

Zechariah 14:16-21

- A. This chapter of Zechariah has been the subject of much discussion, even controversy, as to its correct interpretation: when, who, how are these things to be understood? What I offer here is according to the degree of light I have at present. Some qualifying markers I use in sorting through such prophecies are:
1. Apostolic revelation and explanation prevails. **1JO 4:6.**
 2. The church of Jesus Christ under the New Testament is superior to the church of Moses under the Old Testament and has displaced it by a prevailing and durable order. **HEB 9:13; EPH 3:21.**
 3. The terms “Jerusalem, Israel” etc. are not restricted to the earthly or the natural, but are also applicable to the heavenly and the spiritual. **GAL 4:26; 6:16.**
 4. All O.T. feasts and ordinances were shadows of Christ. **COL 2:16-17.**
 5. There can be no heavenly authorized return to O.T. Levitical ordinances of service since such would negate the superior priesthood of Jesus Christ (**HEB 7:12; 8:4**) and make a mockery of Paul’s detailed weaning of (Jewish) believers from Moses. **HEB 13:12-13.**
- B. The O.T. prophets did in fact speak of the sufferings of Christ and His resurrection unto the glorious heavenly throne to reign over the church in this age. **1PE 1:10-12; ACT 3:24-26.**
1. Gospel times were in view in this chapter of Zechariah. **ZEC 14:8 c/w JOH 7:37-39.**
 2. Living waters indeed did flow out from Jerusalem: the Spirit from heavenly Jerusalem which filled the Jerusalem church in **ACT 2** for the spread of the gospel spirit of liberty in Christ. **LUK 24:47.**
 3. Christ’s utterance was actually made during the *feast of tabernacles*. **JOH 7:2.**
 4. It should be remembered that Christ was/is God tabernacled in flesh. **JOH 1:14 c/w 2CO 5:1, 4.**
- C. The O.T. feast of tabernacles set forth contempt of the world, joy in God, and continual engagement of the scriptures. **LEV 23:39-43; NEH 8:18.**
1. These elements are critical aspects of gospel submission to which men are called by the resurrected Son of God Who is Lord. **ACT 2:36-47; 17:30-31; PHIL 3:1-3; 4:4.**
 2. Those who by faith follow Christ joyfully have a *continual feast*. **PRO 15:15; JAM 1:2-3.**
 3. The punishments sworn against the resisters in **ZEC 14:16-21** are best understood as being against those who refuse to confess and submit to the Lordship of Jesus Christ by gospel repentance, faith, joy and duty. **1JO 2:15; JAM 4:4; ROM 2:4-9.**
 4. Rain is blessing from God (**HEB 6:7**) and one will not receive spiritual blessing by refractory disobedience but rather receive rejection and wrath. **HEB 6:8.**
 5. It is more important to joyfully follow Christ always than to joyfully camp out in the Hamptons for a few days, or make an annual pilgrimage to earthly Jerusalem for a campout.
 6. Those, who like Egypt (**vs. 18-19**) think they are insulated against judgment (because they do have the faith of Christ but do not employ it), they will not escape. **JAM 2:26.**
- D. Another gospel theme in the text is holiness. **vs. 20-21.**
1. The capitalized phrase was engraved in Aaron’s mitre “...that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, **that they may be accepted before the LORD**” (**EXO 28:36-38**). Holiness made gifts acceptable to God.
 2. In Zechariah’s vision, that high title would apply to even insignificant things like horse bells and pots. Holiness overwrote all.
 - a. Horses had no role in O.T. tabernacle service (and I doubt that Jesus’ command to “love our neigh-bor” implies that they should have been included).

- b. The big picture here is that long-standing protocols and order would be set aside and universal holiness would be the presiding principle.
 - c. Holiness under Christ is no longer a rare title or ceremonial: it touches upon even the least of the elements of our lives and of our service to God in worship.
 - 3. This should remind us of our indebtedness to our High Priest Jesus Christ in Whom God chose us who were lowly *vessels of wrath* once fitted to destruction to be *vessels of mercy* prepared unto glory, whether Jew or Gentile. **ROM 9:22-24.**
 - a. His election was meant to make us *holy* and *accepted* in Christ Who presented us thus to God. **COL 1:21-22.**
 - b. He called us with an *holy calling* unto eternal glory. **2TI 1:9; 1PE 5:10.**
 - c. Like the bells and pots, the least of saints are included. **EPH 3:8.**
 - 4. Believing saints are constituted a *holy priesthood*. **1PE 2:5.**
 - a. Thus, our corporate worship should be a presentation of holy people whom God will accept who are not conformed to this world. **ROM 12:1-2.**
 - b. Absence of holiness pollutes this goal and bars us. **HEB 12:14 c/w 2CO 7:1.**
 - 5. The theme of universal *holiness* should remind us that whatever we say or do should be *unto the Lord*, overwritten with holiness. **1CO 10:31; 1PE 4:11.**
- E. "...in that day there shall be no more the Canaanite in the house of the LORD of hosts" (v. 21).
 - 1. No known unclean or ungodly person (Canaanite qualities) shall have a place in the gospel church. **1CO 5:1, 13; EPH 5:3.**
 - 2. In the final purge, nothing defiling enters glory. **REV 21:27; 22:15.**