

CHAPTER 14

(487 B.C.)

THE DAY OF THE LORD: BEGINNING AT ARMAGEDDON

1 Behold, the day of the LORD comes, and your spoil shall be divided in the midst of you. *(“Behold, the day of the LORD comes,” presents this day as beginning with the Second Coming and lasting until the end of the Millennium. At that time, the end of the Millennium, the “Day of God” begins and will continue through eternity [I Cor. 15:24-28; Eph. 1:10; II Pet. 3:10-13].*

“And your spoil shall be divided in the midst of you,” concerns the Antichrist coming against Israel [Ezek. 38:11-12].)

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. *(The first phrase refers to the mobilization of the nations to*

Armageddon [Ezek., Chpts. 38-39; Joel, Chpt. 3; Rev. 16:13-16; 19:11-21].

“And the city shall be taken,” actually means that the Antichrist will prepare to take Jerusalem, with actually half of it being taken. The phrase, “And the houses rifled, and the women ravished,” expresses extreme cruelty practiced by the army of the Antichrist.

“And half of the city shall go forth into captivity,” means that half of Jerusalem will fall to the advances of the Antichrist, with the other half fighting furiously to save themselves, but with futility, other than the Coming of the Lord. Actually, the phrasing of the sentence structure portrays Israel fighting with a ferocity that knows no bounds, but yet not able to stand against the powerful onslaught of the combined armies of the man of sin.

“And the residue of the people shall not be cut off from the city,” refers to the army of Israel already cut to pieces, but determined to defend the city, even house to house, and, if necessary, to die to the last man.)

3 Then shall the LORD go forth, and fight against those nations, as when He fought in the day of battle. (*“Then” is the key word!*)

1. *“Then”*: when Israel will begin to cry to God for Deliverance, knowing that He is their only hope.
2. *“Then”*: when half of Jerusalem has fallen and it looks like the other half is about to fall.
3. *“Then”*: when it looks like every Jew will be annihilated, with two-thirds already killed.
4. *“Then”*: when it looks like the Promises of God made to the Patriarchs and Prophets of old will fall down.
5. *“Then”*: when it looks like the Antichrist will win this conflict, which will make Satan the lord of the Earth.

“Then shall the LORD go forth,” refers to the Second Coming, which will be the most cataclysmic event that the world has ever known. *“And fight against those nations,”* pertains to the nations under the banner of the Antichrist, which have set out to destroy Israel, and actually with annihilation in mind.

“As when He fought in the day of battle,” probably refers to the time when the Lord led the Children of Israel out of Egypt by way of the Red Sea [Ex. 14:14;

15:3]. This was Israel's first battle when Jehovah Messiah "went forth" and fought for them. Israel then passed through a valley between mountains of water; in this, their last battle, they will escape through a valley between mountains of rock, which the next Verse proclaims.)

MESSIAH'S SECOND ADVENT: CHANGES IN PALESTINE

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. *(The first phrase refers to Christ literally standing on the Mount of Olives, which will be His landing point at the Second Coming, fulfilling the prediction of the two Angels at His Ascension [Acts 1:10-11].*

"And the Mount of Olives shall cleave in the midst thereof toward the east and toward the west," actually speaks of a great topographical change, which Israel will use at that hour as a way of escape from the Antichrist. With every road blocked, the Lord will open a way through the very center of the mountain, as He opened a path through the Red Sea.

“And there shall be a very great valley,” refers to the escape route of Israel. “And half of the mountain shall remove toward the north, and half of it toward the south,” refers to the wall of rock on either side of escaping Israel, which makes it similar to the wall of water on either side when Israel escaped Egypt.)

5 And you shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yes, you shall flee, like as you 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 you. *(“And you shall flee to the valley of the mountains,” should read “through the valley.” As stated, this will be Israel’s escape route from the Antichrist. “For the valley of the mountains shall reach unto Azal,” probably refers to Beth-ezel, mentioned in Micah 1:11 as a village on the east of Olivet.*

“Yes, you shall flee,” is that the people might not be involved in the judgments which shall fall upon the enemy. The phrase, “Like as you fled from before the earthquake in the days of Uzziah king of Judah,” also pertains to an earthquake which the Lord will use to produce this phenomenon.

