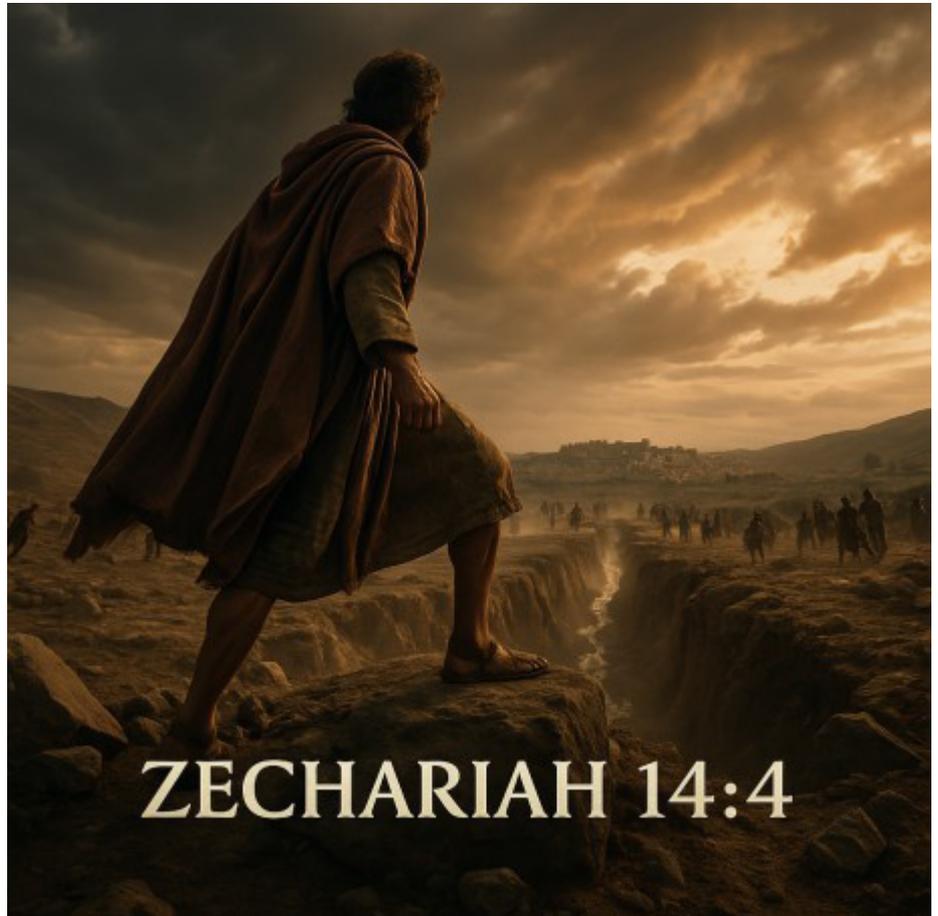


Fulfilled Prophecies

[Home](#) > [Z](#) > [Share on Facebook](#)

[FACEBOOK LINK](#)

Zechariah 14:4



By Dan Maines
Zechariah 14:4

Zechariah 14:4

On that day His feet will stand on the Mount of Olives, which is in front of Jerusalem on the east, and the Mount of Olives will be split in its middle from east to west, forming a very large valley, so that half of the mountain will move toward the north and the other half toward the south.

† Symbolic language shows God's presence and the dramatic upheaval of covenantal change. Jesus often taught on the

Mount of Olives and foretold this very destruction in Matthew 24.

† Jewish tradition links the Mount of Olives to the coming of the Lord (Mishnah, Sukkah 5:4), a belief fulfilled spiritually in AD 70.

† Geological studies show an ancient fault line beneath the Mount, interesting though not required for symbolic meaning.

† The valley imagery points to God providing a way of deliverance for His faithful.

† The prophets often used dramatic imagery to describe the shaking of old orders and the establishment of new ones. This verse isn't a prophecy of a literal mountain cracking in half, but symbolic of the monumental covenantal shift that was about to take place. God was showing Israel that His presence would once again stand on the Mount of Olives, the very place where Jesus wept over Jerusalem (Luke 19:41), taught of its fall (Matthew 24:3), and ascended into heaven (Acts 1:9-12).

