

Zechariah Chapter Fourteen Commentary:

As I work through Zechariah 14, I compare each verse to Daniel's 70th week. In my view, the chapter picks up after the midpoint, when Jerusalem faces desolation as described in Daniel 9:27. When I read verse 2 and see the phrase "all nations," I understand it as pointing to the body of the beast—those who have joined the false covenant and Daniel's "little horn." To me, the ten toes of Europe in Daniel 2:41 represent the Roman beast's military power. Zechariah 14:3 then describes Yahshua's return, which I see as parallel to Revelation 9:11. Taken together, these opening verses seem to outline the second half of Daniel's week. Verse 4, in particular, draws my attention back to the midpoint of the week and its connection to Revelation 11:13.

Table of Contents

SECTION 1: EVENTS IN THE MIDDLE OF THE WEEK	2
SECTION 2: FROM THE MIDDLE TO THE END OF DANIEL'S 70TH WEEK	3
SECTION 3: THIS NEXT SECTION HAPPENS WITH YAHSHUA'S DESCENT TO EARTH	6
SECTION 4: THE MILLENNIUM ERA	9

SECTION 1: EVENTS IN THE MIDDLE OF THE WEEK

Zechariah 14:4

On that day, His feet will stand on the Mount of Olives, east of Jerusalem. The Mount of Olives will split in two from east to west, forming a vast valley, with half the mountain moving north and half south.

When I encounter the phrase “that day,” I interpret it as referring to the midpoint of the 70th week. To make sense of the earthquake, I turn to Revelation 11:13, which says, “*At that hour, there was a great earthquake, and a tenth of the city fell; seven thousand people were killed, and the elect were terrified and gave glory to God.*” For me, this shows that it is YAHWEH’s presence—His spiritual authority, not necessarily a physical appearance—that brings about the earthquake. I see this event as the second “woe” in Revelation, a turning point at the midpoint. Revelation 14:6-10 also describes this time: the gospel goes out to the whole world, and God’s judgment begins with an earthquake. The Lamb stands on Mount Zion (Revelation 14:1), which I take as a sign that salvation is offered, but I believe Yahshua does not physically return until another 3.5 years have passed.

Zechariah 14:5

You shall flee to the valley of My mountains, which will reach to Azal. You will flee just as you fled from the earthquake in Uzziah’s days. Then YAHWEH, my God, will come, and all the saints with Him.

I see this verse as describing what happens after the earthquake. The command to flee reminds me of the earthquake in Uzziah’s time, which served as a warning before judgment came. Likewise, I believe this end-times earthquake warns of Jerusalem’s judgment, as we see in Mark 13:29 and Revelation 11:14 (the second woe). Just as Uzziah’s earthquake preceded Israel’s fall into idolatry, I understand this future quake as a sign that desolation is near.

Zechariah 14:6

On that day, there will be neither bright light nor darkness...

To me, this time of turmoil begins when the two prophets are killed and then raised, triggering an earthquake (Revelation 11). I see this “day” as the moment when Israel’s elect are scattered and the last half of the week begins. Daniel 12 calls this “half a time.” The prophets’ ministry brought the full gospel and pointed toward Yahshua’s return, but after their work, the world enters a spiritual crisis. I notice that the fifth trumpet plague in Revelation 9 seems like a final chance for repentance—those who accept it find light, while

those who refuse are left in darkness and face the sixth trumpet angel plague of Revelation 9.

Zechariah 14:7

It will be a unique day—known only to YEHWEH—with no distinction between day and night; even in the evening, there will be light.

I understand this spiritual “day” as occurring just before darkness falls—when the 144,000 servants leave Israel to carry the gospel to the whole world (Revelation 12:7; 14:1-7). As I read it, Israel turns away from Yahshua’s gospel and chooses the beast, and at that point the 144,000 offer the nations, primarily the elect of the house of Israel, the same choice.

Zechariah 14:8

On that day, living waters will flow from Jerusalem, half toward the eastern sea and half toward the western sea, in both summer and winter.

