



Zechariah

chapter 14

**The Coming
Day of the Lord**

Zechariah 14 --The Coming Day of the Lord



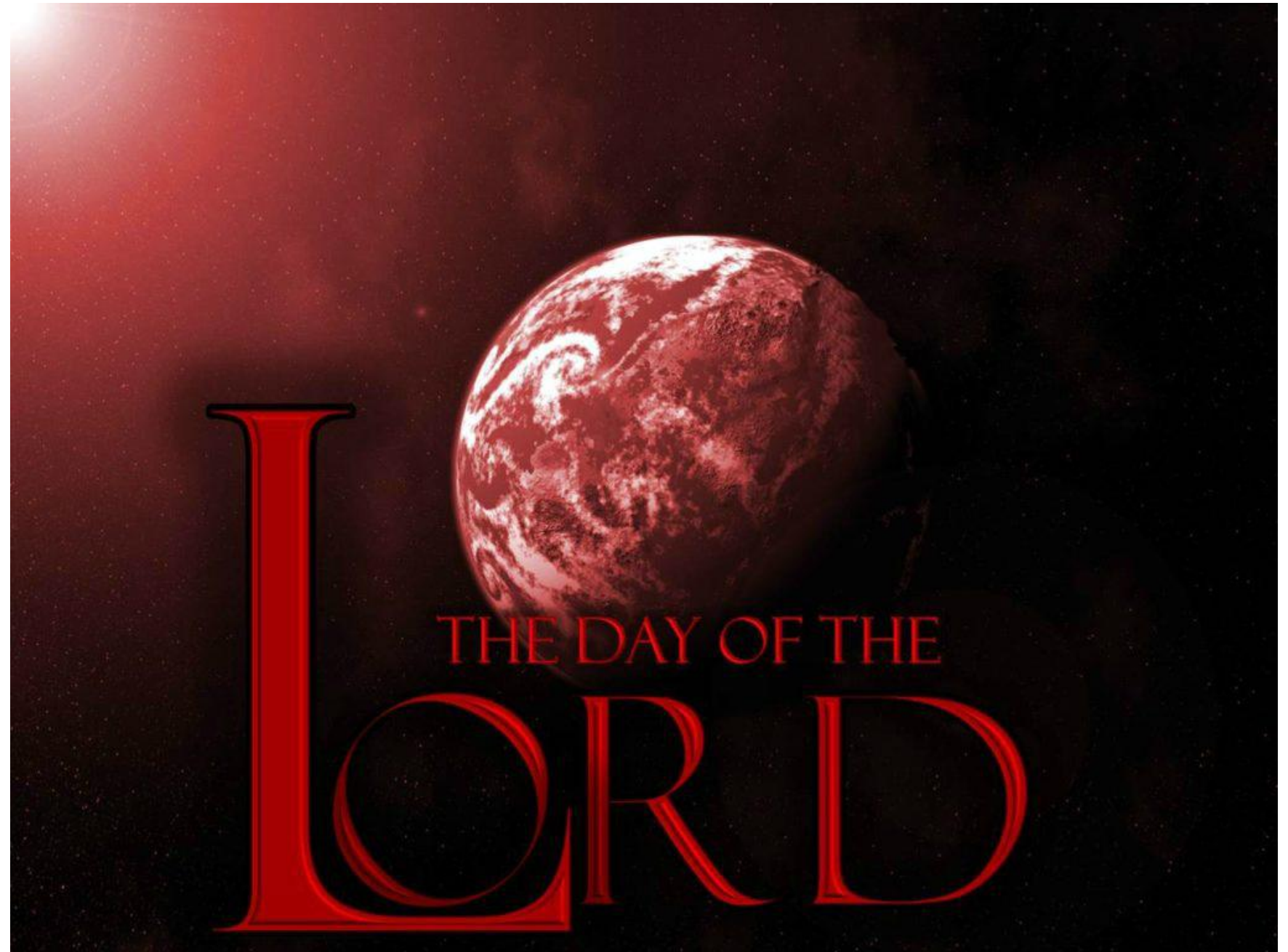
Introduction:

Zechariah is almost the last book in the Old Testament. Chapter 14 is the dramatic and awe-inspiring climax of the entire book. In this final chapter, the prophet Zechariah pulls back the curtain on the end of human history, shifting our focus from the local struggles of ancient Israel to a global cosmic showdown.

