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J. N. Andrews Honors Program
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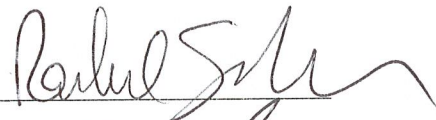
THE CHRONOLOGY OF THE EVENTS IN ZECHARIAH 12-14

Won Jin Jeon

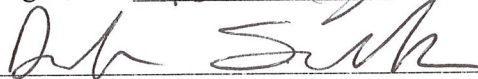
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Department of Religion and Biblical Languages

ABSTRACT

J. N. Andrews Honors Thesis

Andrews University

College of Arts & Sciences

Title: THE CHRONOLOGY OF THE EVENTS IN ZECHARIAH 12-14

Author's Name: Won Jin Jeon

Advisor: Rahel Schafer, PhD

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In current scholarship, there is a lack of consensus on the timing of the specific events in Zechariah 12-14, with a focus on eschatological or sequential chronologies. Preliminary exegetical research has revealed many connections between the three chapters. For instance, the phrase “in that day” (ביום־ההוא) occurs 17 times (versus four times in the rest of Zechariah). This concentrated usage closely interconnects the three chapters and suggests that the timeliness of all of the events is in close succession. Through findings in literary structures, key words, and intertextualities with other passages of the Old Testament, the conclusion is that the events in Zechariah 12 and 13 occur in one day. Even more, there exist literary structures and patterns that seem to support the idea that the various “in that day” events in Zechariah 14 occur in a single time, which is later than the day in Zechariah 12-13.

THE CHRONOLOGY OF THE EVENTS IN ZECHARIAH 12-14

Introduction

Background Statement of Problem and Delimitation

The post-exilic book of Zechariah is a prophetic Old Testament text which contains prophecies about Jerusalem, the nations, and the Messiah along with specific prophetic verses on eschatology. The chronology of the events in Zechariah has not been the subject of extensive scholarship. Often, Old Testament scholars view prophets as speaking from the point of view of the Israelites alone, without considering more universal, comprehensive points of view. Even more, I believe that prophetic texts contain messages that may serve dual purposes and/or distinguish between the eschatology of the Messianic times versus the apocalyptic events of the last days. Due to the many seemingly unconnected events in Zechariah 12-14, such as the mourning for the pierced one and a day without light, there is a lack of consensus on the timing of the specific events, as each scholar approaches the text with a certain theme or focus, leading to many conflicting conclusions.¹ Some have described the events of the passage in a sequential order.² Such studies conclude that certain events such as the more apocalyptic-sounding events are eschatological, while the other events are in the past. Others approach the text from a different angle; for instance, they argue that the events in Zechariah 12-14 occur simultaneously. Further, those various understandings of the chronology of the events lead to various

¹ For instance, Sweeney mentions the “in that day” phrases in Zechariah 12-14 but seems to provide a non-eschatological view on such events. Marvin A. Sweeney, *The Twelve Prophets, vol. 2: Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi* (Collegeville, Minn: Liturgical, 2000), 684-706.

² There are many multitudinous, conflicting interpretations in scholarship concerning the chronology of the events in Zechariah 12-14. Scholars like Cook interpret the battle and victory scenes of Zechariah 12 and 14, respectively, as eschatological and without a distinction in their timeliness. See Stephen L. Cook, "The Metamorphosis of a Shepherd: The Tradition history of Zechariah 11:17 + 13:7-9," *The Catholic Biblical Quarterly* 55 (1993).

interpretations of the meaning of the Hebrew text.³ Depending upon the interpretation of the timeliness of the events, the consequential meanings of the symbolism in the prophetic text differs. As a result, a more comprehensive examination of the passage in regards to chronology is needed.

In order to set limits to the research content, the focus of this project will be on Zechariah 12-14. These three chapters are the last few chapters of the thematically connected grouping of chapters 9-14.⁴ Scholars have noted that Zechariah 9-14 parallels Zechariah 1-8 to form a chiasmic structure.⁵ Furthermore, the phrase “in that day” (בַּיּוֹם־הַהוּא) is found in significant amounts in Zechariah 12-14, introducing various events throughout the chapters. Zechariah 12 contains events such as the battle scene, the pouring of the Spirit, and the mourning for the pierced one. Zechariah 13 mentions the cleansing from sin, the false prophets and their fate, and a poetic portion about the striking of the shepherd. Zechariah 14 describes many more events, such as a time with no light, the splitting of mountains, and nations gathering to worship the Lord. Though these events seem very different, the underlying “in that day” motif throughout prompted the study of all three chapters. Thus, the aim of this project is to carefully analyze the literary structure and individual events from the Hebrew text, seeking to ascertain the

³ For instance, one of the interpretations of the event of the striking of the shepherd is that the shepherd refers to the Messiah. However, Menken provides other options for the identity of the shepherd in Zechariah 13:7 such as a negative figure with corrupt leadership. Thus, the difference in chronology leads to lack of consensus on the meaning as well. See Martinus J. Menken, "Striking the Shepherd: Early Christian Versions and Interpretations of Zechariah 13,7," *Biblica* 92 (2011), 41.

⁴ Scholars such as Cook understand that Zechariah 12-14 acts as a Tritio-Zacharian unit. Further, he explains the term Tritio-Zacharian as such, “Although Zechariah 12-14 is by no means a unified composition, these chapters should be read as a coherent body with a logical organization.” Cook, “The Metamorphosis of a Shepherd,” 460.

⁵ Lamarche provides an exegetical, chiasmic chart on the chapters of Zechariah 9-14 and parallels the chapters together. For the structural diagram, see Paul Lamarche, *Zacharie IX-XIV: Structure Littéraire et Messianisme* (Paris: Librairie Lecoffre, J. Gabalda, 1961), 112-113.

chronological sequence and resulting theological implications from an exegetically holistic biblical understanding.

Methodology

Hebrew exegesis is the process of understanding what the Old Testament scriptures say in their appropriate context. For this exegetical project I completed an in-depth analysis of Zechariah 12-14 through examining the text in the following steps.⁶

First, I analyzed the text by establishing the passage's limits through annotating its structure. Second, I provided my personal translation of the text, compared it to other translations, revised it, and noted difficult and/or important phrases referring to the various events in Zechariah 12-14. Third, I collected grammatical and lexical data by researching difficult word and phrase structures (morphology). These first three stages helped to build a detailed base so that I could start looking for more overarching themes.

Fourth, I determined the genre and form of the passage. Fifth, I outlined the passage to discover the literary structure and patterns. This was achieved through the outlining of the text using some aspects of discourse analysis, such as syntactically analyzing the words of the Hebrew text in a subject-verb-object (SVO) format.⁷ Sixth, I researched the historical and literary context by looking at the important locations, events, and persons named in the passage. These second three stages added dimensions to the passage so that it could be compared thematically to other parts of the Old Testament.

⁶ The nine steps I took in analyzing the text are loosely based on Douglas Stewart's *Old Testament Exegesis*. Douglas K. Stuart, *Old Testament Exegesis: A Handbook for Students and Pastors* (Louisville, Ky.: Westminster John Knox, 2009).

⁷ See Appendix A for the discourse analysis of Zechariah 12-14.

Seventh, I established the biblical context of the passage by analyzing any relations that Zechariah has to the rest of the Old and New Testaments.⁸ In particular, Zechariah 12-14 had significant connections to other prophets of the Old Testament, namely Joel and Isaiah. Eighth, I identified the theology of the passage by analyzing the involvement of the spirit, as well as the significance of mourning and cleansing. Lastly, I determined the application of Zechariah 12-14 by showing the eschatological relevance of the two chapters, and the limits of application. These last three steps gave credence to the research and showed how the events in Zechariah 12-14 and their timeliness could be applied today.

Main Body

Key Words in Zechariah 12-14

Through the steps of the exegesis, I made many observations on the literary structures and Hebrew text. In particular, the significant key words, the literary structure, and the thematic elements in Zechariah 12-14 contribute to an understanding of the chronology of the events. One of the key elements that shed light on the chronology of the events is the presence of key words and phrases. An analysis of the repeated phrases in the Hebrew text reveals the oft-repeated phrase, “in that day” (בַּיּוֹם־הַהוּא). In Zechariah 12, there are six “in that day” references (vv. 3, 4, 6, 8, 9, 11), while Zechariah 13 contains three such phrases (vv. 1, 2, 4). In addition, in Zechariah 14, there are eight occurrences of the phrase (vv. 4, 6, 8, 9, 13, 20, 21, 21). Overall,

⁸ Scholars such as Lee have noted that the book of Zechariah contains many connections and the events and visions within the chapters can be best interpreted within the text of the book. For examples of intertextualities within Zechariah, see the arguments in Suk Yee Lee, *An Intertextual Analysis of Zechariah 9-10: The Earlier Restoration Expectations of Second Zechariah* (London: T&T Clark, 2015).

this phrase occurs 17 times throughout the three chapters.⁹ Such repetition of a key phrase seems to denote a literary device in which the author seeks to convey a sense of unity and/or emphasis to the grammatical structure. Thus, the 17 occurrences of the phrase in Zechariah 12-14 cannot be classified as mere coincidence. Rather, the prophet Zechariah appears to deliberately use this literary element in order to convey a significant meaning.

This phrase is not uncommon in the rest of the Old Testament. Rather, a comprehensive analysis of the occurrences of the phrase “in that day” brings up valuable information needed for understanding the usage of the phrase in the chapters pertaining to the research.¹⁰ In the 206 occurrences of the phrase in the Old Testament text, there are three categories of meaning for the phrase: 1) narrative, 2) prophecy, and 3) narrative-prophecy.¹¹ Generally, the phrase “in that day” occurs in the narrative form in the Torah, historical books, and wisdom literature. For example, the phrase first appears in Gen 15:18:

ביום ההוא כרת יהוה את־אברם ברית לאמר לזרעך נתתי את־הארץ הזאת מנהר מצרים עד־נהר הגדל נהר־פרת
 “To your descendants I give this land, from the Wadi of Egypt to the great river, the Euphrates.”¹²

Here, God makes a covenant with Abram and the phrase is meant to refer to the self-same literal day. As for the narrative-prophecy form of the phrase, it occurs sparsely without any particular pattern. The narrative-prophecy form of the phrase refers to a prophecy that is embedded within prose. In 1 Sam 3:12, for instance, the Lord tells Samuel that he will do all that he said he would do against Eli.

⁹ This is significant in the fact that this is in contrast to just 4 times in the whole book of Zechariah (77.3%).

¹⁰ See Appendix B for the comprehensive chart of the occurrence of the phrase “in that day” in the Old Testament (excluding those in Zechariah).

