

The boxes in this left-hand column provide parsing options for Hebrew verbs.

PERSON & NUMBER		
Singular	1st Com	I, Me
	2nd Mas	You
	2nd Fem	You
	3rd Mas	He, Him
	3rd Fem	She, Her
Plural	1st Com	We, Us
	2nd Mas	You
	2nd Fem	You
	3rd Com	They, Them
	3rd Mas	They, Them
	3rd Fem	They, Them

TYPICAL VOICE/AKTIONSART	VERBAL STEM
Active or Stative	Qal
Passive or Reflexive	Niphal
Active-Intensive	Piel (Polel)
Passive-Intensive	Pual (Polal)
Reflexive-Intensive	Hithpael
Active-Causative	Hiphil
Passive-Causative	Hophal

VERBAL CONJUGATIONS
Perfect: Completed Action
Perfect Consecutive: Narrative Future
Imperfect: Incompleted Action
Imperfect Consecutive: Narrative Past
Cohortative: 1st Person Volitional
Imperative: 2nd Person Volitional
Jussive: 2nd or 3rd Person Volitional
Infinitive Absolute: Adverbial
Infinitive Construct: Verbal Noun
Participle: Verbal Adjective

The Vocabulary Box lists Hebrew words that appear in this section of Genesis.

VOCABULARY	
זָכַר יְהוָה	God remembered
אִשָּׁה	woman
בּוֹא	come/go
בַּיִת	house
גּוֹי	nation/Gentile
הִנֵּה	Behold!
זֵית	olive
יְהוָה	YHWH
יוֹם	day

Diphthongs are marked in blue. Root letters in red. Root letter that is part of a diphthong in purple.

HOT: ZECHARIAH LESSON 1 ZECHARIAH 14.1-5

Roderick Graciano
Timothy Ministries
2017-2021

This right-hand box provides extra info on grammatical topics.

THE HEBREW ALEPH-BET			
א	Aleph	ל	Lamed
ב	Bet	מ, ם	Mem
ג	Gimel	נ, ן	Nun
ד	Dalet	ס	Samech
ה	Hey	ע	Ayin
ו	Vav	פ, ף	Pey
ז	Zayin	צ, ץ	Tsade
ח	Chet	ק	Qof
ט	Tet	ר	Resh
י	Yod	ש, שׁ	Shin
כ, ך	Kaf	ת	Tav

PRACTICAL APPLICATION & OTHER NOTES

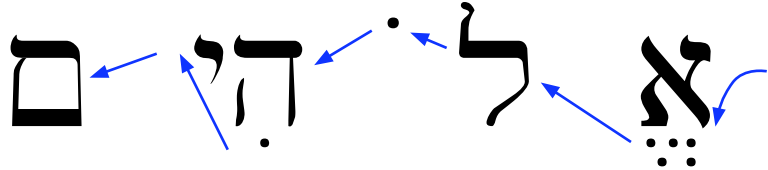
The name, *Zechariah*, combines the verb זָכַר, *remember*, with the short form of God's name, יְהוָה, and means *God remembered*. That might tell a story about the prayers of Zechariah's mother before he was born, but it also reminds us that God will not forget to fulfill His prophetic word.

This box is a place to write down insights that were surfaced by our discussion of the passage.

HEBREW VOWEL POINTS

Spoken Hebrew employed vowel *sounds* from the beginning, but the ancient alphabet used no vowel *signs*. The pronunciation of Hebrew words, written only with consonants, was passed down orally. When Hebrew scholars of the Middle Ages finally decided that the vowel sounds for words in the Scriptures had to be signified to preserve the proper pronunciation for subsequent generations, they realized that they could not add any letters to the 22-sign alphabet because the words and letters of Scripture were sacred!¹ Neither the spelling of the words, nor the *number of their letters*, could be changed. Therefore, rather than add letters to the alphabet (as the Greeks had), Hebrew scholars invented a system of vowel points, tiny symbols, that could be placed below or above the Hebrew consonants to indicate vowel sounds *without changing the traditional spelling of words* in the Scriptures. Around AD 500, several vowel pointing systems were developed, frequently giving different sounds to a text! The Tiberian pointing system eventually became the most popular, and has been used in Hebrew Bibles since the thirteenth century.²

To read the words in modern editions of the Hebrew Scriptures, the reader’s eye must now track up and down and across to see each vowel and consonant (not to mention accent marks!). To read the word *God*, אֱלֹהִים, for example (enlarged below), the eye must begin on the right, noting the the *aleph* and moving downward to see the vowel points, *hateph segol* (E) under it, then move upward to the left to take in the consonant *lamed* (L). From there, the eye must move slightly to the left to take in the dot above the top line (O), and then move left to see the *hey* (H). Then the eye must see the dot below the *hey* and move upward to notice that it is the first mark in the diphthong *chiriq gadol* (I). Finally, the eye must move left for the final letter *mem* (M). Thus, we read E-L-O-H-I-M (except that we’ve read it the other direction, M-I-H-O-L-E). I only describe this process in detail for your understanding; your eye will track this way naturally once you memorize the alphabet and vowel points.