To me, this marks a turning point in the 70th week. When I read “on that day,” I think of the time when the two prophets are preaching the gospel. The “evening light” of 1,260 days—the second half of the week—represents the living water, or spiritual life, that the 144,000 carry to the world. The water flowing east (toward the Dead Sea, which I see as a picture of Israel) and west (toward the Mediterranean, symbolizing the nations) shows how salvation spreads everywhere. The mountain splitting (in verses 4 and 8) points to the gospel reaching north and south, fulfilling God’s promise to gather His people and offer hope before judgment comes. After this, once the 144,000 are sealed, as we see in the prophecy of Revelation 7:1-3, the four winds of judgment are released, which I believe fulfills Zechariah 14:8. In the next section, look at what happens from the midpoint of the week to its end.

SECTION 2: FROM THE MIDDLE TO THE END OF DANIEL’S 70TH WEEK

As I study Zechariah’s prophecy, written around 520–480 BC, I see clear connections between Daniel and Revelation. Zechariah foretells both Jerusalem’s fall and the salvation of Israel’s elect.

Zechariah 14:1-2 says: “A day of YAHWEH is coming... I will gather all nations against Jerusalem; the city will be captured, houses looted, women violated, and half the city exiled,

but the rest will not be cut off.” In the following paragraphs, I want to explore how these details align with other prophetic writings about Jerusalem’s future.

I notice that these events align with Daniel 9:24-27 and Revelation 14:20, both of which point to Jerusalem’s destruction, first in 70 AD and again at the end of Daniel’s 70th week. Revelation 17:12 speaks of the ten horns—European leaders—who share power with the beast, which I see as a picture of the revived Roman Empire mixed with the Roman Catholic Empire. This alliance, which I believe the European Union foreshadows, fulfills the prophecy of “all nations” gathering against Jerusalem (Zechariah 14:2). It also reminds me of Jeremiah’s account of Babylon’s siege in Jeremiah 34:1.

Zechariah 14:14-15

“Judah will fight in Jerusalem, and the wealth of all the surrounding nations will be gathered—gold, silver, and clothing in great abundance. A similar plague will strike the horses, mules, camels, donkeys, and all the animals in those camps.”

When I read these verses, I see them as describing the judgment that falls on Jerusalem during Daniel’s 70th week, which reminds me of Judah’s betrayal. The sixth trumpet in Revelation 9, in my view, is a final opportunity for repentance, but if that is missed, the third woe comes. After this, the beast and its allies are given a short time to rule (Revelation 17:12; Daniel 9:27). At this stage, I believe *Daniel 9:24 is fulfilled: “To finish transgression, put an end to sin, atone for iniquity, bring in everlasting righteousness, seal both vision and prophet...”*

I understand the gathering of nations as a judgment against Israel for rejecting salvation, Revelation 9:21. The mention of gold and silver points to the political and economic financing behind the conflict. Both Daniel and Revelation describe this as a judgment of desolation that impacts all life within a hundred-mile radius of Jerusalem.

For me, the events of 69–70 AD, which fulfilled Daniel 9:26, are a shadow of what will happen in the final 70th week. The phrase “Judah will fight in Jerusalem” was fulfilled during the battle with Titus, and I believe it will happen again. I notice that Daniel 9:26 uses “desolations” in the plural, while 9:27 uses “desolation” in the singular, suggesting that one final judgment still remains. Zechariah 14:13-15 also points to infighting among the Jews in Jerusalem, leading to disaster, as it did in 70 AD. The references to Daniel 9:27 and 9:24 at the end bring together both the suffering and the ultimate hope promised to Israel.

When I picture Daniel 9:27’s “abomination that maketh desolate,” I don’t read it as a single, isolated event but as a pattern that has already appeared more than once in history before its final fulfillment. In 167 BC, Antiochus IV Epiphanes desecrated the Second Temple by erecting an altar to Zeus and sacrificing a pig on it — the abomination that Daniel 11:31

and 8:13 point to directly. That same pattern surfaced again in 70 AD, not as a pig sacrifice this time, but as the corrupt high priesthood itself: Phannias ben Samuel, an illegitimate, unqualified priest installed by the Zealots (Josephus, Wars 4.3.6-8), and then the Roman legion standards themselves, set up and worshipped inside the Temple courts once the city fell (Josephus, Wars 6.6.1). A few decades earlier, Caligula even ordered his own statue placed in the Holy of Holies, an attempt stopped only by his assassination in 41 AD (Josephus, Antiquities 18.8; Philo, Legatio ad Gaium). I read all three — Antiochus, Caligula's attempt, and the corrupted priesthood of 70 AD — as the same abomination pattern rehearsing itself across history, each one a shadow of the final abomination that Daniel 9:27 and Mark 13:14 still point forward to.

