord knows the fullness of the plan for that day when the lights go out and are lit again in the millennial kingdom (Isa. 30:26; Mal. 4:2). ***"In that day"***: Meaning when Jesus returns to earth the second time with all of His holy ones. That day shall be an extraordinary day beyond the normal course of nature that differs from the natural.

Zechariah 14:8 KJV

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.

Zechariah 14:8 AMPC

8 And it shall be in that day that living waters shall go out from Jerusalem, half of them to the eastern [Dead] Sea and half of them to the western [Mediterranean] Sea; in summer and in winter shall it be.

The highest elevation of the temple mount in Jerusalem is more than 300 feet lower than the Mt. of Olives, but the topographical alterations described (in verses 4, and 10), will allow the spring to flow toward the Dead sea (east), and the Mediterranean sea (west). (Ezekiel 47:1-12)

It will not dry up in summer, as most streams do, but will flow all year, making the desert “blossom like the crocus” (Isa. 35:1). Because of the great earthquake spoken of (in verses 4-5), and other convulsions of nature which are immediately to precede and accompany the visible appearing of the Messiah, when His feet shall stand in the day upon the Mount of Olives. Great physical changes will take place in the land, but particularly the position of Jerusalem will be greatly altered and transformed. A stream of water flows up from underneath the temple (Joel 3:18), going East to the Jordan, then curving South through the Dead sea area.

Zechariah 14:9 KJV

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

Zechariah 14:9 AMPC

9 And the Lord shall be King over all the earth; in that day the Lord shall be one [in the recognition and worship of men] and His name one.

“There be one LORD ... and his name one”. There will be only one religion in the entire world during the millennial reign of Christ. Ruling with a rod of iron (Rev. 19:15), Christ will have done away with all false religions spawned by Satan. This will be the ultimate fulfillment of the Abrahamic Covenant providing a Jewish people, the nation of Israel, and the land given to Abraham; the Davidic Covenant which promised a king from the tribe of Judah and the line of David and the New Covenant which held out the hope of spiritual redemption for Jew and Gentile.

All of this will be fulfilled in and by the Lord Jesus Christ. Here is the answer to the “Lord’s Prayer”, “Thy Kingdom Come”. The Lord here is referring to Jehovah and Jehovah shall be King, but according to the united and harmonious testimony of the prophetic scriptures it will be Jehovah in the person of the Messiah. Jehovah Jesus, Immanuel, He whose feet shall in that day stand on the Mount of Olives which is before Jerusalem on the East, who will thus set up His Kingdom and rule on this earth.

Zechariah 14:10 KJV

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.

Zechariah 14:10 AMPC

10 All the land shall be turned into a plain from Geba to Rimmon, [the Rimmon that is] south of Jerusalem. But Jerusalem shall remain lifted up on its site and dwell in its place, from Benjamin's gate to the place of the First Gate, to the Corner Gate, and from the Tower of Hananel to the king's winepresses.

“All the land ... turned as a plain”: The term “plain” pictures the Jordan Valley, extending from Mt. Hermon (elevation 9,100 feet), to the Gulf of Arabah. Here the entire land, from Geba 6 miles to the north to Rimmon in the south, would be leveled to become like the well watered and fertile lowlands of the Jordan Valley (Gen. 13:10), causing Jerusalem to be exalted above like a solitaire diamond on a ring. Jerusalem, having been rebuilt according to these dimensions, will be exalted in both place and purpose, the prominent royal city containing the temple of God and the throne of Jesus Christ (Ezek. Chat. 40 to 48).

Zechariah 14:11 KJV

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

Zechariah 14:11 AMPC

11 And it shall be inhabited, for there shall be no more curse or ban of utter destruction, but Jerusalem shall dwell securely.

“Jerusalem shall be safely inhabited”: Jerusalem, the city of peace, has been fought over more frequently than any other city on earth, and prayed for over the millennia (Psalm 122:6-9).

As promised by God (2 Sam. 7:10-17; Psalm 2:6; Ezek. 37:24-28; Joel 3:16-17), she will know permanent righteousness and with it peace, rest and safety. Verse 11 gives us in these three brief sentences, a glimpse of the blessed condition of the inhabitants of Jerusalem, which shall be thus renewed and established. Jacob then “shall be quite and at ease, and none shall make him afraid.” (Jer. 30:10).

“*And there shall be no more utter destruction*”: Because the causes which previously provoked the Holy One to inflict desolating and destructive judgments upon the land and people shall be no more.

Verses 12-15

The prophet, one final time, cycles back over the judgment that precedes the kingdom. God will strike the heathen forces gathered against Israel (verses 1-3), with a supernatural plague similar to His judgment of the Assyrian army (Isa. 37: 36). Causing a panic so great that they begin to attack one another (Judges 7:22; 1 Sam. 14:15-20; 2 Chron. 20:23), aiding in the escape of the half (verses 2, 5). God will enable His people to fight (Isa. 11:13-14).