1 Although, from around the time of Ezra and Nehemiah, scribes began to use some consonants to represent vowels, namely, *aleph*, *hey*, *vav* and *yod*. These letters, when used to help the reader recognize vowel sounds, are called *matres lectionis*, “mothers of reading.”
 2 The Tiberian pointing system has been preserved in what is known today as the Masoretic text.

THE HEBREW FULL VOWELS

Qamatz (Kamatz Gadol, Qamets)	ֶ
Tsere (Tzere)	ֵ
Tsere Yod	ֵי
Hiriq Gadol (Hirik Male)	ִ
Shuruq (Shuruk, Shureq)	וֹ
Holam (Holem)	וּ
Vav Holam	וּ
.....	
Qamatz Qatan (Kamatz Katan, Kamats Hatuf, Qamets Hatuf)	ֶ
Patah (Patach)	ַ
Segol (Seghol)	ֶ
Hiriq (Hireq, Chirik Chaser)	ִ
Qubbutz (Qibbutz, Kubutz)	ִ

ZECHARIAH 14.6-8

Roderick Graciano
Timothy Ministries
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VOCABULARY
אֹר
חַי
יָדַע
יָדַע
יָמִים
יְרוּשָׁלַם
לַיְלָה
מִיָּמִים
עָרַב

TYPICAL VOICE/AKTIONSART	VERBAL STEM
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יּוֹם-אֶחָד

Zechariah 14.7 says regarding the Coming Day of the Lord that “it shall be day-one.” This phrase could mean it will be:

1. A **single** day (Isaiah 9.14).
2. A time of **continuous** daytime, no night.
3. A singular, i.e., **unique** day.
4. A **particular** day (Mark J. Boda).
5. A **never ending** day (HALOT).
6. **For one day** (cf. Gen 33.13) that there will be neither day nor night.
7. **Day One**, with the nuance of recreation after the current luminaries have dwindled or gone out in Zec 14.6 (Mark J. Boda; cf. Gen 1.5).

PRACTICAL APPLICATION & OTHER NOTES

Kethib and Qere
Words written in the Hebrew OT, but whose authenticity was doubted or rejected by medieval Jewish scholars, are referred to as **Kethib**, “what is written.” These words were retained in the text out of reverence, but were footnoted with replacement words known as **Qere**, which were to be used in public readings.

THE PROPHETS' INSIGHTS ON "THE DAY OF THE LORD"

HOT: ZECHARIAH 14 LESSON 2B

Please make a brief note about what each of the passages below reveals about the Day of the LORD. Bear in mind that many prophetic passages were about a *preliminary, foreshadowing* day of the LORD, but nevertheless revealed something about the character of the final, eschatological Day of the LORD.

Isaiah 2.10-21

Amos 8.9

Isaiah 4

Obadiah 1.15-21

Isaiah 10.20-22

Micah 4.6-7

Isaiah 11

Zephaniah 3.16-17

Isaiah 19.16-25

Zechariah 2.11

Isaiah 24.21-23

Zechariah 9.9-16

Isaiah 27.1

Zechariah 12.3-9

Hosea 2.16

Zechariah 12.10 to 13.1

Joel 3

Malachi 4

Amos 5.18-20

ZECHARIAH 14.9-11

Roderick Graciano
Timothy Ministries
2017

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VOCABULARY
אָחָד
אָרֶץ
חָרָם
יָשַׁב
יֹשְׁבֵהָ
מֶלֶךְ
נָגַב
עֲרֻבָה
שָׁם

גֵּי-הַתּוֹם = γέεννα

The Grk term *Gehenna* evolved from the Heb/ Aramaic for "Valley of Hinnom," a valley below the City of David. Idolatrous human sacrifices by fire had been offered there (2Ki 16:3; 21:6; Jer 7.30-33), so King Josiah deliberately destroyed and desecrated the site as part of his religious reform (2 Kings 23:10). As a result, *Gehenna* became a metaphor for the place of the eschatological punishment of the wicked. Tradition places an ever-smoldering garbage dump in the Valley of Hinnom, but re-search of source material, along with archaeology, have dismissed that idea as unhistorical (see Gordon Franz, "Gehenna: Jerusalem's Garbage Dump or Place of Eschatological Judgment?" in *Lexham Geographic Commentary on the Gospels*).

PRACTICAL APPLICATION & OTHER NOTES

Two classic and faithful commentaries available on Kindle:
The Visions and Prophecies of Zechariah by David Baron (99¢);
Zechariah by Thomas V. Moore (\$2.99).