I want to hold this together carefully: the little horn holds the authority behind the desolation, but he is not necessarily the one who carries it out with his own hand. In 70 AD, Titus and the Roman legions—not any single Jewish or Roman ruler acting alone—carried out the siege and destruction. I read the same structure into the final week: the covenant-breaker of Daniel 9:27 authorizes the desolation, while the ten kings of *Revelation 17:12-13*, who “receive power as kings one hour with the beast” and give their strength to him, are the hands that carry it out. Authority and execution are not the same actor, and I think keeping them separate helps the whole passage read more clearly.

A Brief History of Daniel 9:26's Fulfillment in 69–70 AD

The Great Revolt (66–70 AD) was the first major Jewish uprising against Rome. After Florus seized the temple, Jewish troops defeated the Roman garrison. Rome responded with a large army under Vespasian. Josephus records that up to 100,000 Jews in Galilee were killed or enslaved before Jerusalem was besieged, though modern historians treat his casualty figures throughout this war with caution. Infighting weakened the city's defenses and led to a stalemate.

Josephus reports 1.1 million Jewish deaths, a figure modern historians widely regard as a significant overestimate — the entire province's population at the time is estimated at only around a million. He also records 97,000 taken captive, a number generally considered more plausible. Roman military losses for the war are far less documented, and I have not found a reliable modern figure. This tragic event foreshadows Daniel's yet-to-be-fulfilled prophecy during the 70th week.

Summary

In summary, my study of Zechariah 14 shows how it aligns with Daniel's 70th week and connects to the events described in Revelation and in 70 AD. I see a prophetic pattern here:

a warning of judgment, a call to repentance, and a promise of redemption for those in Israel who remain faithful.

SECTION 3: THIS NEXT SECTION HAPPENS WITH YAHSHUA'S DESCENT TO EARTH

Zechariah 14:10 states, "All the land from Geba, north of Judah, to Rimmon, south of Jerusalem, will become one vast plain. But Jerusalem will be raised up in its original place and will be inhabited all the way from the Benjamin Gate over to the site of the old gate, then to the Corner Gate, and from the Tower of Hananel to the king's winepresses." Verse 14:11 adds, "There will be no more utter destruction, and people will live in it safely."

These prophecies paint a clear picture of Jerusalem's future. Zechariah 14:10 refers to a plain that was once a battleground for the Israelites. As context,

Judges 20:45, 47 says, "And they turned and fled toward the wilderness unto the rock of Rimmon, and they gleaned of them in the highways five thousand men and pursued relentlessly after them unto Gidom and slew two thousand men of them..."

This suggests that conflict will return to this region during the 70th week, underscoring the area's recurring strife.

Building on these prophecies, Revelation 14:20 describes a siege and destruction within a 100-mile radius of Jerusalem, encompassing two prophesied cities. After Jerusalem's desolation, Yahshua and His army will descend in Yahshua's return

(Revelation 19:11), triggering divine judgment and a dramatic change to the earth: "The earth will shake, and the skies will be revealed with intense heat."

As a result, the land from Geba to Rimmon will become a flat plain. Afterward, the seventh bowl of the plagues continues the judgment. When this earth-cleansing event ends, as stated in Revelation 19:11, King Yahshua's thousand-year reign will start, between the end of the 70th week and the judgment of nations (Matthew 25:31-46).

The narrative continues as the seventh angel's bowl judgment continues while Yahshua descends during the 30 days referenced in Daniel 12:11—Joel's "great and terrible day of YAHWEH." Zechariah 14:12 further details the impact, stating,

"And this shall be the plague wherewith YAHWEH will smite all the people who 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."

This scene matches Revelation 19:11-21 and the day in Joel 2 and:

Isaiah 24:6: "The curse has consumed the earth, and its people are desolate; the earth's residents are scorched, and few are left."

