

# Zechariah 14:3

Authorized King James Version (KJV)

Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.

## Analysis

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**Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.** The Hebrew ve-yatsa Yahweh (וְיָצַא יְהוָה, "the LORD shall go forth") depicts divine military intervention—God personally entering combat as warrior-king. This Yahweh tsava (LORD of hosts) doesn't send proxies but fights directly, echoing Exodus 15:3's declaration: "The LORD is a man of war; the LORD is his name."

The comparison "**as when he fought in the day of battle**" (ke-yom hilachamo be-yom qerav) recalls God's mighty acts in Israel's history—Red Sea deliverance (Exodus 14:14, "The LORD shall fight for you"), Joshua's conquest when sun and moon stood still (Joshua 10:12-14), Gideon's supernatural victory (Judges 7), Jehoshaphat's deliverance when enemies destroyed each other (2 Chronicles 20). The definite article ("the day") may refer to a specific legendary victory or represent the archetypal pattern of divine warfare.

This verse marks the turning point—from catastrophe (verses 1-2) to deliverance (verses 3-9). Psalm 2:4-5 describes God's response to raging nations: He laughs, then speaks in wrath and terrifies them. Revelation 19:11-16 depicts Christ's return as conquering King with armies of heaven, treading the winepress of God's wrath. The same Jesus who came humbly riding a donkey (Zechariah 9:9) returns as warrior riding a white horse to execute judgment and establish righteousness.

## Historical Context

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Ancient Israel understood God as divine warrior who fought for them when they were faithful (Deuteronomy 20:4). The prophets developed this into eschatological expectation: God's ultimate "day of battle" when He would defeat all enemies and vindicate His people. Zechariah's post-exilic audience, weak under Persian dominion, needed this assurance that though they couldn't defeat their enemies, God would. First-century Jews expected Messiah as military deliverer, misunderstanding that His first advent accomplished spiritual deliverance through the cross, while His second advent will bring political/physical deliverance. Acts 1:6-7 shows disciples still asking about kingdom restoration; Jesus redirected to gospel mission, reserving final deliverance for His return.

## Related Passages

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**Psalm 19:1** — Heavens declare God's glory

**Genesis 1:1** — Creation of heavens and earth

## Study Questions

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1. How does God's personal intervention as divine warrior demonstrate that salvation ultimately depends on His action, not human effort?
2. What does the pattern of God allowing crisis before deliverance teach about His purposes in permitting suffering before rescue?
3. How should believers balance confidence in God's ultimate victory with present suffering and apparent defeat?

## Interlinear Text

וַיַּצְא	וְיֹהֵה	הַלְּחָם	בְּגֹויִם	בְּהָרִים	בַּיּוֹם
go forth	Then shall the LORD	and fight	against those nations	H1992	as when
H3318	H3068	H3898	H1471		H3117

and fight	as when	of battle
H3898	H3117	H7128

## Additional Cross-References

**Zechariah 12:9** (Parallel theme): And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.

**2 Chronicles 20:15** (References Lord): And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the LORD unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not your's, but God's.

**Zephaniah 3:19** (Parallel theme): Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame.

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