A more expensive and current technical commentary:
The Book of Zechariah by Mark J. Boda (The New International Commentary On The Old Testament series)

Isa 2.17 The pride of man will be humbled, And the loftiness of men will be abased; And the LORD alone will be exalted **in that day**, 18 But the idols will completely vanish. 19 Men will go into caves of the rocks, And into holes of the ground, Before the terror of the LORD, And the splendor of His majesty, When He arises to make the earth tremble. 20 **In that day** men will cast away to the moles and the bats Their idols of silver and their idols of gold, Which they made for themselves to worship...

MOUNTAINS AND VALLEYS OF JERUSALEM

HOT: ZECHARIAH 14 LESSON 3 B

Zechariah 14.4 states clearly that the Mount of Olives will split in half from east to west, with half of the mountain moving northward and half moving southward, *opening a very great valley*. The next verse (14.5) has presented some difficulties. The initial verb, גָּוַס, means to *flee, escape or flow away*. However, the translators of the LXX understood the verb to be סָתַם, meaning *to stop up*. This produced the dramatically different translations of the verse:

NASB: You will flee by the valley of My mountains, for the valley of the mountains will reach to Azel; yes, you will flee just as you fled before the earthquake in the days of Uzziah king of Judah.

LES: And the ravine of my mountains will be shut up, and the ravine of the mountains will be joined to Azal, and it will be blocked up just as it was blocked in the days of the earthquake in the days of Uzziah, king of Judah.

Azel, or Azal, is associated today with Nahal Azal, a streambed situated below the next hill south of the Valley of Hinnom. If the splitting of the Mount of Olives forms a valley pathway exiting the Temple Mount eastward, it doesn't make sense that the valley would reach to this modern location of Azal which is due south from the Old City. Thus, commentators continue to debate the meaning of Azel in Zec 4.5.



Paul H. Wright, *Rose Then and Now Bible Map Atlas with Biblical Background and Culture*, (Torrance, CA: Rose Publishing, 2012).

The earthquake “in the days of Uzziah” is mentioned in Amos 1.1. The Amos prophecy is also about YHVH bringing judgment upon the nations surrounding Israel, as well as upon unfaithful Israel. When earthquakes struck in the ancient world, people often had to flee to hiding places because the collapse of infrastructure rendered them vulnerable to enemies. In the Day of YHVH, Jerusalemites will once again flee from their enemies, but they will be saved by YHVH. The Lord, touching down on the mountain from whence He ascended (Luke 24.50-53; Acts 1.9-12), will cause an earthquake that will prepare a way of escape for the Jewish remnant, and perhaps will create the stream bed for the Temple river of Ezekiel 47, a river that will flow into the Jordan valley and bring life to the Dead Sea!

The Mount of Olives—referred to by this name only [in Zec 14.5] in the Old Testament (though a similar expression, “the Ascent of Olives”, occurs in 2 Sam 15:30)—is, in Ezekiel’s words, “the mountain which is on the east side of the city” (Ezek. 11:23). The aura of sanctity which had enveloped it from the early days of Israelite history was in no way diminished in later times. Thus, in the period of the Geonim (8th-11th cent. A.D.), prayers were regularly offered up on the Mount of Olives, which faced the Temple Mount, and the Scrolls of the Law were carried round in circuit there on the festival of Hoshana Rabba, while its slopes were dotted with the tombs of the pious. The mountain rises to a height of 2710 ft. above sea-level, thus being as much as 330 ft. higher than the Temple Mount. Its soil—grey Rendzina—is well suited to the growth of olive trees which thrust their roots down into the brittle rock. Hence, in the Mishna and Talmud it is called the Mount of Anointing.

— *The Illustrated Family Encyclopedia*, quoted in *Zechariah* (EBC) by Kenneth L. Barker.

HOT: ZECHARIAH 14 LESSON 4
ZECHARIAH 14.12-15

Roderick Graciano
 Timothy Ministries
 2017

PERSON & NUMBER		
Singular	1st Com	I, Me
	2nd Mas	You
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	3rd Com	They, Them
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	3rd Fem	They, Them

VOCABULARY
אִישׁ
בָּשָׂר
נֶמֶל
זָהָב
יָד
כֶּסֶף
לִשְׁוֹן
עֵמֶד
עֵמֶד

TYPICAL VOICE/AKTIONSART	VERBAL STEM
Active or Stative	Qal ←
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Passive-Intensive	Pual (Polal)
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Active-Causative	Hiphil
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Participle: Verbal Adjective ←

HEBRAIC WORD ORDER

Hebrew is a **VSO** (verb-subject-object) language, meaning that the main verb in a sentence typically precedes the subject and object. Therefore, when the object or subject is placed before the verb, that foregrounded item is given prominence. Biblical Greek, on the other hand, is **SO**, with the verb falling before or after the object (SOV, SVO). Alterations to this pattern (OSV, OVS, VOS, OS) give prominence to the subject. According to Nigel Turner (in Moulton's *Syntax*), verb first (VSO) in biblical Greek is a Hebraism. The Hebrew authors of the NT often tried to put their verbs as near the beginning of a clause as possible, "followed by pers. pronoun, subject, obj., supplementary ptc."