This part of YAHWEH's judgment may be connected to a comet event in Europe, as the destruction resembles that of Sodom and Gomorrah. I find it intriguing that in Isaiah's last chapter (66:15-18), we read the same judgment as in Zechariah, Daniel, Joel, and Revelation. Isaiah is a complete Bible in itself, and it ends with the last chapter (66), the number of man. Revelation is the 66th book, and we read the end of judgment.

The phrase "fought against Jerusalem" in Zechariah 14:12 refers to the ten European kingdoms that partially form the eighth head of the Roman beast in Daniel 7:7. The Roman beast from Daniel initiates a sequence in which the region once ruled by Rome—now the European Union and destined to become the Roman Catholic Beast—faces devastation from the seventh angel's bowl plague, as in Revelation 19:20 and Zechariah 14:12. These judgments, which reflect Ezekiel 28:13-19 and link the European beast's roots to Babylon, culminate in:

Ezekiel 28:18: "You defiled your sanctuaries with many sins and dishonesty. So I brought fire from within you, and it consumed you. I reduced you to ashes before all who watched."

Yes, this is Satan's story, and yes, it relates to the judgment of nations. The connection is that the nations are "the people of the prince," as we read in Daniel 9:25. It comes back to the judgment Messiah spoke to the Pharisees:

John 8:44 "You are of your father the devil, and your will is to do your father's desires."

Continuing from the judgment in Zechariah 14:12, Zechariah 14:13 describes a day when a great panic from YAHWEH will cause turmoil among the people, each turning against the other. This same period is expressed in Revelation 17:16, where the ten horns on the beast will hate the whore, make her desolate and naked, eat her flesh, and burn her with fire. By

aligning these events, the prophetic timelines in Zechariah and Revelation are unified, revealing a consistent theme of judgment and internal strife.

This period of turmoil, described in Zechariah 14:13, occurs among the nations of the ten horns, who gave their power to the little horn to attack Jerusalem. This event occurs near the end of the war over Jerusalem. For context, Revelation 17:12 says, "The ten horns you saw are ten kings who have not yet received a kingdom, but will have authority with the beast for one hour." After the desolation of Jerusalem and the return of Yahshua, Revelation 17:14 adds, *"These will fight against the Lamb, but the Lamb will overcome them because he is Lord of lords and King of kings; his followers are called, chosen, and faithful."*

A study of Daniel's 70th week reveals another development. The ten kings, who initially support the false prophet, will later turn against him, overthrow his authority, and destroy Vatican City. This progression is reflected in Zechariah 14:13, following the events described in Revelation 17:12-13:

Rev 17:12 "The ten horns you saw are ten kings who have not yet received a kingdom, but they will gain power as kings for one hour alongside the beast." [13] These ten share a unified purpose and will lend their power and strength to the beast.

Amid the desolation of Jerusalem, attention will now turn to the ten kings, who will ultimately turn against the false prophet—the "whore"—as described in Revelation 17:15-17:

"And the ten horns which you saw upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire."

I've also been sitting with something in Revelation 9:15, tied to the same "one hour with the beast" language. The verse describes four angels "prepared for an hour, and a day, and a month, and a year" to slay the third part of men. If I add those units together as stated — an hour, a day, a month, and a year — the total comes to 391 days under the same day-for-a-year reckoning this study already leans on in other studies. That number catches my attention because it's close to the 390 days YAHWEH assigns Ezekiel to bear the iniquity of the house of Israel in Ezekiel 4:5, and because it isn't the first time someone has read Revelation 9:15 this way. In 1838, the Adventist writer Josiah Litch, using this same day-year approach, predicted the fall of the Ottoman Empire's independence almost to the day, a prediction that gained him wide attention at the time — though historians note the treaty most directly tied to that outcome was actually signed in July 1840, not on Litch's original date, so the "fulfillment" is disputed rather than settled. I'm not building a doctrine on this parallel, and I'm not working out the fuller day-math here — that belongs with the 1,260/1,290/1,335-day material still ahead of us in Daniel 9 and 12 studies. But I do think

it's worth noting as a place where "one hour with the beast" (Revelation 17:12) and this "hour, day, month, year" language (Revelation 9:15) may be pointing to the same window of time from two different angles.