Then He will send a wide spread plague that even extends to their animals, preventing their use for military endeavors or escape. This depicts the thwarting of their efforts as God ultimately destroys them by the Messiah (Rev. 19:11-16).

Zechariah 14:12 KJV

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.

Zechariah 14:12 AMPC

12 And this shall be the plague wherewith the Lord will smite all the peoples that have warred against Jerusalem: their flesh shall rot away while they stand upon their feet and their eyes shall corrode away in their sockets and their tongue shall decay away in their mouth.

"And this shall be the plague": This respects one or more, or all, of the seven plagues mentioned in (Revelation 15:1). ***"Wherewith the LORD will smite all the people that have fought against Jerusalem"***: Who have been the enemies and persecutors of His church and His people; and with which plague or plagues they shall be utterly consumed and destroyed.

Note: Most Bible scholars believe in the plurality of what the Prophet is referring to in verse 12 written as it refers to literal plagues.

"Their flesh shall consume away while they stand upon their feet": Antichrist will be consumed with the breath of Christ's mouth; the flesh of the whore of Rome, which is her substance, shall be eaten and devoured by the kings of the earth. And her destruction will be in a moment, suddenly, and at unawares, as is here suggested (see 2 Thess. 2:8). This also refers to the physical or flesh of those who are against God and His people, as it or their flesh will melt or be consumed off of their bodies.

"And their eyes shall consume away in their holes": The right eye of the idol shepherd shall be utterly dried up, and the kingdom of the beast will be full of darkness, This also refers to the physical or flesh of those who are against God and His people, speaking of their literal eyes being consumed or will melt in their sockets.

"And their tongue shall consume away in their mouth": With which antichrist and his followers have blasphemed the name of God, his tabernacle, and his saints. And which they will gnaw for pain, when the plagues of God are inflicted on them (Rev. 13:5). This also refers to the physical or flesh of those who are against God and His people, speaking of their literal tongue being consumed or will melt in their mouths.

The judgments which will be inflicted on the enemies of God and His people. Chronologically (verses 12-15 should follow verse 3), as Jesus delivers His people. The prophet, cycles back one more time over the judgment that precedes the kingdom.

Zechariah 14:13 KJV

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.

Zechariah 14:13 AMPC

13 And in that day there shall be a great confusion, discomfiture, and panic among them from the Lord; and they shall seize each his neighbor's hand, and the hand of the one shall be raised against the hand of the other.

"And it shall come to pass in that day": When the vials are pouring out.
"That a great tumult from the LORD shall be among them": The Targum renders it, a great tumult, or noise of killing and the Septuagint, an ecstasy: it refers to the earthquake, and the slaughter of seven thousand men of name, and the fright upon that (Rev. 11:13).

"And they shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor": There will be a revolution, upon this tumult, fear and confusion everywhere for those who are against God.

Zechariah 14:14 KJV

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.

Zechariah 14:14 AMPC

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

"And Judah also shall fight at Jerusalem": These are the professing people of Christ, the armies in heaven, the chosen, called, and faithful, who will follow the Lamb, and attend him when he goes forth to make war with the antiGod people, and shall overcome them (Rev. 17:14).

"And the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance": The riches of the those against God and His people will fall into the hands of the followers of Christ.

Zechariah 14:15 KJV

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.

Zechariah 14:15 AMPC

15 And as that plague on men, so shall be the plague on the horse, on the mule, on the camel, on the donkey, and on all the livestock and beasts that may be in those camps.

"And so shall be the plague of the horse, of the mule, of the camel, and of the donkey": The flesh of the horse is said to be eaten (Revelation 19:18). ***"And of all the beasts that shall be in these tents, as this plague"***: Their beasts shall perish in like manner as themselves.

Verses 16-19

Reveal that Gentiles will go into the millennial kingdom alive along with the redeemed Jews. A converted remnant will make annual pilgrimages to Jerusalem to worship the lord and to celebrate the Feast of Tabernacles during the Millennium. In the Millennium, they will celebrate Messiah's presence again dwelling among His people and the joyful restoration of Israel, including the ingathering of the nations.

Zechariah 14:16 KJV

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.

Zechariah 14:16 AMPC

16 And everyone who 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 or Booths.

“Feast of tabernacles”: The historical background can be found (in Lev. 23:33-36; Num. 29:12-38; Deut. 16:13-17). This festival is a time of great joy and celebration, reflecting on God's faithfulness and provision.

Zechariah 14:17 KJV

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.

Zechariah 14:17 AMPC

17 And it shall be that whoso of the families of the earth shall not go up to Jerusalem to worship the King, the Lord of hosts, upon them there shall be no rain.