† To say that His feet will stand on the Mount of Olives is to say that God Himself will bring judgment and vindication through the Messiah. This was fulfilled when Christ brought covenantal judgment upon Jerusalem in AD 70, exactly as He foretold. His Olivet Discourse is a direct prophetic commentary on Zechariah 14, spoken from the very same mountain.

† The splitting of the Mount into a vast valley is a picture of dramatic deliverance and escape. In ancient times, valleys were places of refuge and protection in times of war. Zechariah is showing that God would provide a way out for His faithful remnant while judgment fell upon the city. Jesus confirmed this when He told His disciples to flee to the mountains when they saw Jerusalem surrounded (Luke 21:20-21).

† Jewish tradition, as recorded in the Mishnah (Sukkah 5:4), associates the Mount of Olives with the coming of the Lord. The Jews expected the Lord to appear there in judgment. That expectation was fulfilled, not in a visible bodily return, but in covenantal judgment when Jerusalem fell. Christ, as the Lord, stood in authority, and His prophetic words given on that mountain came to pass within that generation (Matthew 24:34).

† The language of mountains splitting and earth quaking is used frequently in Scripture to describe divine intervention. Micah 1:3-4 says, For behold, the Lord is coming forth from His place. He will come down and tread on the high places of the earth. The mountains will melt under Him, and the valleys will be split, like wax before the fire. No one reads Micah as literal geography, but as a picture of God's presence shaking nations and bringing judgment. Zechariah is using the same prophetic style.

† The Mount of Olives stood east of Jerusalem, the direction of God's glory in Ezekiel's vision. Ezekiel 11:23 says, The glory of the Lord went up from the midst of the city and stood over the mountain which is east of the city. That mountain was the Mount of Olives. In Zechariah 14, God returns in glory to bring judgment and renewal. Christ fulfilled this when He returned in glory through judgment in AD 70, restoring His presence with His people in the New Covenant.

† Some point to geological fault lines under the Mount of Olives as proof of literal fulfillment. While this is interesting, it misses the prophetic point. God's word isn't dependent on natural science to be true. The imagery of the mountain splitting is covenantal, not seismic. The mountain represents Jerusalem's religious system being broken apart. The valley represents God making a way of escape for the faithful.

† The valley also represents access and openness. The Old Covenant system was a mountain barrier, keeping Gentiles

outside the covenant. In Christ, the mountain is split, and a new way is opened for all nations to come into the kingdom. This aligns with Hebrews 12:22, But you've come to Mount Zion and to the city of the living God, the heavenly Jerusalem. The new valley isn't a place of destruction, but a pathway into God's presence.

† This passage can't be applied to a future physical return of Christ without ignoring the context of the prophets, the words of Jesus, and the historical fulfillment of AD 70. Futurism reads wooden literalism into the text, but the prophets themselves teach us how to interpret such imagery. Every time mountains shake, split, or melt in Scripture, it symbolizes divine judgment and covenantal transition.

† Therefore, Zechariah 14:4 isn't about geology or a future cataclysm. It's about the dramatic covenantal change that came when Christ stood in judgment over Jerusalem, splitting the Old Covenant mountain, and opening a valley of deliverance for His faithful people. That valley is the New Covenant, wide and accessible, where both Jew and Gentile can enter freely.

† Much prophecy is fulfilled in both symbolic and physical ways. Apocalyptic language is by nature poetic and hyperbolic, yet that doesn't mean it's empty of physical connection. Zechariah 14:4 is a prime example, where the imagery carries covenantal significance, and the physical landscape itself testifies to its fulfillment.

† Symbolically, the Mount of Olives represents the meeting place between God and His people. It's where Jesus gave the Olivet Discourse foretelling Jerusalem's destruction (Matthew 24), where He wept over the city (Luke 19:41), and where He ascended (Acts 1:9-12). To say His feet would stand there is to declare that the Lord Himself would preside over judgment. The splitting of the mountain signifies the breaking apart of the Old

Covenant order and the opening of a way of deliverance.