PRACTICAL APPLICATION & OTHER NOTES

THE VERBAL STEMS

In Hebrew, a stem is the fundamental word to which other letters are affixed in order to modify meaning. To a Hebrew verb stem, we can affix number and gender endings, as well as pronominal suffixes. Thus for the Qal stem, שָׁמַר, *he kept*, we can add the first person singular ending, הִי, and make שָׁמַרְתִּי, *I kept*. Then we can add the second person masculine pronominal suffix to build the word שָׁמַרְתִּיךָ, *I kept you*.

For Hebrew verbs there are seven verb stems. The different stems express different voices, i.e., **active** and **passive**, along with **reflexive**. A stem in the active voice express that the subject is doing the action. A stem in the passive voice expresses that the action is being done to the subject. A stem in the reflexive voice expresses that the subject is doing the action to himself, herself or itself.

There is more to Hebrew stems than voice, however. Hebrew verb stems can also express the intensification of an action, or the causation of an action!

Here is a summary of the seven verb stems and how they work:

- Qal** The word קָל means *light* (not heavy). This is the name given to the basic Hebrew verb stem that simply states action in the active voice.
- Niphal** The Niphal stem expresses the passive voice, and (in the perfect conjugation) is marked by a prefixed nun-hirik (נִ). Thus, the Qal שָׁמַר, *he kept*, in the Niphal stem becomes נִשְׁמַר, *he was kept*.
- Piel (Polel)** The Piel stem (also called *Polel* in connection with a certain class of verbs), expresses an active voice like the Qal stem, but adds an element of intensification to the action. Thus, the piel participle of שָׁמַר in Jonah 2.9, מְשַׁמְרִים, expresses the idea not just of keeping or guarding, but of doing so vigilantly, and so describes those who keep a religious (idolatrous) vigil.
- Pual (Polal)** The Pual stem (also called *Polal* in connection with a certain class of verbs), is the passive voice counterpart to the Piel stem, adding an intensification to the action. Thus while the word הִלַּק simply means *to divide*, or *share*, its pual forms, *be divided* only occur in the OT in connection with people's property *being divided as spoil* (Isaiah 33.23; Amos 7.17; Zechariah 14.1). "The passive (Pual) is distinguished by the obscure vowel ŭ, or very rarely ö, in the first syllable, and ö (in pause ā) always in the second."
- Hithpael** The Hithpael stem also expresses intensive action, but adds a reflexive meaning. However, besides expressing an action that someone does to himself, it can express action done *for oneself* or *for one's own interests*. Thus, while the verb הִלַּךְ means *to go* or *walk*, the Hithpael in Zechariah 1.10, הִתְהַלַּךְ, means *to patrol*, i.e., *walk around for one's particular purposes*.
- Hiphil** The Hiphil stem expresses causative action. So, while the Qal קָדַשׁ means *he was holy*, the Hiphil הִקְדִּישׁ means *he caused to be holy*, i.e., *he sanctified*.
- Hophal** The Hophal stem is the passive counterpart to the Hiphil. Thus, we have the Hophal of the verb נָכַח, *he struck*, in Zechariah 13.6, הִכִּיתִי, *I was caused to be struck*, i.e., *I was beaten*.

HOT: ZECHARIAH 14 LESSON 5
ZECHARIAH 14.16-19

Roderick Graciano
 Timothy Ministries
 2017

PERSON & NUMBER		
Singular	1st Com	I, Me
	2nd Mas	You
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VOCABULARY

נָשָׂם

זֶה

תָּג

תָּגַג

תָּג

תָּוּה

לְהִשְׁתַּחֲוֹת

מִנְפֶה

מִצְרִים

FUTURE FEASTS & SACRIFICES

Zechariah 14.16-21 undermines Replacement Theology, a theology which maintains that the Church has replaced Israel in God’s redemptive plan. If the Church has replaced Israel in every respect, why will the Lord rule from *Jerusalem* when He returns? Why will the nations celebrate the Feast of Booths (with its direct reference to the Israelite exodus)? Why will there be a temple in Jerusalem, in which people will sacrifice animals?

For those who object that future sacrifices are unnecessary, or would demean our Lord’s death which He died “once for all” (Rom 6.10; Heb 7.27), I answer that future sacrifices will commemorate the Lord’s atonement (as does the Lord’s Supper) even as the sacrifices of antiquity foreshadowed it.