The chapter opens in deep darkness, with Jerusalem surrounded by enemy nations and facing seemingly certain defeat. However, at the absolute lowest point, God personally intervenes. What follows is a breathtaking vision: the Mount of Olives splits in two, of supernatural light breaks through the darkness, and life-giving waters transform the landscape. As we study this chapter, we will see that it is not just a warning about a final battle, but a grand promise of ultimate victory. It reveals a world where evil is decisively judged and God is recognized as the undisputed King of the Earth.

Zec 14:1 Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee.

Our subject is introduced right here: "*The Day of the Lord.*" Throughout Scripture, this phrase does not refer to a single twenty-four-hour day. But like the phrases "*in Abraham's day*" or "*in Moses' day*", it refers to a period or era, not a single moment. God is speaking here of a specific, defined period: *the Battle of Armageddon* and the events surrounding and leading up to it. "*The Day of the Lord*" is almost always spoken of in connection with God's final judgments, and this is the last event of His *Indignation* [wrath]. And it ends with the glorious result: the establishment of the Lord's millennial Reign on Earth.



The phrase “*Day of the LORD*”¹ appears no less than nineteen times in the OT and four times in the NT to express the time of God’s extreme wrath. Two “*Day of the Lord*” expressions yet remain to be fulfilled: (1) at the end of Daniel’s seventieth week (see *Joel 3:14; 1 Thessalonians 5:2*) and (2) at the end of the Millennium (see *2 Peter 3:10, Revelation 20:7-10*). This study deals with the first.



Thy spoil shall be divided in the midst of thee — the word "thee" refers to Jerusalem, which is going to be attacked, conquered, and plundered by the anti-Christ figure of Gog who brings down the forces of Magog to invade the land of Israel. (See Ezekiel 38-39.)

Zec 14:2 *For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.*

Revelation 16:16 And he gathered them together into a place called in the Hebrew tongue Armageddon.

I will gather all nations against Jerusalem — clearly, this is future; it has never yet happened in history. Half the population will be taken into slavery; ... and the residue of the people shall not be cut off from the city — the rest will remain in the city.



It is worth noting that God views this entire period — the rise of the Antichrist, the Tribulation, and all related events — as a succession of events spanning years.

But in the mind of the prophet, he views them the way one sees a range of mountaintops from a distance: the whole panorama at once, even though in reality you reach each peak one at a time. This is why the sequence of events can sometimes appear mixed or out of order.

It is going to be a terrible time for Jerusalem — but now comes the good news.





Zec 14:3 *Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.*

The Lord Himself will go out against all the nations described in verse 2. (*Revelation 16:13, 14, 16*).

All through the Bible we read of battles where God fought for His people and brought them victory. This is another such day — the world's next-to-the-last battle. (The last one is the Battle of Gog and Magog at the end of the Millennium.) But this is the last battle of this dispensation Age, this time, the last battle of the Day of God's Wrath, that ends the final battle of all battles: *Armageddon*.

Consider how Christ will appear when He returns — not as a helpless little baby, or knocked around and chased around and buffeted and finally killed by His enemies—but this time as the great King of kings and Lord of the earth and as God. This is the Revelation of Jesus Christ, and it is the most glorious truth in this entire chapter.

Zec 14:4 *And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.*

He is going to land on the very spot from which He ascended — the top of the Mount of Olives — just as the angels announced at His Ascension (*Acts 1:11*). He will be returning in the clouds, accompanied by myriads of redeemed saints on powerful horses.

Which is before Jerusalem on the east — that is precisely where the Mount of Olives stands to this day, still covered with olive trees, gardens, and churches. It is where Jesus spent His last night before the crucifixion with His disciples, and where He endured, agonizing in prayer in the Garden of Gethsemane — the Garden of Decision — and resolved to give Himself as the sacrifice to save the world.