¹¹ Though this also is a poetry form of the phrase, it occurs much less often so we will not consider this type of the phrase in this project.

¹² The English version of the Hebrew text, unless otherwise stated, is my personal translation of the Hebrew.

ביום ההוא אקים אל-עלי את כל-אשר דברתי אל-ביתו החל וכלה

“In that day, I will do against Eli all that I said against his family from the beginning to the ending.”

Here, the prophecy is given during a narrative about Samuel, and the prophecy points to a definite day in the future. Often, the prophecy classified within the narrative-prophecy category is fulfilled not much later than the day of the pronouncement of prophecy.

In the third category, the phrase is used most often in the prophetic writings to point to eschatological occurrences. An example of the occurrence of the phrase in the prophetic connotation is found in Amos 8:9.

והיה ביום ההוא נאם אדני יהוה והבאתי השמש בצהרים והחשכתי לארץ ביום אור

“In that day,” declares the Lord Almighty, “I will cause the sun to go down at noon and make the earth dark in day light.”

Here, it is pronounced that the sun will go down at noon and the earth will be dark at broad daylight. These supernatural occurrences seem to be referring to an apocalyptic event.

In order to understand the chronology of the “in that day” events, the following set of questions was asked about the dating of each of the occurrences of the phrase: *What is the category of the phrase? What event/action surrounds the phrase? Is it pointing to an eschatological event? What are some key words/phrases that are similar to the ones found in Zechariah 12-14? Does the text refer to Israel or the other nations? What sort of temporal element does the phrase communicate in the particular occurrence of the phrase?* The following chart shows an example of this analysis for a few of the occurrences of ביום-ההוא in the Old Testament.

Table 2. Occurrences of “in that day” (בְּיוֹם־הַהוּא) in select Old Testament texts

| Verse | Categories | Event/Act | Eschatological? | Key Words/ Phrases | Israel or Nations? | Temporal Element ¹³ |
|------------|---------------------|--|-----------------|---|--------------------|--------------------------------|
| Gen 15:18 | Narrative | God makes covenant with Abram | No | Covenant | N/A | Narrative day |
| 1 Sam 3:12 | Narrative/ Prophecy | Lord tells Samuel that He will do all that He said He'd do against Eli | No | N/A | N/A | Definite day in the future |
| Amos 8:9 | Prophecy | Sun will go down at noon and the earth will be dark at broad daylight (similar to Amos 2:16) | Maybe | earth, sun, dark, Egypt, festivals, “days are coming” | N/A | Undefined day in the future |

The findings point to the following initial observations: 1) If the phrase “in that day” occurs in the same chapter, the phrase usually refers to the same day as other events in the chapter, unless otherwise stated; 2) if the phrase “in that day” occurs in the same section of several connected chapters, the text usually refers to the same day as other events in the section of chapters.

From the study of the occurrence of the phrase elsewhere in the Old Testament and the above observations, the 17 occurrences of the phrase “in that day” in Zechariah 12-14 and their

¹³ For the purposes of this project, “narrative day” refers to a literal, self-same day. A “definite day in the future” refers to a symbolic or literal day in the defined future. An “undefined day in the future” refers to a symbolic or literal day in the future which has not been defined/ stated.

timeliness can be understood holistically. It seems that, following the pattern, the events in Zechariah 12-14 may occur on the same day. However, there are certain elements that seem to point to a distinction between the “in that day” events in Zechariah 12-13, and the “in that day” events in Zechariah 14.

Furthermore, occurrences of the phrase elsewhere in the book of Zechariah help in understanding the connotations behind the phrase. The phrase *ביום־ההוא* occurs five other times in the book of Zechariah (2:11; 3:10; 6:10; 9:16; 11:11). Out of these five occurrences, only three of them are prophecies in their context, and consequently, these three will be considered first. In 2:11, the phrase “in that day” is used while mentioning the future of Jerusalem and the promise that many nations will be gathered to join God’s people. This idea of nations gathering to join God’s people is a thematic element found also in Zechariah 14. Here, the phrase is used in a prophetic text to denote an undefined day in the future; in other words, the text connotes eschatology. The second occurrence of the phrase “in that day” is used in the context of “my servant, the Branch” (Zec 3:8). In Old Testament texts of prophecy, “the Branch” refers to the Messiah.¹⁴ As a result, this occurrence can also be considered eschatological. Third, the phrase “in that day” in Zec 9:16 directly mentions the saving actions of the Lord as a shepherd. This passage refers to the Messiah king coming to his people. He will “proclaim peace to the nations” and “his rule will extend from sea to sea” (Zec 9:10). This occurrence of the phrase “in that day” in 9:16 appears after Zec 9:14 where it is written that “The Lord will appear over them” and “destroy and overcome.” Thus, there is a description of the appearing of the Lord, which is definitely apocalyptic.

¹⁴ I am basing this statement upon the accepted scholarship on the Old Testament concerning the topic of the Messiah and various names used to symbolize the Messiah. For an example, see C. Hassell Bullock, *An Introduction to the Old Testament Prophetic Books* (Chicago, Ill.: Moody Publishers, 2007), 385.

After looking at the occurrences of the phrase “in that day” outside of Zechariah 12-14, when the phrase is used in a prophetic way, it is almost exclusively used to denote an eschatological event. Eschatology can be divided into two main time frames: 1) The time of the Messiah; and 2) the appearing of the Lord a second time at the end of this earth’s history.¹⁵ In other words, the two phases of prophetic events can be categorized into eschatological events, which refer to the time of the Messiah, and apocalyptic events, which concern the end of the world. Thus, the prophetic occurrences of the phrase “in that day” can be considered in the context of the Messiah’s first advent, or God’s second and final appearance.

The following analysis questions were also asked about the “in that day” phrases within Zechariah 12-14: *What is the context of the phrase? What event/action surrounds the phrase? Is it eschatological?* A summary of the results of these analysis questions are found in the following chart:

¹⁵ Certain scholars like Webb understand the two phases in God’s work mentioned in Zechariah 12-13 and 14. He argues that Zechariah 9-13 speak of the work of the Messiah, whereas Zechariah 14 reveals the images of the ultimate coming of God himself. See Barry Webb, *The Message of Zechariah: Your Kingdom Come* (Downers Grove, Ill.: Intervarsity, 2003), 176. Smith makes an interesting distinction between the terms “eschatological” and “‘full-blown’ apocalyptic” and argues that Zechariah 12-13 refers to eschatological events whereas chapter 14 contains apocalyptic elements. See Ralph L. Smith, *Word Biblical Commentary, vol. 32: Micah-Malachi* (Waco, Tex.: Word Books, 1984), 276-293.

Table 3. Occurrences of “in that day” (ביום־ההוא) in Zechariah 12-14

| Verse | Categories | Event/Act | Eschatological? | Israel or Nations? | Temporal Element |
|----------|------------|--|-----------------|--------------------|--|
| Zec 12:3 | Prophecy | When all the nations are gathered against Jerusalem, the Lord will make her an unmovable rock | Maybe | Israel and nations | Undefined day in the future |
| 12:4 | Prophecy | The Lord will strike every horse with panic and rider with madness, but will keep a watchful eye over Judah | Maybe | Israel and nations | Undefined day in the future (same day as before) |
| 12:6 | Prophecy | The clans of Judah become like firepot and flaming torch that consumes left and right; Jerusalem remain | Maybe | Israel | Undefined day in the future (same day as before) |
| 12:8 | Prophecy | The Lord will shield the inhabitants of Jerusalem so that the weakest will be like David, the house of David like God, and the angel of God in front | Maybe | Israel | Undefined day in the future (same day as before) |
| 12:9 | Prophecy | The Lord will seek to destroy all the nations that attack Jerusalem | Maybe | nations | Undefined day in the future (same day as before) |
| 12:11 | Prophecy | The weeping in Jerusalem will be great like the one in Hadad Rimmon in the plain of Megiddo | Maybe | Israel | Undefined day in the future (same day as before) |
| 13:1 | Prophecy | Fountain opened for house of David and Jerusalem for cleansing | Maybe | Israel | Undefined day in the future (same day as before) |

| Verse | Categories | Event/Act | Eschatological? | Israel or Nations? | Temporal Element |
|---------------------------------------|------------|--|---|----------------------------------|--|
| Zec 13:4 | Prophecy | Every prophet are ashamed of their prophecy | Maybe | N/A | Undefined day in the future (same day as before) |
| 14:4 | Prophecy | The Lord will go out for battle | Yes- "the day of the Lord is coming" (v. 1) | nations | Undefined day in the future |
| 14:6 | Prophecy | No sunlight or cold darkness | Yes | N/A | Undefined day in the future (same day as before) |
| 14:8 | Prophecy | Water will flow out from Jerusalem | Yes | Israel | Undefined day in the future (same day as before) |
| 14:9 | Prophecy | One Lord and only his name | Yes | Israel and nations (whole earth) | Undefined day in the future (same day as before) |
| 14:13 | Prophecy | The Lord will strike people with panic and each will attack one another | Yes | nations | Undefined day in the future (same day as before) |
| 14:20 | Prophecy | Holy to the Lord inscribed on bells, cooking pots in Lord's house like bowls in front of the altar | Yes | N/A | Undefined day in the future (same day as before) |
| 14:21 (occurs twice in this verse) | Prophecy | Every pot in Jerusalem and Judah are holy to the Lord, no longer have a Canaanite in the house of the Lord | Yes | Israel | Undefined day in the future (same day as before) |

In addition, there are other key phrases and words that make this chronological sequence more clear. One such key element is the phrase “the day of the Lord is coming” (יום־בא ליהוה) in Zec 14:1.¹⁶ Interestingly, this phrase appears at the beginning of the chapter and seems to mark out the difference between chapters 12-13 and chapter 14. The “day” of the events found in Zechariah 12-13 is separated from the “day” of the events which are mentioned in Zechariah 14.¹⁷ Though there are other verses that use a similar phrase, this specific sentence does not occur elsewhere with the same construction in the Old Testament. Some examples of passages that use the words “Lord,” (יהוה) “day,” (יום) and “to come” (בוא) include Isa 13:9 and Joel 2:1. They shed light on the understanding of the meaning of “the day of the Lord is coming” in Zec 14:1.