PRACTICAL APPLICATION & OTHER NOTES

THE ESCHATOLOGICAL FUTURE OF EGYPT

HOT: ZECHARIAH 14 LESSON 5B

Egypt is destined for redemption, but hard times will come first. God has and will judge the nation of Egypt for two reasons: their oppression of His people, and their luring of His people away from trust in Him. Over the millennia, Egypt has suffered much at the hands of conquerors and colonizers. Especially Nebuchadnezzar, but perhaps also the Caesars, and even the British, have foreshadowed the eschatological judgment that will come upon Egypt “in that day”!

The LORD says that He himself will strike Egypt (Isaiah 19.22) and become a terror to it (Isaiah 19.16-17). He will destroy the tongue of the Sea of Egypt (the Red Sea) even as He made a path through it in the first exodus (Isaiah 11.15). The waterways of Egypt, including the mighty Nile, will all dry up, perhaps in a drought like that of Joseph’s seven lean years (Isaiah 19.5-8; Ezekiel 30.12-13; Zechariah 10.11).

However, Egypt’s real enemies will be her own idolatry and spiritism (Isaiah 19.3), as well as a cruel and mighty king who will rule over them (Isaiah 19.4). Though Isaiah’s mention of this king may have some reference to historical conquerors, it surely points to Daniel’s “king of the north,” i.e., the future despot over the Seleucid region, the future king of Babylon, the Antichrist. This king of the north will plunder Egypt “in the End Time” (Daniel 11.42-43). His sack of Egypt will culminate in complete military devastation (Ezekiel 30.4), and an event

Isaiah 19.18-21: **In that day five cities in the land of Egypt will be speaking the language of Canaan and swearing allegiance to the LORD of hosts ... there will be an altar to the LORD in the midst of the land of Egypt, and a pillar to the LORD near its border... He will send them a Savior and a Champion, and He will deliver them. Thus the LORD will make Himself known to Egypt, and the Egyptians will know the LORD in that day. They will even worship with sacrifice and offering, and will make a vow to the LORD and perform it.**

(perhaps the complete destruction and poisoning of Egypt’s water) that will render the land uninhabitable for forty years. During these forty years, the Egyptian people will be dispersed among the nations, much like the diaspora of Israel (Ezekiel 29.9-12).

Egypt’s End-Time ruin will be so horrible that our compassionate God, the same One who will “strike” Egypt, will also “heal” Egypt (Isaiah 19.22). God will send them a Savior (Isaiah 19.19-20)! Their End-Time salvation may consist of deliverance from Antichrist, as well as help in vacating their uninhabitable land.

At long last, Egypt will be restored, but as a lowly nation that will no longer rule over other nations, nor have its own prince (Ezekiel 29.13-16; 30.13; Zechariah 10.11). Their salvation will culminate in the Egyptian peo-

ple coming to know YHVH. They will worship Him with sacrifice (Isaiah 19.21), for there will be an altar to the LORD there in Egypt (Isaiah 19.19-20). In the Day of the LORD, at least five Egyptian cities will speak Hebrew, though they may only be the *first* five cities that will do so (Isaiah 19.18) — **Will Hebrew be the millennial language? That should motivate us!**

Here’s the great miracle: In the Day of the LORD, Egypt will be united, heart and soul, with Assyria and Israel, the three together experiencing God’s fatherly blessing (Isaiah 19.24-25). There will be a highway running from Assyria, through Israel to Egypt (Isaiah 19.23). Assyria-Israel-Egypt will be the new Holy Land corridor! In the Day of the Lord, no barriers will remain to keep exiled Israelites from returning to their true homeland; all the remaining Israelites scattered throughout the region of ancient Assyria and the northeastern section of Africa will come home to the King in Jerusalem (Isaiah 27.12-13).

Countless Egyptians, along with the peoples of other nations, will enter the Millennium as mortals, no longer bothered by Satan and his minions, but still contending with their own sinfulness. Thus, they will be held accountable if they do not periodically appear to worship the Lord in Jerusalem. The Egyptians who fail to come during the Feast of Booths, will feel the consequences to their fragile water system (Zechariah 14.16-19). If they refuse to drink of the spiritual water, they will feel the lack of natural water.

HOT: ZECHARIAH 14, LESSON 6
ZECHARIAH 14.20-21

Roderick Graciano
 Timothy Ministries
 2017

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	2nd Fem	You
	3rd Com	They, Them
	3rd Mas	They, Them
	3rd Fem	They, Them

TYPICAL VOICE/AKTIONSART	VERBAL STEM
Active or Stative	Qal ←
Passive or Reflexive	Niphal
Active-Intensive	Piel (Polel)
Passive-Intensive	Pual (Polal)
Reflexive-Intensive	Hithpael
Active-Causative	Hiphil
Passive-Causative	Hophal

VERBAL CONJUGATIONS
Perfect: Completed Action
Perfect Consecutive: Narrative Future
Imperfect: Incompleted Action
Imperfect Consecutive: Narrative Past
Cohortative: 1st Person Volitional
Imperative: 2nd Person Volitional
Jussive: 2nd or 3rd Person Volitional
Infinitive Absolute: Adverbial
Infinitive Construct: Verbal Noun
Participle: Verbal Adjective ←

VOCABULARY
בָּשֵׁל
זָבַח
הַזְּבָחִים
יְהוּדָה
כָּל
לָקַח
סוּס
פָּנָה
צָבָא

HOLY HORSES, BATMAN!