His return to the exact place of His ascension will be unmistakable proof to the world that it is the same Jesus. And when He lands, extraordinary things will happen.





The mount of Olives shall cleave in the midst thereof — the word "*cleave*" has two opposite meanings. In *Matthew 19:5*, it means to hold fast, to stick together. But a cleaver is also a blade that splits apart. Here it means the latter: the Mount of Olives will split in two, breaking apart along the exact line of a crack already visible across its summit today — reportedly about six inches wide, situated on a known earthquake fault. The mountain will divide northward and southward, creating a great valley. What a stupendous event that will be! (*Micah 1:2-4*)

This miracle will serve as a dramatic, visible sign — almost the final proof of Christ's Messiahship — performed before the eyes of all the Jewish people who remain. Riding out of the sky on a great white war-horse and then splitting a mountain in two will leave no room for doubt about who He is. The reaction of people is given in Revelation chapter 6:

Revelation 6:16-17 *And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:*

For the great day of his wrath is come; and who shall be able to stand?



Zec 14:5 *And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, and all the saints with thee.*

Since the text says "*mountains*" (plural), the valley referred to here is not the one formed in the Mount of Olives. The prophet steps back slightly in time, describing the people fleeing to the mountains just before Jesus arrives — consistent with what Jesus Himself told them to do: *Flee to the mountains* (*Matthew 24:16*). The flight is compared to the famous earthquake in the days of King Uzziah, a catastrophe so severe it was long remembered in Israel (*Amos 1:1*).

And the LORD my God shall come, and all the saints with thee — Here is the announcement of the glorious coming of the Lord with His heavenly host to establish His Kingdom.

Revelation 19:14 *And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.*

Jude 1:14-15 *And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed,*



Zec 14:6-7 *And it shall come to pass in that day, that the light shall not be clear, nor dark: But it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, that at evening time it shall be light.*

The lights² in the world will go out and will be replaced by the light of Christ's glory (*Isaiah 60:19, 20*). Only the Lord knows the fullness of the plan for that day—when the lights go out and then are lit again in the millennial kingdom (*Isaiah 30:26; Malachi 4:2*).

The battle could have raised enormous clouds of dust and smoke to produce such unusual darkness. Despite the mess left by the Battle of Armageddon, ultimately, it is good news – for it marks the end of the Devil's reign. The Antichrist, the False Prophet, all who bore the Mark of the Beast, and the Devil himself with all his demons are cast into the Pit. Those evil forces of Darkness will trouble us no more.



There will be three general divisions of people in these last days. First, there are the saved believers who, at the time of the Rapture, are taken to Heaven. Second, there are the wicked Antichrist worshippers who are being wiped out and slain here at the battle of Armageddon. And third, there are the people who fall in between these two categories. They were neither believers in Jesus nor Antichrist worshippers. Apparently, there are still people and nations even at this point that will not submit to the Antichrist and they do not worship him nor have they accepted the Mark of the Beast. They live through this grisly Wrath and Battle of Armageddon period which undoubtedly was most unpleasant for them.

The ANTI-ANTICHRISTS

Who are the survivors? They will likely be those who were sincerely trying to do right — people who recognized the Antichrist as evil and resisted him, even protecting believers. These may include entire nations, kings, and leaders. In this study we call the survivors of Armageddon: the *"anti-Antichrists or A-Acs"*. God, in His mercy, will spare those He deems worthy — most likely people who never truly heard or understood the Gospel and had not yet had a genuine opportunity to receive Christ.

Zec 14:8 *And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be.*

The Book of Ezekiel offers a lengthy description of this very supernatural, miraculous period - the beginning of the Millennium. It lists all kinds of measurements and describes the waters that are going out and where they go (*Ezekiel 47*). It sounds pretty literal, “*toward the former and the hinder sea,*” the Mediterranean and the Dead Sea.

If there is any land that hungers for water, it is Israel, water is precious there. It will not dry up in summer, as most streams in that region do, but will flow all year, making the desert “*blossom as the rose*” (*Isaiah 35:1*).