Isaiah 13:9 lacks the *lamed* in front of “the Lord” and mentions darkening (חשך) and trembling in the earth (ותרעש הארץ) and heavens (שמים ארגיז) (Isa 13:10, 13). This is an apocalyptic prophecy about an undefined day in the future. Most likely, the context of this verse points to the eschatological nature of the text, with apocalyptic themes connected to the Second Advent. In addition, Joel 2:1 (בא יום־יהוה) also mentions darkness (חשך), fire, and the same references to the shaking of the earth (רגזה ארץ) and heavens (רעשו שמים) as Isa 13:9 (cf. Joel 2:2, 10).¹⁸ Many of the same Hebrew words are found in Joel 2:1 and Isa 13:9. Thus, this text is another eschatological prophecy about an undefined day in the future, and most likely refers to

¹⁶ The Hebrew texts found within the paper, unless otherwise noted, are from *Biblia Hebraica Stuttgartensias*. Rudolf Kittel, Karl Elliger, Wilhelm Rudolph, Hans Peter Rüger, G. E. Weil, and Adrian Schenker, eds, *Biblia Hebraica Stuttgartensia* (Stuttgart: Deutsche Bibelgesellschaft, 1997).

¹⁷ An analysis of the phrase throughout the Old Testament reveals that this specific phrase is unique to Zec 14:1.

¹⁸ It should be noted that the Hebrew words used in both Isaiah 13 and Joel 2, which describe the “in that day” event, are similar.

the final events before the end of the world. In these occurrences of the phrase “the day of the Lord is coming” (יִוֵּם־בֵּא לַיהוָה), the mention of destruction and apocalyptic elements mark the texts as referring to end time events. In other words, it seems that these days refer to the final day of the history of humanity in the current world.¹⁹

With such findings in consideration, it is exegetically sound to argue that the phrase “the day of the Lord is coming” in Zec 14:1 carries similar connotations as the nearly matching phrases in Isa 13:9 and Joel 2:1. As the phrase begins Zechariah 14, which contains many “in that day” phrases, the implication is that the time of Zec 14:1 would carry over to the other phrases in the chapter, unless there is a literary structure or difference in theme. However, Zechariah 14 contains continuous literary structures and themes. As a result, “the day of the Lord is coming” in Zec 14:1 sets the “in that day” events of the chapter as referring to the final apocalyptic events as opposed to the “in that day” events of Zechariah 12-13.²⁰

Although the major phrases in Zechariah 12-14 have been considered, there are still other significant words that demand attention and study, such as “to pierce” (דָּקַר) and “nation(s)” (גוֹיִם). The verb “to pierce” only occurs twice within Zechariah (12:10; 13:3). The first occurrence of the verb in 12:10 refers to those who “will look upon me who they *pierced* and mourn for him.”

וּשְׁפַכְתִּי עַל־בֵּית דָּוִד וְעַל יוֹשְׁבֵי יְרוּשָׁלַם רוּחַ חֵן וְתַחֲנוּנִים וְהֵבִיטוּ אֵלַי אֶת אֲשֶׁר־דָּקְרָנִי וְסָפְדוּ עָלַי כַּמִּסְפָּד עַל־יְחִיד
וְהִמְרָ עָלַי כְּהִמְרָ עַל־הַבְּכוֹר

“And I will pour upon the house of David and upon the inhabitants of Jerusalem the Spirit of grace and supplication. They will look upon me who they pierced and mourn for him as one mourns for an only son and be bitter for him as one is bitter for his firstborn.”

¹⁹ Nurmela agrees that the events in Zechariah 14, such as the restoration of Jerusalem, can be interpreted as an eschatological reference and allusion. See Risto Nurmela, *Prophets in Dialogue: Inner-Biblical Allusions in Zechariah 1-8 and 9-14* (Åbo: Åbo Akademi University Press, 1996), 152.

²⁰ On the other hand, scholars like Menken argue that the events in Zechariah 13 surrounding the shepherd carry eschatological overtones. Thus, there is a lack of consensus on the chronology of the events. See Menken, “Striking the Shepherd,” 41.

The second occurrence of the verb in 13:3 refers to the false prophet, and mentions that the parents of the prophet “will *pierce* him.”

והיה כִּי־יִנְבֵּא אִישׁ עוֹד וְאָמְרוּ אֵלָיו אָבִיו וְאִמּוֹ יִלְדוּ לֹא תַחִיָּה כִּי שָׁקֵר דְּבַרְתָּ בְּשֵׁם יְהוָה וְדִקְרָהוּ אֲבִיהוּ וְאִמּוֹ יִלְדוּ
בְּהִנְבֵּאוֹ

“And it will be when any prophesy, they shall say to him, his father and his mother who begot him, “You will not live, because you speak lies in the name of the Lord and they will pierce him, his father and mother when he prophesies.”

Thus, “to pierce” occurs in a repetitive structure in the Hebrew text. Certainly, this verb is not unique to Zechariah in the Old Testament. Still, unlike the repeated usage of the verb in Zechariah 12-13, the verb is never used elsewhere with repetition in the span of one or more chapters. As a result, the broader use of the verb “to pierce” does not necessarily shed more light on the chronological meaning and possible connections with Zec 12:10 and 13:3.²¹ Nevertheless, the repetition of the verb “to pierce” in the two verses seems to point to an exclusive connection between Zechariah 12 and 13.

Moreover, the word “nation(s)” (גוֹיִם) adds to this understanding of the connection between Zechariah 12 and 13 in contrast to Zechariah 14. The word “nation(s)” occurs 17 times in Zechariah (1:15; 2:4, 12, 15; 7:14; 8:13, 22, 23; 9:10; 12:3, 9; 14:2, 3, 14, 16, 18, and 19). There is a significant discrepancy between the occurrences of the word “nation(s)” in Zechariah 12-13 and Zechariah 14.²² The word only occurs twice in Zechariah 12, whereas it is found eight times in Zechariah 14. This difference sets the two chapters apart in terms of the literary connections.

²¹ This verb is found elsewhere in the Old Testament in texts such as Num 25:8, Judg 9:54, and Jer 37:10, where the verb is used in a narrative context. Though Isa 13:15 uses the phrase in a prophetic context, with an eschatological significance, the verb is not repeated as in Zec 12:10 and 13:3. The meaning of the verb will not be considered as much as the significance of the repetition of the verb.

²² As noted, this verb does not occur in Zechariah 13.

Thus, the repetition of the verb “to pierce” and its uniqueness, along with the difference in the number of occurrences of the word “nations” in the book of Zechariah seem to point to an understanding that these key words can support a connection between Zechariah connecting Zechariah 12 and 13, along with setting them apart from Zechariah 14.²³ Thus, Zec 12:10-13:4 can be understood as a coupled pericope in terms of the literary elements. In other words, instead of containing separate themes and ideas, Zechariah 12 and 13 are a part of a logical flow of events.

Structural Difference between Zechariah 12-13 and Zechariah 14

Not only do key phrases and words help to interpret the chronology of the events in Zechariah 12-14, but certain literary structures in the Hebrew text also contribute to the interpretation of the timeliness of the events. Various grammatical and thematic motifs reveal parallel, repeating structures in Zechariah 12-13. From Zec 12:2 to 13:6, there seems to be a repetition of actions/events followed by the phrase “in that day.” The actions/events are connected to the next one or two “in that day” phrase(s) by usage of the same Hebrew word. For example, Zec 12:2 says the following:

הנה אנכי שם את־ירושלם סף־רעל לכל־העמים סביב וגם על־יהודה יהיה במצור על־ירושלם

“See I will set Jerusalem as a cup of trembling to all the people both around and against Judah when they are in the siege against Jerusalem.”

²³ Perhaps this connection and repetition signifies the connection between the pierced one and the false prophet. It is possible that the pierced one is pierced for the *sake* and *in the stead* of the false prophet. This interpretation is compatible with the biblical narrative of redemption and divine sacrifice. Furthermore, scholars like Butterworth agree that Zechariah 12:1-13:6 is actually one unit due to the similarities in word usage and appearance. Some of the repeated words Butterworth cites in that unit are “spirit,” “cleansing,” and “mourning.” For the complete argument of Butterworth along with his detailed diagrams, see Mike Butterworth, *Structure and the Book of Zechariah* (Sheffield: JSOT Press, 1992).

In this verse, the Lord declares that He will protect Jerusalem, and go against the nations that lay siege against Jerusalem and Judah. Zec 12:2 is then followed by two occurrences of the phrase “in that day” in verses 3 and 4:

והיה ביום־ההוא אשים את־ירושלם אבן מעמסה לכל־העמים כל־עמסיה שרוט ישרטו ונאספו עליה כל גויי הארץ ביום ההוא נאם־יהוה אכה כל־סוס בתמהון ורכבו בשגעון ועל־בית יהודה אפקח את־עיני וכל סוס העמים אכה בעורון

“It will be in that day that I will set Jerusalem [as] a heavy stone for all people and all who carry that burden will really be injured and be gathered together against all the people of the earth. In that day,” the Lord says, “I will strike every horse with confusion and his rider with madness and upon the house of Judah, I will open my eyes and every horse of the people I will strike with blindness.”

In this parallel structure, there is a similar motif of the Lord “setting” Jerusalem as something, while the people who besieged Judah receive punishment in verse 2 and retribution in verse 4.

Thus, throughout chapters 12-13, each “in that day” occurrence seems to serve as further description of its counterpart actions/events, or as the continuation of the same message.²⁴

²⁴ See Table 4 for this chart of “actions/events” and “in that day.”

Table 4. Parallel structure and repetitions in Zechariah 12-13

| Actions/Events | ביום־ההוא (“In that day”) |
|--|---|
| <ul style="list-style-type: none"> ▪ Zec 12:2 – Jerusalem will be set (שם את־ירושלם) as a cup and Judah (יהודה) besieged | <p>Zec 12:3-4²⁵ – God will work against nations that are against Jerusalem (she will be set (אשים את־ירושלם) as immovable rock)/mentions Judah (יהודה)</p> |
| <ul style="list-style-type: none"> ▪ Zec 12:5 clans of Judah (אלפי יהודה) will say, people of Jerusalem (ירושלם) are strong | <ul style="list-style-type: none"> ▪ Zec 12:6 clans of Judah (אלפי יהודה) will be like firepot and Jerusalem (ירושלם) intact |
| <ul style="list-style-type: none"> ▪ Zec 12:7 dwellings of Judah and house of David (בית־דוד) will be saved; inhabitants of Jerusalem (ישב ירושלם) mentioned | <ul style="list-style-type: none"> ▪ Zec 12:8-9²⁶ dwellers of Jerusalem (יושב ירושלם) and house of David (בית־דוד) will be shielded and nations that attacked Jerusalem will be destroyed |
| <ul style="list-style-type: none"> ▪ Zec 12:12-14 there will be mourning (וספדה) of the clans (houses of David [בית־דוד], Nathan, Levi, Shimei) and their wives | <ul style="list-style-type: none"> ▪ Zec 13:1-2²⁷ there will be a fountain opened to the house of David (בית־דוד) and inhabitants of Jerusalem (ישבי ירושלם); idols, prophets, and spirit of impurity removed |
| <ul style="list-style-type: none"> ▪ Zec 13:3 prophets (נבא) will be put to death by parents | <ul style="list-style-type: none"> ▪ Zec 13:4 prophets (הנביאים) will be shamed and not wear garment to deceive |

This structural connection of event/action followed by the phrase “in that day,” and the coherency of this parallel structure in Zechariah 12-13 confirm that the day mentioned in the phrase “in that day” in these two chapters is one day or time.²⁸ It seems that the prophet

²⁵ The phrase occurs twice in the same verse.