“And the LORD my God shall come, and all the Saints with you,” pertains to the Lord coming at this particular time, which will have caused the cataclysmic events in the first place. The Passage, “All the Saints with you,” refers to every Saint of God who has ever lived being with the Lord at the Second Coming [Rev. 19:14].)

6 And it shall come to pass in that day, that the light shall not be clear, nor dark (*“And it shall come to pass in that day,” refers to the very day that Christ appears on Earth, during the Battle of Armageddon. At that time, the day will be extended, thereby giving the Antichrist no respite*):

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. (*The entirety of the Battle of Armageddon will last many days; however, the “day” mentioned here will probably be extended to last approximately 24 hours.*)

THE RIVER FROM UNDER THE SANCTUARY

8 And it shall be in that day, that Living Waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea:

in summer and in winter shall it be. *(The Prophecy now jumps from the Battle of Armageddon to the finished Sanctuary in Jerusalem. From under that Sanctuary will flow a river, prophesied by Ezekiel [Ezek. 47:1-12], with the river parting after a distance, with one part going to the Dead Sea, called “the former sea,” making it teem alive with fish, with the other part going to the Mediterranean, termed “the hinder sea.”*

The words, “Living Waters,” are used in this Verse because of the river’s life-giving properties, totally unlike any other river the world has ever known. In fact, Ezekiel said, “And everything shall live whither the river cometh” [Ezek. 47:9]. No doubt, these “Living Waters” will be responsible for the trees which will grow on both sides of this river, which will “bring forth new fruit according to his month,” and “the leaves thereof for medicine.” The “fruit” and “leaves” will no doubt be transported all over the world. The “fruit” will probably guarantee unending life, while the “leaves” serve as “medicine” for any and all sickness, which will be more preventive than anything else [Ezek. 47:12].

“In summer and in winter shall it be,” proclaims the continuance of the seasons.)

THE EXTENT OF MESSIAH’S REIGN

9 And the LORD shall be King over all the Earth: in that day shall there be one LORD, and His Name One. *(The first phrase refers to the Lord Jesus Christ and his total dominion over all nations. “In that day shall there be one LORD,” rather says, “Jehovah shall be One.” He shall be universally acknowledged as “the Blessed and only Potentate” [I Tim. 6:15].)*

CHANGES IN ISRAEL

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. *(This Verse proclaims that there will be a tremendous topographical change in the Jerusalem area, where a great plain will be formed; upon that mighty platform, the future city and palace of Jehovah Messiah will be built. This great platform will be the*

“Holy Oblation” of Ezek. 45:1-5. Through it will pass the broad and noble “Living Waters,” which will connect the Dead Sea with the Mediterranean.

As well, the phrase, “From Geba to Rimmon south of Jerusalem,” refers to almost all, if not all, of the original territory of the Tribe of Judah.)

JERUSALEM RESTORED

11 And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited. (*“And men shall dwell in it,” refers to unending peace and safety. “And there shall be no more utter destruction,” literally says, “there shall be no more anathema,” or curse! The phrase, “But Jerusalem shall be safely inhabited,” pertains to the Lord dwelling there as the Supreme Authority Who will guarantee these Promises.*)

DESTRUCTION OF THE ARMIES AT ARMAGEDDON

12 And this shall be the plague wherewith the LORD will smite all the people who 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. *(The Prophecy now reverts back to the Battle of Armageddon. The mighty power of the Lord will be used at the Second Coming to destroy the Antichrist and his armies, a power which the world has never previously seen, at least in this fashion!)*

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 everyone on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour. *(At this time, the weaponry used by the Lord will also cause a mental discomfiture, bringing about that predicted.)*

JUDAH'S PART OF THE SPOILS OF WAR AT ARMAGEDDON

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. *(“And Judah also shall fight at Jerusalem,” refers to the army of Israel that has escaped Jerusalem as a result of the “very great valley” formed, due to the Coming of the Lord, as outlined in Verse 4. After having*

made their escape, they will then turn around and attack the remainder of the vast armies of the Antichrist, now surrounded in Jerusalem.

“And the wealth of all the heathen round about shall be gathered together,” refers to the tremendous spoil which will be taken from the defeated massive armies of the Antichrist. The Antichrist went against Israel to “take a spoil,” but instead will be himself “spoiled” [Ezek. 38:11-13].)

