

Zechariah 14 - Why the Bible does not teach Jesus will split the Mount of Olives

Covering Objections to Fulfillment



Zech 12-14 is a judgment against Israel

See Zech 12:1, 14:1-2. Zech 13:17 is fulfilled in Jesus' crucifixion(Matt 26:31), which ties to judgment on Israel (Zech 13:8-9,14:1-5), fulfilled in AD 70 (Luke 21:22).

New Testament fulfillments - Spirit poured out. God judges Old Jerusalem

Zech 12:10 fulfilled at Pentecost in Jerusalem (Acts 2:16-18; John 19:37), and Zech 13:7 is fulfilled at Jesus' arrest (Matt. 26:31). Matt 24:1-35, parallels Luke 21:20-24, predicts Jerusalem's AD 70 destruction, matching Zech 14:1-2's description of the city's fall.

Zechariah's Mount of Olives Imagery Signifies Judgment, Not Salvation

If you are an ancient Israelite, the last place you want God to stand is on the Mount of Olives, because that means He is going to sit and watch Jerusalem get destroyed. In Eze 11:23, God's glory stands on the Mount of Olives, allowing Babylon to destroy Jerusalem(586 BC). Zech 14:4 's "His feet stand on the Mount of Olives" mirrors this, indicating God's withdrawal from apostate Jerusalem, allowing Roman armies to come (Zech. 14:1-2) in AD 70.

Why see the mount of olives splitting as a metaphor?

Start Here

Zechariah's Frequent Metaphorical Language Demands Non-Literal Interpretation

Zech uses impressionistic imagery throughout: a woman in a basket (Zech. 5:5-11), Jerusalem as a cup of drunkenness (Zech. 12:2), or a heavy stone (Zech. 12:3). Zech 14:4's "Mount of Olives split" parallels Zechariah 4:7's "mountain made a plain," a metaphor for removing obstacles, not literal topography.

AD 70 Fulfillment Matches Zechariah 14's Details

Zech 14:1-5 describes Jerusalem's siege, plunder, and a remnant's escape, fulfilled when Christian Jews fled to Pella before AD 70 (Matt. 24:16; Eusebius). The "valley" (Zech. 14:5) is metaphorical, like Zech 4:7, representing God's provision for escape, not a literal geological event. Jesus fortold this in Luke 21:20-24, while telling Christian Jews how to escape the onslaught of the Roman armies. Why make this future?

Why Ignoring Zechariah's Use of Metapohors Leads to Absurdities

The selective literalism of futurists is easy to demonstrate. If Zech 14:4 is literal, other metaphors (e.g., flesh dissolving, Zech. 14:12; living waters crossing rivers, Zech. 14:8) must also be literal, which is physically impossible. A literal valley for escape in modern warfare (Zech. 14:5) is useless against aircraft or satellites, showing the imagery is ancient and metaphorical. Mic 1:3-4 outlines mountains melting under God, and valleys splitting as He walks; these are images of God choosing to act, not geological changes. John the Baptist spoke the same say in Luke 3: 4-5. John was not driving a bulldozer with a crew of excavators on hand.

What about Jesus' ascension in Acts 1?

It says what manner He will return, not necessarily where. Jesus left bodily so will return bodily. left visibly, and will return visibly.

Zech 14:6-21 Describes the Church Age, No Futurist View Needed

"Living waters" (Zech 14:8) are the Holy Spirit, not literal (John 7:37-39; Heb 12:22). Feast of Tabernacles (Zech 14:16) is spiritual worship (Col 2:16-17; 1 Cor 5:7-8), not sacrifices, which nullify Christ's work (Heb 10:10-12, 14, 18; 9:12, 26; John 19:30). Old Covenant's obsolete (Heb 8:13)—reverting to law nullifies Christ (Gal 5:2-4; Heb 9:15, 10:18).

Zechariah 14:1 - whose stuff is taken?

The Old, apostate Jerusalem was to be destroyed. Their spoil was divided.

Zechariah 14:2 all the nations gathered against?

Rome, the known world (Col 1:5-6,23;Acts 2:5;11:28;Luke 2:1;Rom 1:8), had armies from everywhere, truly gathering all nations against Old Jerusalem.

Zech 14:4 - His feet?

'He' is Yahweh. Futurists say Jesus returns on a white horse, yet also on foot (contradiction). Instead, Jesus' people are His vehicle (Zech 10:3), His weapon the Word (Hosea 6:5, Heb 4:12). The gospel spreads spiritually, not carnally; the church's weapons tear down darkness (2 Cor 10:3-5, Eph 6:10-18).

Zech 14:6-7 - No light? unique day? light in evening?

A unique day of judgment: darkness, Old Jerusalem destroyed. It seemed the end, but Christ's light formed the New Jerusalem, enduring today.

Zech 14:8-11 - Living waters? Yahweh king? Jerusalem raised and inhabited securely?

Jesus brought living water now (John 7:38-39). V8-11 is the New Jerusalem, not Old (v1-3, destroyed). Not all in the body of anicent Israel were saved, but all who in Christ's body are always saved - that's the security. Ezekiel's temple isn't future (see Ezekiel sheet). V8's living waters aren't literal—rivers don't intersect. Joel 3:18 describes this supernatural phenomenon, Christ's work, not a physical river. The woman at the well misunderstood too (John 7:38-39). Why ignore Jesus' interpretation?

v9 king of all the earth

Jesus has all authority (Matt 28:18). Psalm 2, fulfilled in the 1st century, declared by the apostles (Acts 4:25-28, Acts 13:33).

v10 land changed to a plain

Not a construction project—Isa 2:2-3's literal reading (taller Jerusalem mountain) is absurd; people would suffocate. Instead, the church is Mount Zion (Heb 12:22-24).

v12-15 plague - tongues, flesh, and eyes dissolving

Zech 14 judges Old Jerusalem, then raises the New. The church's enemies fail, judged symbolically—God causes confusion, enemies self-destruct. This plague is severe, promised to unfaithful Israel (Lev 26:16-17, 25; Deut 28:21-22, 25, 27-28, 59-61), not just to unbelievers.

Don't believe the plagues are metaphors? look at these - Zechariah full of metaphors - Examples...

Jerusalem's a cup of drunkenness, burdensome stone (Zech 12:2), clans of Judah a firepan, torch. A fountain cleanses sin (Zech 13:1). A sword strikes Christ, crucified, not literally a shepherd (Zech 13:7). Refinement isn't literal fire. Metaphors aren't an issue for Christianity but must be recognized.

v16-19 could mean 3 possible things

Gentiles observe Feast of Tabernacles in the New Covenant (Isa 2, Mic 4). 2. Gentiles spiritually observe feasts, viewing the church differently. 3. Present age, leading to Jesus' return.

v20-21

All belongs to God, not 10% (Luke 14:33)—His people are living sacrifices (1 Pet 2:5). All in Christ's body are holy, unlike ancient, national Israel.

Some Reasons Futurists make Zechariah 14 future

Postponed 70th week of Daniel 9

See the Daniel 9 outline for a refutation of the postponed 70th week, view of Daniel 9.

Dual Fulfillment

Futurists claim Mat 24:1-35 has dual fulfillment. But if fulfilled, will Jesus be born in Bethlehem again? Will another shepherd be struck (Zech 13:7), sheep scatter, in our future? This undermines prophecy—Peter declares Joel 2:28-32 fulfilled (Acts 2:16).

This Generation as a future one

Language allows lots of possibilities for expression, but the futurist' make Jesus in Matthew 24 to mean a future generation instead of "this generation" in Matt 24:34. See Matt 24 outline