²⁶ The phrase occurs twice in the same verse.

²⁷ The phrase occurs twice in the same verse.

²⁸ Webb agrees with the notion that Zechariah 12-13 are deeply connected by the repetition of words used in both chapters, namely in Zec 12:10 and 13:1. For his full argument

Zechariah used this literary element in order to convey the message that the “in that day” events occur at one time, and refer to the Messianic events.²⁹

On the other hand, in Zechariah 14, there are no repetitions and parallels of actions/events within verses containing the “in that day” occurrences. Rather, this structure pattern is disrupted by Zec 14:1 announcing that “the day of the Lord is coming.” Following this verse, there are no more parallel structures like the ones in Zechariah 12-13. As a result, the literary connections between Zechariah 12-13 do not seem to continue in Zechariah 14, which points to the understanding that the “in that day” events of Zechariah 12-13 occur in a different time than those in Zechariah 14.

Suggested Chronology from Findings

As a result of the above exegetical findings in Zechariah 12-14, it seems that the following observations can be made: 1) The “in that day” phrases in Zechariah 12-14 imply that the events related to that phrase occur on the same day, unless otherwise noted; 2) the “in that day” phrases in Zechariah 12-13 are connected by literary elements, and the events therein occur on the single, same day/time; 3) the events of Zechariah 14 are distinguished from those in the previous two chapters and are connected to each other, meaning that the “in that day” events in Zechariah 14 occur on a different single, same day/time; 4) the “in that day” events of Zechariah 12-13 and those in Zechariah 14 occur in a chronological order; and 5) the “in that day” events of

and examples of counterparts connecting the two chapters, see Webb, *The Message of Zechariah*, 162-163.

²⁹ Certain scholars would disagree and view the events in Zechariah 12-13 as eschatological and referring to the end times. For example, Boda points out that there are several interpretations on the chronology of the events in Zechariah 12:1-13:6, such as the argument that the events therein are “final, cosmic” events occurring at the end of time. See Mark J. Boda, Michael H. Floyd, and Rex Mason, *Bringing Out the Treasure: Inner Biblical Allusion in Zechariah 9-14* (Sheffield: Sheffield Academic Press, 2003), 131-132.

the former chapters speak of the first coming of the Messiah³⁰ while the events in the latter chapter refer to the coming of the Lord at the end of time.

Themes in Zechariah 12-14 and Their Relationship to Chronology

As the suggested chronology of the events in Zechariah 12-14 have been considered through specific examples and literary elements in Zechariah 12-14, there are also general themes that underlie the prophetic chapters, especially the motifs of temple and restoration/covenant. First, Zechariah 12-14 contains many Hebrew words found in the temple/sanctuary. Temple-related words can be understood as such through their occurrence in the instructions for the building of the tabernacle found in Exodus and Leviticus. For example, the word “firepot” in Zechariah 12:6 is a Hebrew word found in Exod 30:18. Interestingly, there are no such temple-related words in Zechariah 13 at all. Thus, Zechariah 12-13 seems to have little to do with the temple. On the other hand, Zechariah 14 contains the following temple-related words (Zec 14:16, 20, 20, 20, 20): “feast of tabernacles” in Zec 14:16 (הג הסכות), “house of the Lord” in Zec 14:21 (בית יהוה), and “Holy to the Lord” in Zec 14:20 (קדש ליהוה).

Throughout the chapters of Zechariah 12-14, these temple-related words do not occur in the same amount. Rather, Zechariah 12 contains only “firepot” in verse 6. This difference in the number of temple-related words between Zechariah 12-13 versus Zechariah 14 follows the suggested chronological distinction between those two parts. Perhaps this distinction indicates that the temple will be restored at the second coming of the Lord at the end of time. On the other hand, it may simply act as a literary element to help guide the audience to understand the chronology of the events in Zechariah 12-14. Nevertheless, the near lack of the temple theme in

³⁰ Perhaps this “day” refers to a literal day of the death of the Messiah, or a period of time relating to or equating to the work of the Messiah.

Zechariah 12-13 and its sudden appearance in Zechariah 14 helps to demarcate the chronological difference between the two sections and follows the suggested chronology.

Another possible theme within Zechariah 12-14 is the restoration/covenant theme.³¹ It seems that Zechariah 12-13 speaks of the restoration of Jerusalem and Judah, while Zechariah 14 mentions the restoration of other nations. For instance, in Zechariah 12, Judah and Jerusalem, which were under attack by nations around them, are promised that they will be set up by the Lord himself (vv. 2-3). At the beginning of the chapter, there is a physical restoration from the adverse nations; following this, there is spiritual restoration with the pouring out of the Spirit and the cleansing from sin and impurity (12:10-13:1).³² Through the spiritual cleansing, the people of God are brought back to their original, covenantal state.³³ Thus, this mention of Josiah seems to point to the covenantal theme, as the people of God are transformed from the unoriginal state of listening to false prophets, worshipping idols, etc.³⁴ This restoration of Judah and Jerusalem,

³¹ For the purpose of this project, restoration refers to bringing one or something back from an unoriginal state to the natural, original state. The themes of restoration and covenant are being mentioned together due to their interconnectedness and near similarity.

³² Foster discusses Yahweh's call for the return of the exiles to himself and argues that the return of the people of Yahweh is outlined within the text of the book of Zechariah, especially in Zechariah 12-13. See Robert L. Foster, "Undoing the Future: The Theology of the Book of Zechariah," *Horizons in Biblical Theology* 34 (2012), 59-72.

³³ The covenantal theme of Zechariah 12-13 can be seen in the mention of the mourning in Hadad Rimmon in the plain of Megiddo in Zechariah 12:11. This place is where Josiah died in 2 Chr 35:24, and Josiah was the herald and symbol of the covenant during his reign.

Ulrich expounds upon the idea that the mourning in Hadad Rimmon indirectly refers to the death of Josiah and points to the theme of spiritual reforms back to the Lord. Thus, Ulrich agrees that there is a sense of a covenantal theme in this section of Zechariah. See Dean R. Ulrich, "Two Officers, Four Officers, or One Sordid Event in Zechariah 12:10-14?" *Westminster Theological Journal* 72 (2010).

³⁴ There is sufficient evidence for concluding that the mourning refers to the death of Josiah. For example, Burns points out that though there are evidences for such ritualistic mourning for gods, the mourning in Zechariah 12:11 is different from such mourning and points to the biblical references of mourning in Megiddo. See John Barclay Burns, "Mourning or

namely the “house of David” mentioned in Zec 12:10 and 13:1, reaches its culmination in Zec 13:9 where the Lord pronounces the covenantal formula: “They will call on my name and I will hear them and say, ‘You are my people’ and they will say, ‘The Lord is my God’” (Zec 13:9).

Furthermore, the covenant/restoration theme in Zechariah 14 is highlighted by Zec 14:17-18. This mention of the lack of rain echoes Deut 28:15-68, where one of the many covenantal curses is the lack of rain, and the resulting dust (יתן יהוה את־מטר ארצך אב; Deut 28:24). In addition, the chapter is directed towards the nations and other peoples that warred against Judah and Jerusalem:

והיה כל־הנותר מכל־הגוים הבאים על־ירושלם ועלו מדי שנה שנה להשתחות למלך יהוה צבאות ולחג את־
חג הסכות

“It will be that all the rest of all the nations that came against Jerusalem will go up from year to year to worship the Lord of hosts, the King, and to keep the feasts of booths/tabernacles” (Zec 14:16).

Interestingly, the keeping of the Feast of Tabernacles is a part of the covenantal ordinances given to the Israelites (Leviticus 23). Thus, such a bizarre yet striking image of other nations going up to the worship the Lord signifies the restoration/covenant theme. The nations, who also belonged to the Lord in the ultimate reality (cf. Genesis 12), are brought back to worship the one, true God and decide to keep the feast, which is another covenant requirement.

Perhaps this indicates that the other nations that warred against the original people of God will also be restored and be part of the same covenant.³⁵ In any case, the distinction between

Thundering in the Valley of Meggido(n): The Translation of *sāpad* in Zechariah 12.11," *The Bible Translator (Ja, Jl Technical Papers)* 61 (2010): 137-143.

³⁵ For a comprehensive study on the interpretation of the events in the context of their chronologies, Petterson makes detailed comments on the book of Zechariah and especially on chapters 12-13. He brings in many views on the interpretation of the chapters within scholarly research. See Anthony R. Petterson, *Haggai, Zachariah & Malachi*, Apollos Old Testament Commentary 25 (Nottingham: Apollos, 2015).

Zechariah 12-13 and Zechariah 14 in regards to the characteristics of the restoration/covenant theme follows the suggested chronology of the events.

Conclusion

Application of the Chronology of Zechariah 12-14

As the exegetical study has pointed out an understanding of the chronology of the events of Zechariah 12-14, certain applications of the findings can be briefly considered. Unlike the understanding of certain scholars in the sequential or simultaneous dating of the events, Zechariah seems to distinguish between two days in Zechariah 12-14. Primarily, the significance of Zechariah 12-14 includes the understanding that the work of the Messiah and the final coming of the Lord relies upon the timeliness of the events. For instance, the pouring out of the Spirit, the mourning for the pierced one, and the cleansing from sin of Zechariah 12-13 can possibly be understood as occurring simultaneously with the Messiah's death. Thus, Christ's life and sacrifice on the cross through being pierced leads to the pouring out of the Spirit. Furthermore, a fountain that cleanses from sin and impurity is opened through that sacrificial work of the Messiah.³⁶ This also aids in the understanding of the process of repentance and cleansing from sin. The fountain and opportunity leading to repentance, which has been opened through the work and death of the Messiah, are the result of the work of the Spirit. Thus, the Lord begins the work in believers and leads them to repentance.

In terms of the last day events of Zechariah 14, the people of God are able to expect certain events to occur. One very promising event in particular is the gathering of all nations to worship the Lord. Here, the deeply loving character of God is manifested. The Lord welcomes

³⁶ Zechariah 3:8 mentions the cleansing of sin of the land in a single day. This connection may be pointing to the understanding that the phrase "in that day" in Zechariah 12-13 refers to the single day of the Messiah's death. However, this remains a point in need of further research.

foreign nations to come to him and gives them the chance of worshipping him and becoming part of the covenant community. They are also redeemed as his people. Thus, here we see God's compassion, justice, and grace.