Zec 14:9 *And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.*

Rev 11:15 ... The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

Jesus will be the undisputed Lord of all the earth — one Lord, one King, whether people welcome it or not. There will be only one religion in the entire world during the millennial reign of Christ, and He will rule with a rod of iron.

Rev 19:15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

This will be the ultimate fulfillment of the Abrahamic, Davidic, and New Testament covenants which promised a king from the tribe of Judah and the line of David. All of this will be fulfilled in and by the Lord Jesus Christ.

Psalms 47:7 For God is the King of all the earth: sing ye praises with understanding.

Zec 14:10 *All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's winepresses.*

This entire mountainous region will somehow be leveled into a plain — whether through God's power in earthquake activity, or the war itself, atomic blasts, or some other means. For Israel, more level, arable land would be a tremendous blessing. The verse describes the precise boundaries of earthly Jerusalem as it will exist in the Millennial age. Jeremiah adds further detail:

Jer 31:38-39 *Behold, the days come, saith the LORD, that the city shall be built to the LORD from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath.*

These are prophetic boundaries — the future Jerusalem, now in the process of being fulfilled.



Zec 14:11 *And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited.*



The Battle of Armageddon extends from the heights of Megiddo, down the Valley of Megiddo, all the way to the walls of Jerusalem and the Valley of Jehoshaphat — also called the Valley of Decision:

Joel 3:14 *Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valley of decision.*

Up to the moment of Jesus's return, the Antichrist's forces are actually winning. It is at that moment that the Lord descends with His saints, saves the city and its people, and destroys the Antichrist and his armies. Jerusalem, the city of peace, has been fought over more frequently than any other city on earth.

The Lord comes to save "*Ariel*" — a poetic, spiritual name for Jerusalem used in *Isaiah 29:1-8*.

"And there will be no more utter destruction." At least not until the end of the Millennium.

Zec 14:12 *And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.*

Zechariah prophesies about the end of the Battle of Armageddon and the people who have come up against Jerusalem. The prophet, one final time, cycles back over the judgment that precedes the kingdom.

This description is remarkably consistent with what occurs in an atomic blast. Flesh consuming while people still stand, eyes melting in their sockets — this is precisely what was documented among survivors near the detonations at Hiroshima and Nagasaki. It is possible that atomic weapons will be involved in the mutual destruction of these armies.



Zec 14:13 *And it shall come to pass in that day, that a great tumult from the LORD shall be among them; and they shall lay hold everyone on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor.*

The enemy forces will turn on one another in chaos and confusion. This has happened before: armies of Israel's enemies have been thrown into such panic that they slaughtered each other in the night (Judges 7:22). It will happen again.

Zec 14:14-15 *And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance.*

The wealth is not merely for personal enrichment but is gathered to support the **Messianic kingdom**.

Prophetic parallels in *Isaiah 60* and *Revelation 21:24-26* suggest that the "wealth of nations" will ultimately be brought into the New Jerusalem as tribute to the King. This implies that material resources previously used in rebellion against God are now **consecrated and redirected** for righteous stewardship and the glory of God.





And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.

The devastating plague of verse 12 is extended here to the animals of the enemy forces — their horses, mules, camels, and donkeys. In ancient warfare, these animals represented military strength and logistical power. Their destruction signals the utter collapse of the enemy's ability to fight. Nothing is left — no men, no resources, no means to continue.

Zec 14:16 *And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.*

Everyone that is left refers to the survivors from among those nations — not the forces that marched against Jerusalem, who are destroyed, but those who refused to go up. These are the anti-Antichrists, the A-ACs: the sincere, the religious, the morally upright who resisted the Antichrist. There will be survivors, *“the blessed ones of Daniel chapter 12”*.



Daniel 12:12 Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

There will be some who will be left on the Earth, people that His Word says will form whole nations during the Millennium, otherwise Jesus and the saints would have no one to rule or reign over! *(Daniel 7:12).*



And we are going to rule these people with a rod of iron and teach, train and show them how the World should have been run, and it will be an example to the Universe of what kind of government can exist when humankind is obedient to the Lord and free from the spiritual influence of evil.