† Physically, history confirms the Mount of Olives was cut through the middle by a Roman road dating back to the first century. This road, running north to south, creates the appearance of a valley between two ridges of the mountain. Thus, the prophecy speaks with accuracy, both symbolically of covenantal upheaval and literally of the mountain being divided.

† Eusebius, the early church historian, records that the believers in Jerusalem were warned by revelation to flee before the war began, relocating to Pella east of the Jordan. He writes, the members of the Jerusalem church, by means of an oracle given by revelation to acceptable persons there, were ordered to leave the city before the war began and settle in a town in Peraea called Pella. This valley imagery in Zechariah points directly to that flight, God making a way of escape for His faithful.

† The route to Pella confirms this fulfillment. The natural way eastward required crossing over the Mount of Olives and descending toward the Jordan River. This path provided not only an accurate guide but also a source of water for travelers. The Jordan then led northward toward Pella. It's no coincidence that Zechariah's vision describes a valley opening from east to west, providing deliverance. The Christians who obeyed Christ's warning in Matthew 24:16-21 would have walked this very route, crossing the Mount of Olives and finding refuge as promised.

† Josephus describes the horrors that befell those who stayed in Jerusalem, contrasting sharply with the deliverance of the faithful who fled. In Wars of the Jews 6.3.4 he records, Now the number of those that were carried captive during this whole war was collected to be ninety-seven thousand, as was the number of those that perished during the whole siege, eleven hundred thousand. As for the seditious, they were all slain, and the

multitude that was with them was also destroyed.

† Tacitus, the Roman historian, likewise testifies of the city's ruin in Histories 5.13, writing, The temple was filled with the bodies of the slain, and the steps of the altar flowed with streams of blood. The flames surrounding the sanctuary made the hill one sheet of fire, and the blood was greater in quantity than the flames.

† The valley of escape was open for those who listened to Christ, while the city itself became a furnace of judgment. Zechariah foresaw both, the mountain splitting to provide a way, and the city collapsing under wrath.

How it applies to us today

† God always provides an escape for His people. In the first century, He provided a literal path through the Mount of Olives and east to Pella. Today, He's given us an eternal refuge in Christ, a New Covenant valley of safety where His people dwell secure.

† God's word is never empty. What He speaks comes to pass both in the grand movements of history and in the details of geography. The prophecy of Zechariah shows us the unity of symbolic vision and physical reality.

† Finally, we learn to trust the promises of our Lord. Just as He provided deliverance for the remnant of Jerusalem, He's provided deliverance for us in His kingdom. We aren't left on a shaking mountain of uncertainty, but set in the open valley of His covenant, where His presence is sure.

Application contrast

† Those who heeded Christ's words and fled to Pella became the true heirs of the promises, carried safely into the New Covenant order. Those who rejected His warnings remained in the city and perished in judgment. The split in the Mount of

Olives was not only a symbol of covenant transition, it was the dividing line between life and death, between covenant faithfulness and covenant wrath. The faithful remnant walked into deliverance, while the unbelieving multitude met destruction. This is the covenantal meaning of Zechariah 14:4 fulfilled in history.

† This is the fulfilled perspective we proclaim at Fulfilled Prophecies †

Source Index

† Zechariah 14:4; Matthew 24:3-34; Luke 19:41; Luke 21:20-21; Acts 1:9-12; Micah 1:3-4; Ezekiel 11:23; Hebrews 12:22

† Josephus, Wars of the Jews 6.3.4, 6.5

† Tacitus, Histories 5.13

† Eusebius, Ecclesiastical History 3.5

† Mishnah, Sukkah 5:4

[Share on Facebook](#)

Links

Facebook Link

<https://www.facebook.com/groups/1349070089314462/posts/1841644576723675/>

Fulfilled Prophecies <https://www.facebook.com/groups/1349070089314462/>

Dan Maines

<https://www.facebook.com/groups/1349070089314462/user/100001027365819/>

You may share this article freely without permission as long as you include credit to Dan Maines and/or a link to the Fulfilled Prophecies Group.