Summary of Findings

As a result, the literary structures, key terms, Hebrew grammar, and general theological motifs aid in the holistic understanding of the timeliness of the events in Zechariah 12-14. The events are connected through the oft-repeated phrase "in that day," but there is a distinction between the "in that day" events of Zechariah 12-13 when compared to Zechariah 14. In addition, the two thematic elements of temple/sanctuary and restoration/covenant in Zechariah 12-14 parallel the suggested chronology of the events therein. In terms of the dichotomies and differences in the two sections, these themes seem to follow the chronology of the events in Zechariah 12-14. Though the themes follow the pattern, further research is needed to understanding the meaning of the chronology of the themes.

In conclusion, the literary structures and patterns, such as the parallel structure in Zechariah 12-13 and its lack in Zechariah 14, suggest that the events of Zechariah 12-13 occur in a single day/time, which comes before the single day/time of the events in Zechariah 14. The former seems to speak of the Messiah's coming and mission, whereas the latter seems to speak of the final days and the Lord's final coming. With these suggestions and results, the following conclusions can be made: 1) The events of Zechariah 12-13 including the setting up of Jerusalem, the battle scene, the pouring out of the Spirit, the mourning, the cleansing from sin and impurity, and the piercing of the shepherd occur in the same time; and 2) the events of Zechariah 14 including the darkness without light, the plagues striking the nations that come up against Jerusalem and Judah, and the nations gathering together to worship the Lord occur in a different

day, following the events of the previous two chapters. Still, further research is needed to answer questions such as the following: Does the “in that day” phrase refer to a literal day or a symbolic period called “day”? To what day of the ministry of the Messiah do the events in Zechariah 12-13 refer? These findings may lead to many further applications for biblical scholars and even for the individual seeker of truth and understanding of the Lord.

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APPENDIX A

Discourse Analysis of Zechariah 12-14

| | Other | Object | Verb | Subject |
|--|-------|--------|---|-------------------------------|
| | | | Zec 12:1 (משא דברייהוה עליישראל) (נאם) | |
| | | | שמים | יהוה |
| | | | ארץ | ויסד |
| | | | רוח-אדם | ויצר |
| | | | | 2(הנה) |
| | | | את-ירושלם | אנכי |
| | | | | 3 |
| | | | | יהיה |
| | | | | והיה |
| | | | את-ירושלם | אשים |
| | | | אבן מעמסה | |
| | | | | כל-עמסיה שרוט ישרטו ונאספו |
| | | | | 4 (ביום ההוא) (נאם-יהוה) |
| | | | כל-סוס | אכה |
| | | | | 5 |
| | | | את-עיני | אפקה |
| | | | וכל סוס | אכה |
| | | | בעורון | ואמרו |
| | | | | אלפי יהודה |
| | | | | 6 (ביום ההוא) |
| | | | את-אלפי יהודה | אש |
| | | | ככור אש | |
| | | | | בעצים |
| | | | וכלפיד אש | |
| | | | | בעמיר |

Other | Object | Verb | Subject |

| | | | |
|--|----------------|-----------------|--|
| | ואכלו | | |
| (על־ימין ועל־שמאל) | | | |
| את־כל־העמים סביב | | | |
| | וישבה | | |
| | ירושלם | | |
| (עוד תחתייה בירושלם) פ | | | |
| | Zec 12:7 | והושיע | |
| | יהוה | את־אהלי יהודה | |
| (בראשנה למען) | | | |
| | לא־תגדל | | |
| | תפארת | | |
| בית־דוד | | | |
| | ותפארת | | |
| ישב ירושלם על־יהודה | | | |
| | 8 (ביום ההוא) | | |
| | יגן | | |
| | יהוה | בעד יושב ירושלם | |
| | והיה | | |
| בהם ביום ההוא | הנכשל | | |
| כדוד ובית דוד כאלהים כמלאך יהוה לפניהם | | | |
| | 9 | והיה | |
| | (ביום ההוא) | | |
| | אבקש להשמיד | את־כל־הגוים | |
| הבאים על־ירושלם | | | |
| על־בית דוד | 10 | ושפכתי | |
| ועל יושב ירושלם | | | |
| | | רוח | |
| חן | | | |
| ותחנונים | | | |
| | והביטו | אלי | |
| | וספדו | את אשר־דקרו | |
| עליו | | | |
| כמספד על־היחיד | | | |
| עליו | | | |
| כהמר על־הבכור | | | |
| | 11 (ביום ההוא) | | |
| בירושלם | יגדל | המספד | |
| כמספד הדד־רמון בבקעת מגדון | | | |
| | 12 | וספדה | |
| משפחות משפחות לבד | הארץ | | |
| משפחת בית־דוד לבד | | | |
| ונשיהם לבד | | | |
| משפחת בית־נתן לבד | | | |

Other | Object | Verb | Subject |

| | | | |
|----|----------------------------|---------------------|--------------------------------|
| | ונלחם | בגוים | |
| | Zec 14:4 | ועמדו | (ההם כיום הלחמו ביום קרב) |
| | רגליו | | |
| | (ביום־ההוא) | על־הר הזתים | אשר על־פני ירושלם מקדם |
| | ונבקע | הר הזיתים | מחציו מזרחה וימה גיא גדולה מאד |
| | ומש | | |
| | חצי ההר | צפונה | |
| | וחציו | ־נגבה | |
| 5 | ונסתם | גיא־הרי | |
| | כ־יגיע | גיא־הרים אל־אצל | |
| | ונסתם | כאשר נסתם מפני הרעש | בימי עזיה מלך־יהודה |
| | ובא | | |
| | יהוה אלהי | כל־קדשים עמך | |
| 6 | והיה | | |
| | (ביום ההוא) | | |
| | לא־יהיה אור יקרות) [קפאון] | | |
| | [וקפאון] | | |
| 7 | והיה | | |
| | (יום־אחד הוא) | | |
| | יודע | ליהוה | |
| | | לא־יום | |
| | | ולא־לילה | |
| | | לעת־ערב | |
| | | ־אור | |
| 8 | והיה | | |
| | והיה | | |
| | (ביום ההוא) | | |
| | יצאו | | |
| | מימ־חיים מירושלם | | |
| | חצים אל־הים הקדמוני | | |
| | וחצים אל־הים האחרון | | |
| | | בקִיץ | |
| | | ובחרף | |
| | יהיה | | |
| 9 | והיה | | |
| | יהוה | למלך | |
| | | על־כל־הארץ | |
| | (ביום ההוא) | | |
| | יהיה | | |
| | יהוה | אחד ושמו אחד | |
| 10 | יסוב | | |
| | כל־הארץ | כערבה | |
| | | מגבע לרמון | |

Other | Object | Verb | Subject |

נגב ירושלם

וראמה

וישבה תחתיה

למשער בנימן

עד־מקום שער הראשון

עד־שער הפנים

ומגדל חננאל עד יקבי המלך

Zec 14:11 וישבו בה וחרם

לא יהיה־עוד

וישבה

לבטח

ירושלם

12

וזאת תהיה המגפה אשר

יגף

יהוה את־כל־העמים אשר

על־ירושלם

צבאו

המק

בשרו

והוא עמד על־רגליו

ועיניו

תמקנה בחריהן

ולשונו תמק בפיהם

13 והיה

(ביום ההוא)

תהיה מהומת־יהוה? רבה בהם

והחזיקו

איש יד רעהו

ועלתה ידו

על־יד רעהו

14 וגם־יהודה

תלחם בירושלם

ואסף

חיל כל־הגוים סביב

זהב וכסף ובגדים לרב מאד

15 וכן

תהיה

מגפת הסוס

הפרד

הגמל

והחמור

וכל־הבהמה

אשר יהיה במחנות

ההמה כמגפה הזאת

Other | Object | Verb | Subject |

| | | | | |
|-------------------------|--------------------|-------------------------|-----------|--------------|
| | | | Zec 14:16 | |
| | והיה | מכל־הגוים | הנותר | כל־ |
| | | על־ירושלם | הבאים | |
| | | מדי שנה בשנה | ועלו | |
| להשתחות למלך יהוה צבאות | | | | |
| ולחג את־חג הסכות | | | | |
| | | | והיה | 17 |
| | מאת משפחות הארץ | אל־ירושלם | לא־יעלה | אשר |
| | | להשתחות למלך יהוה צבאות | ולא | |
| | עליהם | | | |
| | | יהיה הגשם | | 18 ואם־ |
| | | | | משפחת מצרים |
| | | | לא־תעלה | |
| | | | ולא באה | |
| | | ולא עליהם | | |
| | | המגפה אשר | תהיה | |
| | | | יגף | |
| | | את־הגוים אשר | | יהוה |
| | את־חג הסכות | לא יעלו לחג | | |
| | | וחטאת מצרים | | 19 זאת תהיה |
| | | את־חג הסכות | | |
| | | לא יעלו לחג | | 20 ביום ההוא |
| | | על־מצלות הסוס | יהיה | |
| | | [קדש ליהוה] | | |
| | | הסירות בבית יהוה | והיה | |
| | כמזרקים לפני המזבח | | | |
| | | כל־סיר בירושלם | והיה | 21 |
| | | וביהודה | | |
| | | [קדש ליהוה צבאות] | | |
| | | | ובאו | |
| | | | כל־הזבחים | |
| | | מהם | ולקחו | |
| | | | ובשלו בהם | |
| | | ולא־יהיה כנעני עוד | | |
| | בבית־יהוה צבאות | | | |
| | | | | (ביום ההוא) |