PLAGUE ON THE ANIMALS

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. *(This Verse speaks of “the plague,” which will not only befall men at the Battle of Armageddon, as spoken in Verses 12 and 13, but also on the animals! Inasmuch as modern warfare little includes such animals, the reference is actually to the airplanes, tanks, artillery, and mechanized equipment of the armies of the Antichrist.*

“As this plague” destroys men, it will also make ineffective the mechanical mechanisms of machinery, and we speak of that which belongs to the

Antichrist.)

WORSHIP AT JERUSALEM

16 And it shall come to pass, that 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. *(This “Feast of Tabernacles” was a delightful week of holiday in the month of October at the close of the year’s toil, and was kept, at least it was supposed to be kept, all during the time of the Mosaic Law [Ex. 23:16; Lev. 23:33-43; Deut. 16:13]. This “Feast” will be re-instituted in the Kingdom Age, which will be kept not only by Israel, but also by all the other nations of the world.)*

THE NATIONS CONQUERED AND ISRAEL SACRED TO THE LORD

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. *(This Scripture tells us that even though Jesus Christ is “King” and “LORD of Hosts,” still, there will be some in the Earth, despite all the tremendous blessings and prosperity, who will not accept Him as Saviour*

and Lord, who, therefore, will not properly serve Him. To be sure, they will not be allowed to foment rebellion, wickedness, or evil, but will be forced to subscribe to the letter of the Law, if not the spirit. In other words, they will not be allowed to entertain the evil thoughts of their hearts. Also, all of this proclaims the Truth that the coming Kingdom Age will not be ruled by force, but rather by love; and yet force will be used where it is absolutely necessary.

The phrase, “Even upon them shall be no rain,” speaks of these recalcitrant leaders of nations who will not desire to be subservient to the “King,” i.e., the Lord Jesus Christ. The Lord will then take care of the situation by stopping the rain, which will hinder the harvests, which will be felt by the people. The people will then take active measures to see to it that their appointed leaders from henceforth obey the Law of the Lord.)

18 And if the family of Egypt go not up, and come not, who have no rain; there shall be the plague, wherewith the LORD will smite the heathen who come not up to keep the Feast of Tabernacles. *(This speaks of the nations of the world which did not depend on rain, as “Egypt,” being dealt with in another fashion. As to exactly what this “plague” will be, we aren’t told!)*

19 This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the Feast of Tabernacles. *(The certitude of its affliction is especially repeated in this Verse. In other words, this Law will not be abrogated, despite who the people are, as it is so often presently. As well, inasmuch as it is the Lord Who makes the decisions in these cases, one can be certain that the judgment, if needed, will be fair and equitable.)*

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. *(The idea of this Verse and the following is that, in this coming day in Israel, even the most common things used by men shall be signified as holy, whether used in work, profit, or ornament. All shall be consecrated to God's Service.*

“In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD,” signifies the same inscription used upon the golden plate of the mitre [hat] of the High Priest [Ex. 28:36]. Then, only the High Priest, Who was a Type of Christ, carried this inscription, whereas now, even the lowliest things, as “bells of the horses,” will be signified as such! Such is meant to portray the

atmosphere which will guarantee the action of the preceding Verses. It is “HO-LINESS UNTO THE LORD”; and the Lord will not allow it to be changed by the evil hearts of wicked men.

The phrase, “Shall be like the bowls before the Altar,” concerns the Vessels which held the blood of the victims in Old Testament times for sprinkling upon the Altar, and were considered of superior sanctity. The Prophet announces that now all shall be holy, the lowest equal to the highest.)

21 Ye s, every pot in Jerusalem and in Judah shall be holiness unto the LORD of Hosts: and all they who 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. *(These two Verses speak of the entirety of the Land of Israel being holy unto the Lord, and not just a designated part, as the Temple of old! As is obvious here, the “Sacrificial System” will be re-instituted; but, as of old, it will not save. It will be strictly for a memorial [6:14].*

“And in that day there shall be no more the Canaanite in the House of the LORD of Hosts,” means that there will be no more a trafficker in the House of

the LORD [Jn. 2:14-16]. In other words, the Sacred Ministry will cease to be adopted because of salaried profession or other secular interests.

The word “Holy” [or “Holiness”] simply means to be set apart for sacred use. It is removed from the realm of the common and moved to the sphere of the sacred.)