The phrase, קָדַשׁ לַיהוָה, is exactly what was engraved upon the golden plate attached to the front of the high priest’s turban (Ex 28.36). To have this phrase attached to any other item implies a radical change in the religious culture. According to commentator, Mark J. Boda, to have the phrase associated with “unclean” animals, such as horses, must have been shocking to the original readers and hearers of Zechariah’s prophecy.

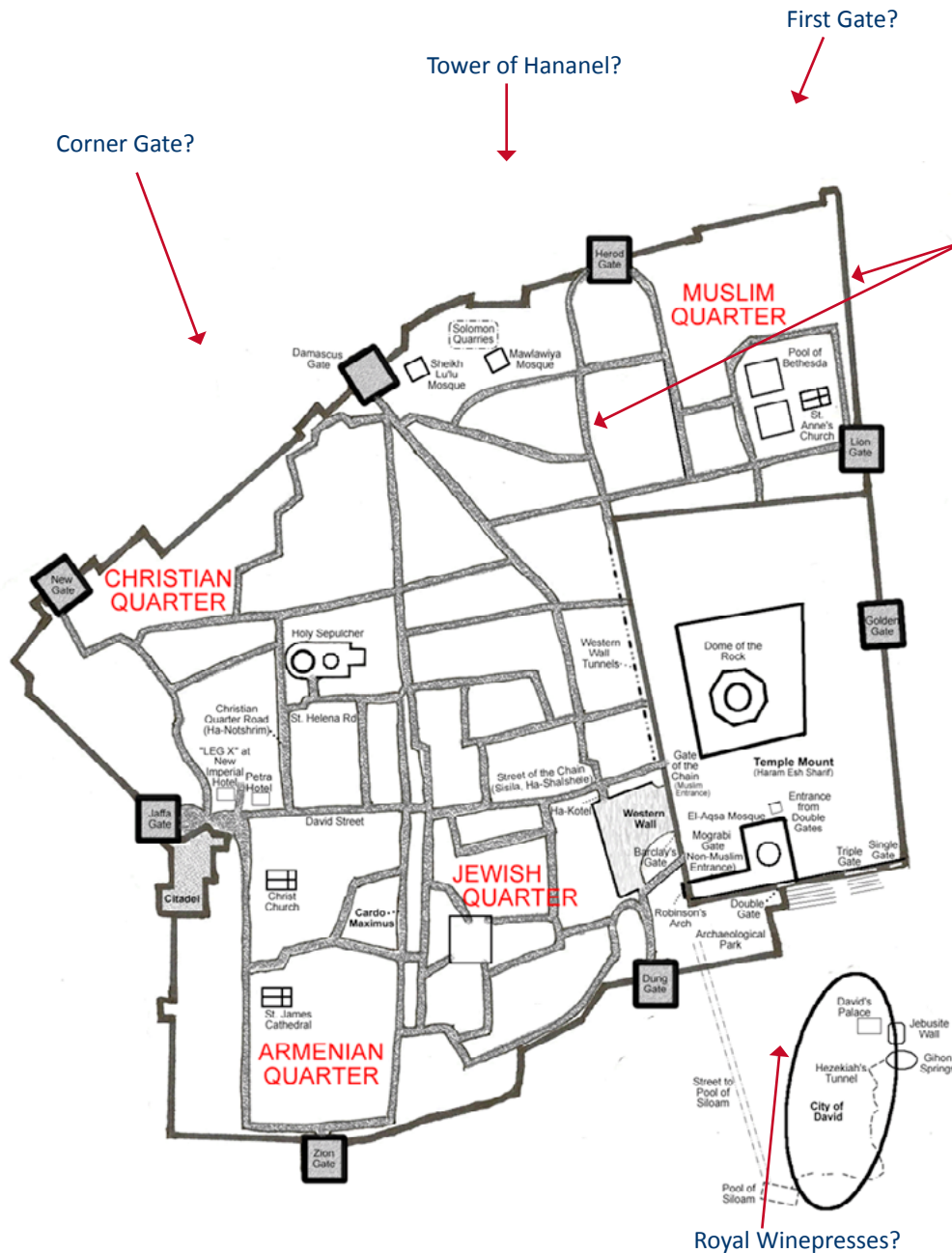
This radical, penultimate prediction of Zechariah implies that far more creatures and objects will be dedicated to the honor of YHVH in the coming age than are currently. It also implies that there will be a sort of leveling among people: though the Levites will have charge of the temple precincts and rituals during the millennium, non-Levites — even Gentiles — will have greater access to the Lord’s presence than anyone had (with the exception of the high priest) *before the veil was torn*.