APPENDIX B

Occurrence of “in that day” (ביום־ההוא) in the Old Testament (excluding Zechariah)

| Verse | Context | Event/Act | Eschatological? | Key Words/ Phrases | Israel or Nations? | Temporal Element |
|-----------|------------------------|---|----------------------------------|-------------------------|-----------------------|-----------------------------|
| Gen 15:18 | Narrative | God makes covenant with Abram | No | Covenant | N/A | Narrative day |
| 26:32 | Narrative | Isaac’s servants find water | No | Feast? | N/A | Narrative day |
| 30:35 | Narrative | Jacob breeds goats | No | N/A | Israel (Jacob) | Narrative day |
| 33:16 | Narrative | Esau goes back to Seir | No | N/A | N/A | Narrative day |
| 48:20 | Narrative | Israel blesses sons of Joseph | No | N/A | Israel (Jacob) | Narrative day |
| Exod 5:6 | Narrative | Pharaoh sends harsher orders | No | N/A | Israel | Narrative day |
| 8:22 | Narrative/ Prophecy | God promises to spare Israel | No | My people, land | Israel | Definite day in the future |
| 12:14 | Narrative | First day of Passover | Yes- “lasting ordinance” (v. 14) | I am the Lord, festival | Israel | Narrative day |
| 13:8 | Narrative | Reason for unleavened bread/ feast | No | N/A | Israel | Undefined day in the future |
| 14:30 | Narrative | Egyptians destroyed in the sea | No | N/A | Israel | Narrative day |
| 32:28 | Narrative | Levites kill neighbors who committed idolatry | No | N/A | Israel | Narrative day |
| 22:30 | Narrative | Eating of the sacrifice | No | N/A | Israel | Narrative day |

| Verse | Context | Event/Act | Eschatological? | Key Words/ Phrases | Israel or Nations? | Temporal Element |
|-------------------------|-----------|---|-----------------|-----------------------|-----------------------|---|
| Lev 27:23 | Narrative | Year of Jubilee | No | N/A | Israel | Narrative day |
| Num 6:11 | Narrative | Nazirite's death and sins | No | N/A | Israel | Narrative day |
| 9:6 | Narrative | Keeping of Passover | No | N/A | Israel | Narrative day |
| 32:10 | Narrative | Anger of the Lord due to discouragement from crossing | No | N/A | Israel | Narrative day |
| Deut 21:23 | Narrative | Rules concerning capital offense and death | No | N/A | Israel | Narrative day |
| 27:11 | Narrative | Moses commands the people | No | N/A | Israel | Narrative day |
| 31:17 (occurs twice) | Prophecy | God's words to Moses and his prophecy- God's anger against his people | Maybe | covenant | Israel | Undefined day in the future |
| 31:18 | Prophecy | God's words to Moses and his prophecy- God's anger against his people | Maybe | covenant | Israel | Undefined day in the future (same day as above) |
| 31:22 | Narrative | Moses write a song | No | N/A | N/A | Narrative day |
| Josh 4:14 | Narrative | Israel crosses Jordan; Joshua exalted | No | N/A | Israel | Narrative day |

| Verse | Context | Event/Act | Eschatological? | Key Words/ Phrases | Israel or Nations? | Temporal Element |
|------------|-----------|--|-----------------|-----------------------|-----------------------|---------------------|
| 6:15 | Narrative | Circling around Jericho seven times | No | N/A | Israel | Narrative day |
| 8:25 | Narrative | People of Ai are destroyed | No | N/A | Israel | Narrative day |
| 9:27 | Narrative | Gibeonites become cutters of wood and carriers of water | No | N/A | N/A | Narrative day |
| Josh 10:28 | Narrative | Continued conquest of Canaanite cities | No | N/A | Israel | Narrative day |
| 10:35 | Narrative | Destroying and capturing of Eglon | No | N/A | Israel | Narrative day |
| 14:9 | Narrative | Mention of Moses' oath | No | N/A | N/A | Past day |
| 14:12 | Narrative | Joshua asks for promised land | No | N/A | N/A | Past day |
| 24:25 | Narrative | Joshua makes a covenant | No | N/A | Israel | Narrative day |
| Judg 3:30 | Narrative | Moab becomes subject to Israel | No | N/A | Israel | Narrative day |
| 4:23 | Narrative | King Jabin is subdued by the work of the Lord | No | N/A | Israel | Narrative day |
| 5:1 | Narrative | Deborah and Barak sing a song | No | N/A | N/A | Narrative day |

| Verse | Context | Event/Act | Eschatological? | Key Words/ Phrases | Israel or Nations? | Temporal Element |
|-----------|------------------------|---|-----------------|-----------------------|-----------------------|----------------------------|
| Judg 6:32 | Narrative | Gideon given the name Jerub-Baal | No | N/A | N/A | Narrative day |
| 20:15 | Narrative | Benjamites are ready for war against Israel | No | N/A | Israel | Narrative day |
| 20:21 | Narrative | 22,000 of the Israelites are killed by Benjamites | No | N/A | Israel | Narrative day |
| 20:26 | Narrative | Weeping and fasting of Israel in Bethel after war | No | N/A | Israel | Narrative day |
| 20:35 | Narrative | 25,100 Benjamites are slain by Israelites | No | N/A | Israel | Narrative day |
| 20:46 | Narrative | Total number of dead Benjamites: 25,000 | No | N/A | Israel | Narrative day |
| 1 Sam 3:2 | Narrative | Samuel called by the Lord | No | N/A | N/A | Narrative day |
| 3:12 | Narrative/ Prophecy | Lord tells Samuel that He will do all that He said He'd do against Eli | No | N/A | N/A | Definite day in the future |
| 4:12 | Narrative | Benjamite comes to Shiloh after the battle against Philistines/ fulfillment of 1 Samuel 3:12 prophecy | No | N/A | Israel | Narrative day |

| Verse | Context | Event/Act | Eschatological? | Key Words/ Phrases | Israel or Nations? | Temporal Element |
|---------------------|------------------------|--|-----------------|-----------------------|-----------------------|----------------------------|
| 1 Sam 6:15 | Narrative | Ark of the Lord returns to Beth Shemesh and people offer sacrifices | No | N/A | Israel | Narrative day |
| 6:16 | Narrative | Philistines return to Ekron | No | N/A | Israel | Narrative day |
| 7:6 | Narrative | Fasting and sacrifices in Mizpah | No | N/A | Israel | Narrative day |
| 7:10 | Narrative | Mighty act of the Lord in routing Philistines (thunder) | No | panic | Israel | Narrative day |
| 8:18 (occurs twice) | Narrative/ Prophecy | Description and warning about having a king in Israel | No | N/A | Israel | Definite day in the future |
| 9:24 | Narrative | Saul and Samuel dine together | No | N/A | N/A | Narrative day |
| 10:9 | Narrative | Fulfillment of the signs that were spoken about Saul | No | N/A | N/A | Narrative day |
| 12:18 | Narrative | God answers Samuel and sends thunder and rain/ repetition of covenant | No | N/A | Israel | Narrative day |
| 14:18 | Narrative | Saul asks for the ark of the Lord to be brought | No | N/A | N/A | Narrative day |

| Verse | Context | Event/Act | Eschatological? | Key Words/ Phrases | Israel or Nations? | Temporal Element |
|-------------|-----------|---|-----------------|-----------------------|-----------------------|---------------------|
| 1 Sam 14:23 | Narrative | The Lord saves Israel against Philistines | No | the Lord saves | Israel | Narrative day |
| 14:24 | Narrative | Israel is sworn by Saul to not eat anything | No | N/A | Israel | Narrative day |
| 14:31 | Narrative | Israelites strike down Philistines and are tired | No | N/A | Israel | Narrative day |
| 14:37 | Narrative | God does not answer Saul's question of pursuing the Philistines | No | N/A | Israel | Narrative day |
| 18:2 | Narrative | David is kept with Saul | No | N/A | N/A | Narrative day |
| 20:26 | Narrative | Saul doesn't ask about David at the feast | No | N/A | N/A | Narrative day |
| 21:8 | Narrative | Mention that Saul's servant was present with David | No | N/A | N/A | Narrative day |
| 21:11 | Narrative | David runs from Saul to Achish | No | N/A | N/A | Narrative day |
| 22:18 | Narrative | Priests killed by Doeg | No | N/A | N/A | Narrative day |
| 22:22 | Narrative | Mention of a past event in 1 Samuel 21:8 | No | N/A | N/A | Narrative day |
| 27:6 | Narrative | Achish gives Ziklag to David | No | N/A | N/A | Narrative day |

| Verse | Context | Event/Act | Eschatological? | Key Words/ Phrases | Israel or Nations? | Temporal Element |
|------------|-----------|--|-----------------|-----------------------|-----------------------|---------------------|
| 1 Sam 31:6 | Narrative | Death of Saul and his three sons during battle against Philistines | No | N/A | Israel | Narrative day |
| 2 Sam 2:17 | Narrative | Battle between David's men and Abner/Israelites | No | N/A | Israel | Narrative day |
| 3:37 | Narrative | David did not take part in death of Abner | No | N/A | N/A | Narrative day |
| 5:8 | Narrative | David speaks about his enemies after capturing Zion | No | N/A | N/A | Narrative day |
| 6:9 | Narrative | Uzzah dies and David is afraid of the Lord | No | N/A | N/A | Narrative day |
| 11:12 | Narrative | Uriah is told to remain with David | No | N/A | | Narrative day |
| 18:7 | Narrative | 22,000 Israelites are defeated by David's men | No | N/A | Israel | Narrative day |
| 18:8 | Narrative | Battle between David's men and those of Absalom | No | N/A | Israel | Narrative day |
| 19:3 | Narrative | The king, David, grieves for the death of Absalom | No | N/A | Israel | Narrative day |
| 19:4 | Narrative | The fighting men are ashamed | No | N/A | Israel | Narrative day |

| Verse | Context | Event/Act | Eschatological? | Key Words/ Phrases | Israel or Nations? | Temporal Element |
|-------------|------------------------|---|-----------------|-----------------------|-----------------------|----------------------------|
| 2 Sam 23:10 | Narrative | The Lord brings great victory to David | No | victory from the Lord | Israel | Narrative day |
| 24:18 | Narrative | Gad tells David to build an altar at threshing floor of Aranuah | No | N/A | N/A | Narrative day |
| 1 Kgs 8:64 | Narrative | Solomon sacrifices many cattle to the Lord for dedication of temple | No | temple | Israel | Narrative day |
| 13:3 | Narrative | Man of God gives a sign to Jeroboam | No | N/A | N/A | Narrative day |
| 16:16 | Narrative | Omri is proclaimed as king over Israel | No | N/A | Israel | Narrative day |
| 22:25 | Narrative/ Prophecy | Micaiah responds to Zedekiah the false prophet and prophesies | No | prophet | N/A | Definite day in the future |
| 22:35 | Narrative | Death of king Ahab during the battle | No | N/A | Israel | Narrative day |
| 2 Kgs 3:6 | Narrative | King Joram mobilizes all Israel | No | N/A | Israel | Narrative day |