“No rain”: Drought is a dreaded punishment (1 Kings 17:1-7; 2 Chron. 7:13-14; James 5:17-18), since it deprives the people of life-sustaining water. It's known from prophetic Scripture that the hearts of multitudes among the Gentile nations will not be fully subdued to God and His truth, even in the Millennium. Many of them will render only a feigned submission to the Divine King, whose throne shall be on Mount Zion. This is there reason for the warning to the nations against disobedience to His command to come up to Jerusalem to render homage to the King, Jehovah of hosts.

Zechariah 14:18 KJV

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.

Zechariah 14:18 AMPC

18 And if the family of Egypt does not go up to Jerusalem and present themselves, upon them there shall be no rain, but there shall be the plague with which the Lord will smite the nations that go not up to keep the Feast of Tabernacles.

"And if the family of Egypt go not up, and come not": To Jerusalem, the church of God; do not go there to worship the Lord, attend his ordinances, and keep them in their purity; nor walk as becomes the people of God. By "the family of Egypt" referring back to the Old Testament as a people who made their own provision or supply. They were referred to as such for their tyranny, cruelty, and idolatry.

"That have no rain": The allusion is to the land of Egypt, which was watered, not so much by rain as by the overflowing of the river Nile.

The sense is, as they are without the pure Gospel of Christ, they shall continue so, and be punished with, that sore judgment of a famine of hearing the word of the Lord. **"There shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles":** They shall have the same plague of want of water, a famine.

Zechariah 14:19 KJV

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

Zechariah 14:19 AMPC

19 This shall be the consequent punishment of the sin of Egypt and the consequent punishment of the sin of all the nations that do not go up to keep the Feast of Tabernacles.

"This shall be the punishment of Egypt"... "And the punishment of all nations that come not up to keep the feast of tabernacles": Which will be one and the same; they shall have no rain. They shall all have a famine. As it is impossible for all nations literally to come to Jerusalem once a year, to keep a feast, it is evident that a figurative meaning must here be applied.

Verses 20-21

Just as the high priest, whose turban was engraved with the phrase "HOLINESS TO THE LORD", was set apart for the service of the Lord (Zech. 3:5; also, Exodus 28:36; 39:30). There will be no need for distinctions between holy and secular. Everything will be set apart to the service of the Lord in the Messiah's glorious kingdom.

Zechariah 14:20 KJV

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.

Zechariah 14:20 AMPC

20 In that day there shall be [written] upon the [little] bells on the horses, holy to the lord, and the pots in the Lord's house shall be holy to the Lord like the bowls before the altar.

"In that day shall there be upon the bells of the horses": He does not say only, that they should be consecrated to God, as Isaiah says of Tyre, " And her merchandise and her hire shall be holiness to the Lord" (Isa. 23:18). He says that, "the bells of the horses," things simply secular, should bear the same inscription as the plate on the high priest's forehead. Not the thin layer only on his forehead, but bells (not as his, which were part of his sacred dress), bells, altogether secular, should be inscribed with the self-same title, whereby he himself was dedicated to God.

"HOLINESS UNTO THE LORD": He does not bring down what is sacred with common things, but he uplifts ordinary things, that they too, should be sacred. As Paul says, "whether ye eat or drink or whatsoever ye do, do all to the glory of God" (see 1 Corinthians 10:31). **"And the pots in the LORD's house shall be like the bowls before the altar"**: The last two verses reach the glorious goal and climax of vision and prophecy. God's original purpose in the calling and election of Israel, "Ye shall be unto Me a Kingdom of priests, and holy nation", shall at last be realized. The aim and purpose of the whole law, namely, that His people might learn the meaning of holiness and become holy because Jehovah their God is holy.

This shall at last be fulfilled when God shall put His law into their inward parts and write it on their hearts. Not only shall "Holiness (or holy), unto the Lord" be written on their persons, and on all the outward and inward life of the whole community, but on everything they possess.

This will be a time that even mundane and ordinary things like the bells that decorate horse and common pots and pans will be as holy as the high priest and the altar bowls used in sacrifices. There will be no need for distinctions between holy and secular. Everything will be set apart to the service of the Lord in the Messiah's glorious kingdom.

Zechariah 14:21 KJV

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.

Zechariah 14:21 AMPC

21 Yes, every pot in all the houses of Jerusalem and in Judah shall be dedicated and holy to the Lord of hosts, and all who sacrifice may come and take of them and boil their sacrifices in them [and traders in such wares will no longer be seen at the temple]. And in that day there shall be no more a Canaanite [that is, any godless or unclean person, whether Jew or Gentile] in the house of the Lord of hosts.

“Canaanite”: This identification is used as a figure for the morally and spiritually unclean persons who will be excluded from entering the millennial temple. Before Israel conquered the Promised Land, the vile Canaanites inhabited it. As a result, the term became proverbial in Israel for a morally degenerate, ceremonially unclean person. Private and domestic life shall be hallowed too, for everything alike shall be HOLY. All such distinctions as “profane”, “holy,” and “most holy” shall completely cease “in that day”.



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