PRACTICAL APPLICATION & OTHER NOTES

Why will “Canaanites” be banned from the temple in the Day of the LORD (Zechariah 14.21), when all the nations, including *Egypt* will be commanded to come to Jerusalem to worship the LORD in that Day (Zechariah 14.16-19)?

JERUSALEM EXALTED

HOT: ZECHARIAH 14 LESSON 6B



Zechariah 14.10-11 tells us that, at the Lord's coming, the mountainous region around Jerusalem will sink, forming a plain, while the old city will remain on its foundation and rise (or appear to rise) in elevation. Jerusalem's gates and towers, familiar to the people of Zechariah's time, can only be located approximately today, but the landmarks mentioned by Zechariah essentially describe the northern and southern boundaries of the old walled city as it currently stands. Most of that ancient city, particularly its Temple Mount (Moriah), will remain as the location of the new temple described by Ezekiel 40-45.

Temple Size Comparisons



Herod's temple complex, the temple complex of the first century, had much smaller courtyards than Ezekiel's future temple, though the future temple sanctuary (the temple proper) will have roughly the same footprint.

The size of a football field for comparison.

Ezekiel's temple complex, shown here approximately to scale, will fit on the existing temple-mount platform, but will require removal of the Dome of the Rock.

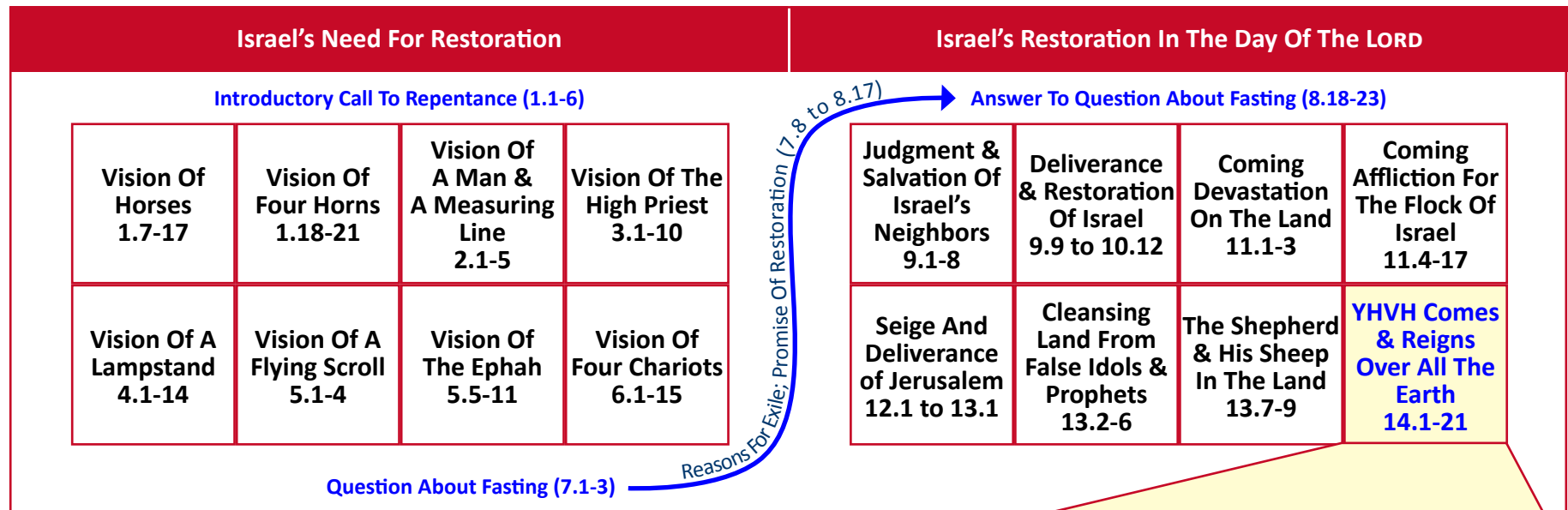
THE PROPHECIES OF ZECHARIAH

A Graphic Outline

HOT: ZECHARIAH 14, LESSON 7

ZECHARIAH 14: SUPPLEMENTAL

Roderick Graciano
Timothy Ministries
2018



Zechariah's first prophecy (Zec 1.1) is dated in the autumn of 520 BC, and the last date he mentioned (Zec 7.1) was December 7, 518 BC. The prophetic work of Zechariah overlapped with that of Haggai; both prophets ministered to the Judeans freshly returned from the Babylonian exile, encouraging the community to rebuild the temple despite the difficulties they faced (Ezr 5.1; 6.14). Sadly, the challenges of re-establishing themselves in the Holy Land prompted various compromises among the returned exiles, and the prophets had to call them to repentance, even while offering encouragements and promises of ultimate restoration under the blessing and rule of YHVH. It may have been welcome news to Zechariah's hearers that God would judge their hostile neighbors, even as it may have been a surprise that YHVH also intended to save those neighbors and make them part of His people!