| Verse | Context | Event/Act | Eschatological? | Key Words/ Phrases | Israel or Nations? | Temporal Element |
|-------------|------------------------|--|-----------------|--------------------------|-----------------------|----------------------------|
| 1 Chr 13:12 | Narrative | David becomes afraid due to death of Uzzah who touched the ark of the Lord | No | N/A | N/A | Narrative day |
| 16:7 | Narrative | David's assignment of people for praising the Lord when the ark was brought back | No | offerings | Israel | Narrative day |
| 29:22 | Narrative | Solomon becomes king and people have a feast | No | N/A | Israel | Narrative day |
| 2 Chr 15:11 | Narrative | Asa's sacrifices to the Lord at Jerusalem/ renewal of covenant | No | covenant | Israel | Narrative day |
| 18:24 | Narrative/ Prophecy | Micaiah responds to Zedekiah the false prophet and prophesies | No | prophet | N/A | Definite day in the future |
| 18:34 | Narrative | Death of king Ahab during the battle | No | N/A | Israel | Narrative day |
| 35:16 | Narrative | Josiah celebrates the Passover | No | offerings, fire, pots | Israel | Narrative day |
| Neh 12:43 | Narrative | Returned exiles offer sacrifices to the Lord | No | sacrifices | Israel | Narrative day |

| Verse | Context | Event/Act | Eschatological? | Key Words/ Phrases | Israel or Nations? | Temporal Element |
|--------------|-----------|---|-----------------|--|-----------------------|----------------------------|
| Neh 12:44 | Narrative | Men appointed for service and keeping of Levitical laws | No | N/A | Israel | Narrative day |
| 13:1 | Narrative | Book of Moses read aloud in front of the people | No | mention that "no Ammonite or Moabite should ever be admitted into the assembly of God" | Israel | Narrative day |
| Esth 5:9 | Narrative | Haman is invited to a dinner with Esther and the king but Mordecai doesn't bow to him | No | N/A | N/A | Narrative day |
| 8:1 | Narrative | Queen Esther is given estate of Haman | No | N/A | | Narrative day |
| 9:11 | Narrative | Jews kill their enemies in Susa and the death toll is reported to the king | No | N/A | Israel | Narrative day |
| Psalms 146:4 | Poetry | Don't trust in humans because the day of death brings them to nothing | Maybe | N/A | N/A | Definite day in the future |

| Verse | Context | Event/Act | Eschatological? | Key Words/ Phrases | Israel or Nations? | Temporal Element |
|----------|----------|--|-------------------------------|--|--------------------------|--|
| Isa 2:11 | Prophecy | Proud will be humbled when the Lord comes- flee his presence | Yes- "in the last days" (v.2) | gold, silver, nations, peoples, idols, presence of the Lord, people come and say "let us go to the mountain of the Lord... the temple" | nations | Undefined day in the future |
| 2:17 | Prophecy | Proud are humbled; fleeing of people at his presence | Yes | gold, silver, nations, peoples, idols, presence of the Lord, people come and say "let us go to the mountain of the Lord... the temple" | nations | Undefined day in the future (same day as before) |
| 2:20 | Prophecy | People flee into caves and rocks from the Lord | Yes | gold, silver, nations, peoples, idols, presence of the Lord, people come and say "let us go to the mountain of the Lord... the temple" | nations | Undefined day in the future (same day as before) |
| 3:7 | Prophecy | Jerusalem and Judah will be deprived of food and water and no one will want to be leader | Yes | N/A | Israel (Judah/Jerusalem) | Undefined day in the future (same day as before) |

| Verse | Context | Event/Act | Eschatological? | Key Words/ Phrases | Israel or Nations? | Temporal Element |
|----------|----------|---|-----------------|--|-----------------------|--|
| Isa 3:18 | Prophecy | Women of Zion are deprived of their accessories and jewelry | Yes | battle, sword | Israel (Zion) | Undefined day in the future (same day as before) |
| 4:1 | Prophecy | Seven women say that they will provide for themselves to a man | Yes | Branch of the Lord | Israel | Undefined day in the future (same day as before) |
| 4:2 | Prophecy | Branch of the Lord is beautiful and fruit of the land is glory | Yes- Messiah | Branch of the Lord, glory, remain, fire, filth? | Israel (remaining) | Undefined day in the future (same day as before) |
| 5:30 | Prophecy | Nations come roaring over his people | Maybe | darkness, anger, bodies, people | Israel and nations | Undefined day in the future |
| 7:18 | Prophecy | Flies from Nile and bees from Assyria are called by the Lord | No | house | Israel and nations | Undefined day in the future |
| 7:20 | Prophecy | The Lord will bring a unique time, where private parts, head, and beard are cut off | No | N/A | Israel | Undefined day in the future (same day as before) |
| 7:21 | Prophecy | People will keep a young cow and two goats alive | No | remain, briars and thorns cover the land (covenant?) v. 17 | Israel | Undefined day in the future (same day as before) |

| Verse | Context | Event/Act | Eschatological? | Key Words/ Phrases | Israel or Nations? | Temporal Element |
|----------|----------|---|---|--|-----------------------|--|
| Isa 7:23 | Prophecy | The vines are turned into a land of briars and thorns | No | covenant? | Israel | Undefined day in the future (same day as before) |
| 10:20 | Prophecy | Remnant of Israel will rely on the Lord | Yes- "done all His work" (v. 12) | remnant, fire, Holy One, mention that in a "single day" He will become a fire and burn and consume the thorns and briars (covenant?) | Israel | Undefined day in the future |
| 10:27 | Prophecy | Burden lifted from the shoulders and neck | No | N/A | Israel | Undefined day in the future |
| 11:10 | Prophecy | Root of Jesse is a banner for people and nations | Yes- Messiah/ ethereal scenes | nations, peoples | Nations | Undefined day in the future |
| 11:11 | Prophecy | Lord reaches out his hand for a second time and brings out remnant from list of nations | Yes- assembly of people from "four quarters of the earth" (v. 12) | Egypt, nations, exiles of Israel | Nations | Undefined day in the future (same day as before) |
| 12:1 | Prophecy | Praising the Lord for turning away his anger | No | anger | Israel | Undefined day in the future (same day as before) |

| Verse | Context | Event/Act | Eschatological? | Key Words/ Phrases | Israel or Nations? | Temporal Element |
|----------|----------|---|-----------------|------------------------------------|--------------------------|--|
| Isa 12:4 | Prophecy | Giving praise to the Lord to all the nations | No | nations, name | Israel and Nations | Undefined day in the future (same day as before) |
| 17:4 | Prophecy | Glory of Jacob will fade and his fat will be made waste | No | glory, remnant | Israel | Undefined day in the future |
| 17:7 | Prophecy | People turn to the Lord, their Maker | No | N/A | Nations | Undefined day in the future (same day as before) |
| 17:9 | Prophecy | Strong cities go into desolation | No | desolation, cities destroyed | Nations | Undefined day in the future (same day as before) |
| 19:16 | Prophecy | Egyptians become weak and shake with fear at the uplifted hand of the Lord | Maybe | Egypt, “against them” | Nations | Undefined day in the future |
| 19:18 | Prophecy | Five cities in Egypt speak language of Canaan and swear allegiance to God | Maybe | Egypt, Canaan | Nations | Undefined day in the future (same day as before) |
| 19:19 | Prophecy | Altar to the Lord in Egypt | Maybe | Egypt, altar, rescue | Nations | Undefined day in the future (same day as before) |
| 19:21 | Prophecy | Egyptians will acknowledg e the Lord and worship him with sacrifices! | Maybe | Egypt, sacrifice, worship | Nations | Undefined day in the future (same day as before) |

| Verse | Context | Event/Act | Eschatological? | Key Words/ Phrases | Israel or Nations? | Temporal Element |
|-----------|----------|--|-----------------|--|--------------------------|--|
| Isa 19:23 | Prophecy | Highway from Egypt to Assyria to worship together | Maybe | Egypt, Assyria, worship | Nations | Undefined day in the future (same day as before) |
| 19:24 | Prophecy | Israel will be the third? with Egypt and Assyria | Maybe | Egypt | Israel and Nations | Undefined day in the future (same day as before) |
| 20:6 | Prophecy | Egyptians are taken as captive (as the sign given to Isaiah for THREE years) | No | Egypt | Nations | Defined day in the future (like the three years) |
| 22:8 | Poetry | Defenses of Judah are stripped off | No | Chariots, horses, terror, mountains | Israel | Past day |
| 22:12 | Poetry | The Lord called to weep and wail and fast | No | sin, chariots | Israel | Past day |
| 22:20 | Prophecy | Eliakim will be summoned | No | robe | N/A | Undefined day in the future |
| 2:25 | Prophecy | Peg will give away and sheared off- firm things will fall | No- Messiah? | house of David, glory | N/A | Undefined day in the future (same day as before) |
| 23:15 | Prophecy | Tyre will be forgotten for 70 years | No | city | Nations | Defined day in the future (70 years marked out) |

| Verse | Context | Event/Act | Eschatological? | Key Words/ Phrases | Israel or Nations? | Temporal Element |
|-----------|----------|--|--|---|---|--|
| Isa 24:21 | Prophecy | The Lord will punish the powers in heavens and kings on earth below | Yes | earth, violence and destruction, sun ashamed, glory | Israel and Nations (even heavenly powers) | Undefined day in the future |
| 25:9 | Prophecy | People will say that He is the Lord who they trusted and who saved them | Yes “He will swallow up death forever and wipe away tears from all faces” (v. 8) | save, “this is our God”, mountain, nations | Israel | Undefined day in the future (same day as before) |
| 26:1 | Prophecy | Song will be sung in Judah, God keeps city strong | Yes | city, salvation, nations | Israel | Undefined day in the future (same day as before) |
| 27:1 | Prophecy | The Lord will punish Leviathan with his sword | Yes | sword | N/A | Undefined day in the future (same day as before) |
| 27:2 | Prophecy | The Lord says to sing about a fruitful vineyard | Yes | briers and thorns, fire, battle | N/A | Undefined day in the future (same day as before) |
| 27:12 | Prophecy | The Lord will thresh from Euphrates and gather up Israel | Yes | fire, abandoned, destruction, gathering | Israel | Undefined day in the future (same day as before) |
| 27:13 | Prophecy | Trumpet will sound and His people in Egypt and Assyria will come to worship the Lord | Yes | worship, mountain, holy, Egypt, Jerusalem | Israel | Undefined day in the future (same day as before) |