Every year, they will make a pilgrimage to Jerusalem to worship the King and observe the Feast of Tabernacles or whatever its future equivalent might be. The Feast of Tabernacles was a joyful harvest celebration in which the people lived in temporary shelters made of palm branches and other foliage, commemorating the forty years Israel spent camping in the wilderness. Remarkably, Jewish communities around the world still observe that feast to this day. The historical background can be found in *Leviticus 23:33–36; Numbers 29:12–38; Deuteronomy 16:13–17*.

Zec 14:17-19 *And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.*



The first judgment fell on those who fought against Jerusalem. Now the focus shifts to the Millennium and those who simply refuse to obey — rebels who will not come before God to worship.

If they refuse to give thanks and acknowledge His provision, God will withhold the rain. Scripture teaches that He is so merciful He sends rain on both the just and the unjust (*Matt. 5:45*) ... but the day will come when that patience runs out for the willfully disobedient.

During the Millennium, the visible, personal reign of Jesus Christ will be manifest across the entire earth, with His saints, angels, miracles, and wonders plain for all to see. All the people who said, “*Seeing is believing,*” are going to get a sample, the worldwide kingdom of God. They’re going to see it. Anyone who still refuses to receive the Kingdom of God under those conditions is hardened beyond justification.

Not all who are spared at the beginning of the Millennium will ultimately be saved. The reason is the same as it is today: there will continue to be stubborn, rebellious, idolatrous hearts who will still have free choice to do good or evil, and apparently even whole nations will resist God’s will. Rebels will exist throughout the Millennium — which is precisely why firm, authoritative rule will be necessary and there will be drought and famine and other penalties.

Egypt is named specifically, but may also serve as a type or symbol of the worldly system in general — those who simply refuse to worship the Lord.



Zec 14:20-21 *In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD'S house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in*



Judah shall be holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the LORD of hosts.

It appears that in the Millennium, life will return to a simpler pace — horses, carriages, and bells on the horses.

In the Old Testament, the inscription “*Holy to the LORD*” was engraved on a gold plate worn on the High Priest's turban (*Exodus 28:36*). Zechariah prophesies that this same phrase will appear on the bells of ordinary horses. Horses were instruments of war and commerce. By consecrating them, the prophet declares that every area of life, secular and sacred alike, will be dedicated to God. Similarly, common cooking pots will be as holy as the sacred vessels of the altar. Everything will be holy; everything will be right.

There shall be no more the Canaanite — the Canaanites, the descendants of the son of Ham, were infamous for sexual immorality, particularly sodomy, and for the worship of abominable idols. God had commanded Israel to drive them out completely, warning that their sin would infect the nation like thorns in the flesh and splinters in the eyes (*Numbers 33:55*).

Here the term is used symbolically: in that day, there will be no more of the wicked, idolatrous, sexually corrupt — no more of the spirit of Canaan — in the house of the Lord.





In conclusion, Zechariah chapter 14 leaves us with a powerful and comforting truth: no matter how chaotic, dark, or broken our world may seem, God wins the final victory. This chapter reminds us that human history is not spinning out of control; it is moving toward a specific, divinely appointed destination. We see a future where God's authority is universally recognized, and even His former enemies are invited into true worship. As we leave this study, let us remember that the King of the universe is already on His Throne,

inviting us to live lives where every ordinary moment is an act of devotion to Him.

Designed, compiled and edited by Gaetan. You are always welcome to write for more info to: gaetan.goye@gmail.com

¹ **The phrase “Day of the LORD”** (*Obad. 15; Joel 1:15; 2:1, 11, 31; 3:14; Amos 5:18, 20; Is. 2:12; 13:6, 9; Zeph. 1:7, 14; Ezek. 13:5; 30:3; Zech. 14:1; Mal. 4:5*); (*Acts 2:20; 1 Thess. 5:2; 2 Thess. 2:2; 2 Pet. 3:10*)

² **The light** (*Isaiah 13:9, 10; Joel 2:10; 3:14–16; Matt. 24:29, 30; Rev. 6:12–14*)