1. Jerusalem besieged and plundered (vv. 1-2).
2. YHVH goes forth to fight, Jerusalemites delivered (vv. 3-5).
3. Cosmic changes in the Yom YHVH (vv. 6-7).
4. Geological & political changes in the Yom YHVH (vv. 8-11).
5. The plague upon Jerusalem's besiegers (vv. 12-15).
6. Worship required of the nations during YHVH's reign (vv. 16-19).
7. The holiness of Jerusalem and Judah in the Yom YHVH (vv. 20-21).

THE MASORETES & THE MASORETIC TEXT

The scribes in the gospels were the scholars tasked with establishing and preserving the correct form of the consonantal text of the Scriptures. According to tradition, they counted the letters, words, and verses of a text to insure that it was copied exactly in new manuscripts, without change. The Masoretes were the medieval Jewish textual scholars who inherited this care for the sacred text, and who standardized the system of vowel and accent marks to assist in the preservation of the traditional pronunciation and chanting of the text.

From around the time of Ezra and Nehemiah, scribes had already begun to use some consonants to represent vowels, namely, *aleph*, *hey*, *vav* and *yod*. These letters, when used to help the reader recognize vowel sounds, are called *matres lectionis*, “mothers of reading.” They apparently became accepted as part of the sacred text. By the time of the Masoretes, however, neither the spelling of the words, nor the number of their letters, could be changed. Therefore, rather than add letters to the alphabet (as the Greeks had), Hebrew scholars invented a system of vowel points, tiny symbols, that could be placed below or above the Hebrew consonants to indicate vowel sounds *without changing the traditional spelling of the words* in the Scriptures (see page A-10). Around **AD 500**, several vowel pointing systems were developed, frequently giving different sounds to a text! The Tiberian pointing system eventually became the most popular, and has been used in Hebrew Bibles **since the thirteenth century**, preserved in what is known today as the Masoretic text.

THE TETRAGRAMMATON

The personal name of God that first appears in Gen 2.4, and by which He famously identifies Himself to Moses in Ex 3.14-15, is a four-letter word (Tetragrammaton) spelled יהוה. God has never forbidden people to pronounce His name; on the contrary, He delights to have His name spoken (Num 6.23-27; Deu 32.3). The commandment is to *not use His name “in vain”* (Ex 20.7), i.e., to not use it deceitfully when making a vow. The *Encyclopedia Judaica*,

2nd Ed., Vol. 7, p. 675, says that the Tetragrammaton “At least until the destruction of the First Temple in 586 BC ... was regularly pronounced with its proper vowels ...” and that “The true pronunciation of the name YHWH was never lost.” However, when the Pharisees began “building fences around the law,” i.e., adding rules and regulations to keep people from even getting near to breaking God’s law, they decided it would be best if people did not utter God’s name at all. Thus, the translators of the LXX began using κύριος, the Greek equivalent of אֲדֹנָי, “Lord,” for the Tetragrammaton in their version of the Scriptures. The tragic consequences of this policy include the violence it did to the 598 verses in the Psalms that incorporate the Tetragrammaton: the authors of these verses intended God to be worshipped by His personal name!

In the Hebrew text, the Masoretes inserted the word אֲדֹנָי as **a marginal reading** wherever the Tetragrammaton appeared in the text proper, to help readers avoid profanation of God’s name. In time, the vowels of the marginal reading (אֲדֹנָי) found their way into the text itself, attached to the Tetragrammaton, יהוה, with the Hatfepatah of אֲדֹנָי modified by grammatical rules to become a Sheva under the initial Yod of יהוה. No Jew ever pronounced the resultant mash-up as “Jehovah,” nor did the early Christians (the *EJ* says that Greek speaking Christians pronounced God’s name, “Yahweh”). The transliteration *Jehovah* first appears in the Dominican theologian Raymond Martini’s polemic work, *Pugio Fidei*, of c. **AD 1270**. He was apparently among the first of those who misunderstood the reason for the vowel pointing of the Tetragrammaton in the Masoretic Text.

According to the *Jewish Encyclopedia*, Vol. 7, p. 87, “This pronunciation [“Jehovah”] is grammatically impossible.” Furthermore, in the Masoretic Text the Tetragrammaton is not pointed consistently; only rarely does it carry the vowel points that could be construed as implying the pronunciation “Jehovah.” This underscores the fact that the vowels belong to אֲדֹנָי, and not to יהוה. Instead of “Jehovah,” the pronunciation “Yahweh/Yahveh” is supported by the shortened form יה, “Yah,” used 41 times in the Psalms, and also found in many biblical names. The name “Jehovah”? Worst fake news ever!