| Verse | Context | Event/Act | Eschatological? | Key Words/ Phrases | Israel or Nations? | Temporal Element |
|----------|----------|---|--|---|-----------------------|--|
| Isa 28:5 | Prophecy | The Lord will be a crown to his people | Maybe | remnant, people, rain | Israel | Undefined day in the future (same day as before??) |
| 29:18 | Prophecy | Deaf will hear and the blind will see | Maybe-Messiah | worship, darkness, blind, Holy One of Israel?? | N/A | Undefined day in the future? |
| 30:23 | Prophecy | Cattle will graze and He will send plenty of rain | Yes- "the moon will shine like the sun, and the sunlight will be seven times brighter" (v. 26) | Jerusalem, idols, silver, gold, rain | Israel | Undefined day in the future |
| 31:7 | Prophecy | Everyone will reject the idols | Maybe-everyone will reject the idols? | idols, Jerusalem, battle, shield, silver, gold, sword | Israel | Undefined day in the future |
| 52:6 | Prophecy | his people will know his name | Yes | nations, my people, name | Israel | Undefined day in the future |
| Jer 4:9 | Prophecy | Kings, officials, priests, and prophets will be appalled and horrified | No? – v. 23ff | nations, inhabitants of Jerusalem, Judah, people, north, destructions, prophets, "lose heart" | Israel and nations | Undefined day in the future |
| 25:33 | Prophecy | The Lord will rise up against all nations and there will be destruction and they will lie on the ground | Maybe- "from one end of the earth to the other" | nation, Jerusalem, Judah, sword, city, name, earth, prophesy, "against all," mourn, ground | Israel and nations | Undefined day in the future |

| Verse | Context | Event/Act | Eschatological? | Key Words/ Phrases | Israel or Nations? | Temporal Element |
|----------|------------------------|---|-----------------|--|-----------------------|--|
| Jer 30:8 | Prophecy | The Lord will break off the yoke and bonds from Israel and Judah | No | “the days are coming,” Judah, Israel, restoration theme, instead they will serve the Lord | Israel | Undefined day in the future |
| 39:10 | Narrative | Nebu. left people behind in Judah and gave them vineyards and fields | No | N/A | N/A | Narrative day |
| 39:16 | Narrative/ Prophecy | Disaster pronounced to come upon | No | N/A | Israel | Undefined day in the future |
| 39:17 | Narrative/ Prophecy | Jerusalem God promises to deliver his people and save them | No | sword, “declares the Lord” | Israel | Undefined day in the future (same day as before) |
| 48:41 | Prophecy | The men of Moab will go through destruction and they will flee from the Lord | No | “days are coming,” look, hearts, nations | nations | Undefined day in the future |
| 49:22 | Prophecy | Speaking of the Ammonites and Moab, the heart of Edom’s warriors will be like woman in labor (similar to 48:41) | No | nations, dwell, earth | nations | Undefined day in the future (same day as before?- switching nations) |

| Verse | Context | Event/Act | Eschatological? | Key Words/ Phrases | Israel or Nations? | Temporal Element |
|-----------|------------------------|--|-----------------|--|-----------------------|---|
| Jer 49:26 | Prophecy | Concerning Damascus and her pains | No | fire, streets, panic? | nations | Undefined day in the future (same day as before?) |
| 50:30 | Prophecy | The young men of Babylon will die and soldiers will be silenced | No | “in those days,” Israel, “for your day has come” | nations | Undefined day in the future |
| Eze 20:6 | Narrative | God reminds the elders of Israel about His oath with their ancestors | No | land, idols, Israel, Egypt | Israel | Past day |
| 23:38 | Narrative | Oholah and Oholibah defiled his sanctuary and desecrated his Sabbaths | No | house | N/A | Past day |
| 23:39 | Narrative | Oholah and Oholibah sacrificed their children to idols | No | house | N/A | Past day (same day as before) |
| 24:26 | Narrative/ Prophecy | The day that the Lord takes the precious people and things from his people | No | glory, eyes, heart | Israel | Undefined day in the future |
| 24:27 | Narrative/ Prophecy | Ezekiel’s mouth will open up at the day that the prophecy is fulfilled | No | I am the Lord? | Israel | Undefined day in the future (same day as before) |

| Verse | Context | Event/Act | Eschatological? | Key Words/ Phrases | Israel or Nations? | Temporal Element |
|-----------|------------------------|---|---------------------------------------|---|-----------------------|---|
| Eze 29:21 | Narrative/ Prophecy | God will cause a horn to grow for Israel and open Ezekiel's mouth? | No | Egypt, Israel, I am the Lord | Israel | Undefined day in the future (same day as before?) |
| 30:9 | Prophecy | God will put an end to Egypt by Babylon | Yes- "day of the Lord is near" (v. 3) | "the day of the Lord is near," nations, sword, against Egypt, land, desolate, I am the Lord, fire | nations | Undefined day in the future |
| 38:10 | Narrative/ Prophecy | Thoughts will come into the mind of Gog to do evil | Yes- Gog and Magog (v. 2) | nations, hordes, land, mountain, Israel | N/A | Undefined day in the future |
| 30:9 | Prophecy | God will put an end to Egypt by Babylon | Yes- "day of the Lord is near" (v. 3) | "the day of the Lord is near," nations, sword, against Egypt, land, desolate, I am the Lord, fire | nations | Undefined day in the future |
| 38:18 | Narrative/ Prophecy | The day when Gog attacks Israel, God's anger will be aroused | Yes | anger, land, Israel | Israel | Undefined day in the future (same day as before) |
| 38:19 | Narrative/ Prophecy | There will be a great earthquake in Israel due to his anger and wrath | Yes | anger, wrath, land, Israel, earthquake, tremble, ground, mountains, sword | Israel | Undefined day in the future (same day as before) |

| Verse | Context | Event/Act | Eschatological? | Key Words/ Phrases | Israel or Nations? | Temporal Element |
|-----------|---------------------|---|-------------------------------|--|--------------------|--|
| Eze 39:11 | Narrative/ Prophecy | Gog will have a burial place in Israel and the valley will block travelers' way | Yes | east, Israel, plunder, wood | N/A | Undefined day in the future (same day as before; burying will take place for seven months) |
| 45:22 | Narrative/ Prophecy | The prince will provide a bull as a sin offering for himself and for all the people | Maybe- prince of Israel? | temple measurements and dimensions, offering, Passover, land | Israel | Undefined day in the future |
| Hos 1:5 | Prophecy | Israel's bow will break in the Valley of Jezreel | No | Israel, house | Israel | Undefined day in the future |
| 2:16 | Prophecy | The Lord says that Israel will call him "my husband" instead of master | Maybe | Israel, covenant, name | Israel | Undefined day in the future |
| 2:18 | Prophecy | God will make a covenant for them with animals and the land will be abolished | Maybe- covenant with animals? | Israel, covenant, field, ground, sword, battle, land | Israel | Undefined day in the future (same day as before) |
| 2:21 | Prophecy | The Lord will respond to the earth and skies | Maybe | land, You are my people, You are my God | Israel | Undefined day in the future (same day as before) |

| Verse | Context | Event/Act | Eschatological? | Key Words/ Phrases | Israel or Nations? | Temporal Element |
|-----------|----------|--|-----------------|---|-----------------------|--|
| Joel 3:18 | Prophecy | Mountains in Jerusalem will drip new wine, hills with milk, and ravines with water; fountain will be from the Lord's house | Yes | war, nations, sword, "sun and moon will be darkened, and the stars no longer shine," thunder, earth, tremble, refuge/ stronghold = the Lord, Jerusalem, holy, mountain, Judah, Lord's house, Egypt, | Israel | Undefined day in the future |
| Amos 2:16 | Prophecy | The bravest of warriors will flee naked | Maybe | earthquake (1:1), Egypt, prophet, Israel, strong | nations | Undefined day in the future |
| 8:3 | Prophecy | The songs in the temple will turn to wailing and there will be many bodies | Maybe | Israel, my people, temple, bodies?, land | Israel | Undefined day in the future |
| 8:9 | Prophecy | Sun will go down at noon and the earth will be dark at broad daylight (similar to Amos 2:16) | Maybe | earth, sun, dark, Egypt, festivals, "days are coming" | N/A | Undefined day in the future (same day as before) |

| Verse | Context | Event/Act | Eschatological? | Key Words/ Phrases | Israel or Nations? | Temporal Element |
|-----------|----------|--|---|--|-----------------------|-----------------------------|
| Amos 8:13 | Prophecy | Famine of hearing the word of the Lord will lead to women and men fainting from thirst | Maybe | word, north, east, water, land | N/A | Undefined day in the future |
| Amos 9:11 | Prophecy | David's fallen shelter will be restored by the Lord | Yes- the days are coming (v. 13-14) similar to Joel | people, shake, nations, Israel, David, restore, remnant, name | Israel | Undefined day in the future |
| Obad 1:8 | Prophecy | The Lord will destroy the wise men of Edom and in mountains of Esau | No | mountain, nations, ground | nations | Undefined day in the future |
| Mic 2:4 | Prophecy | People will ridicule those who plan iniquity and covet | No | people, robbing, house, iniquity | N/A | Undefined day in the future |
| 4:6 | Prophecy | He will gather the lame and assemble the grieving and exiles | Yes- "in the last days" (4:1) | mountain, temple (Lord's), exalted, nations will come and say "let us go up to the mountain of the Lord," strong, peoples, sword, name | N/A | Undefined day in the future |

| Verse | Context | Event/Act | Eschatological? | Key Words/ Phrases | Israel or Nations? | Temporal Element |
|---------------|----------|--|---|---|-----------------------|---|
| Mic 5:10 | Prophecy | The Lord will destroy the horses and chariots | Yes | remnant, peoples, rain, nations, enemies, horses, chariots, cities, idols, strength, name of the Lord | nations | Undefined day in the future (same day as before?) |
| Zephaniah 1:9 | Prophecy | The Lord will punish everyone who avoid stepping on the threshold and fill temple of their false gods with violence and deceit | Yes- "I will sweep away everything from the face of the earth" (v. 2) | earth, man, idols, Judah, Jerusalem, remnant, temple, "day of the Lord is near" | N/A | Undefined day in the future |
| 1:10 | Prophecy | A cry will go up from the Fish Gate (New Quarter) and a loud crash | Yes | silver, merchants | N/A | Undefined day in the future (same day as before) |
| 3:11 | Prophecy | Jerusalem will not be put to shame for the wrongs; they won't be haughty on the Lord's holy hill | Yes | Jerusalem, holy, remnant, Israel, mouth, peoples, name of the Lord, nations, anger/wrath | Israel | Undefined day in the future |
| Zeph 3:16 | Prophecy | Jerusalem will be told to not fear and let their hands hang limp | Yes | enemy, Israel, Jerusalem | Israel | Undefined day in the future (same day as before) |

| Verse | Context | Event/Act | Eschatological? | Key Words/ Phrases | Israel or Nations? | Temporal Element |
|----------|------------------------|---|---------------------------------------|---|-----------------------|-----------------------------------|
| Hag 2:23 | Narrative/ Prophecy | Zerubbabel will be made the signet ring of the Lord | Yes- Zerubbabel (v. 2, 6-7, 21) | nations, house, glory, covenant, Spirit, shake, land, nations, silver, gold, Judah | N/A | Undefined day in the future |