I believe the breakdown of 391 days and one hour will be fulfilled in the 70th week as a 390-day siege, but not the same as Nebuchadnezzar's siege from 589 to 586 BC. Rather, the siege occurs during the 6th trumpet plague of Revelation 9. The 391st day will begin the desolation of Jerusalem, and the one hour is the same one hour during which the ten horns receive power with the beast.

This divinely caused panic in the Roman army, which had nearly destroyed Jerusalem and Israel, marks the end of the Jerusalem war (Revelation 14:19-20). Afterward, the kings turn against the whore, hate her, and destroy her by burning and consuming her.

SECTION 4: THE MILLENNIUM ERA

The Lord's Universal Reign

Zechariah 14:9 says, "And Yahshua will be king over all the earth. On that day, the sovereign will be one and his name one." This verse points to a future when God's unity and authority are universally recognized, a theme central to the passage. I see a link to Revelation 21:22-23, which emphasizes God's sovereignty during the Millennium. Zechariah's message is essential for two reasons. First, Exodus 23:20 shows that the Father and the Son share a name and authority: *"Behold, I am sending an angel ahead of you to guide you and lead you to the place I have prepared. Be cautious before him and heed his words; do not provoke him, for he will not forgive your transgressions because my name is in him."* This indicates that the Father and the Son are united in purpose and identity, a unity fully revealed during Yahshua's rule.

Second, I believe Zechariah 14:9's "on that day" refers to Yahshua's thousand-year reign, following the judgment of the nations at His return. Genesis 2 describes this as a single, significant day in God's timeline. During the Millennium, which begins at Yahshua's return and lasts a thousand years, wisdom will fill the earth as Yahshua teaches everyone about Elohim and His name, YAH. The phrase "YAHWEH Elohim Almighty and the Lamb" in Revelation 21:22 expresses the profound unity between Father and Son. The apostles also emphasized this unity; for example, 2 Corinthians 1:3 calls God "the Father of our Master,

Yahshua Christ, the Father of mercies, and the God of all comfort." In this way, the Holy Spirit reveals His identity as the Father and Son. Yahshua also says in Revelation 1:8, "I am Alpha and Omega, the beginning and the end, the one who is, was, and is to come, the Almighty."

The Judgment of the Nations

Zechariah 14:16 states that all survivors from nations opposing Jerusalem will annually travel to honor the King, Yahshua Almighty, and celebrate the Feast of Tabernacles. Those who have shown kindness to Israel's elect, the brethren, even amidst opposition from their nations, will join in worship each year. The compassionate will participate in the Feast, while those aligned with Israel's enemies—such as the little horn of Daniel's prophecy and the beast government—will not endure. This period of "survivors from nations" occurs immediately after Daniel 12:12 and Matthew 25:34, marking the judgment of nations and those who survived Joel's great and terrible day of YAHWEH, as seen in Revelation 19:11.

Matthew 25:31 provides a continuing account of what happens to those who protected Israel's chosen people, "the survivors from nations":

"Then, the Son of Man comes in all his glory, sitting on his majestic throne, with all the angels, and all the nations are gathered around him by His angels." He separates people like a shepherd separates sheep from goats. The King welcomes those on his right, saying, "Come, you who my Father blesses, inherit the kingdom prepared for you from the foundation of the world." He also says, "Whatever you did for one of these, my brothers, you did it for me."

The sheep, who are the righteous, receive eternal life. This story shows me how much God values compassion toward His people. The King's promise is clear: those who show kindness to Christ's brethren (in this context, brethren refers to the seed of Israel) will be rewarded. Their good deeds are not forgotten, and their acts of love and service open the way to eternal life.

Matthew 19:28 helps me understand what the saints will do in the Millennium: "Truly, I tell you that you who have followed me, in the regeneration when the Son of Man sits on his glorious throne, will also sit on twelve thrones, judging the twelve tribes of Israel." The sheep and their descendants will take part in replenishing the Earth. This new era, the Millennium, begins after the judgment of nations, as described in Matthew 25:46, and

follows the last 45 days mentioned in Daniel 12:12, which occur right after Yahshua returns. This sequence establishes the timing of the saints' role in the new age.

Worship and the Feast of Tabernacles in the Millennium

During the Millennium, the saints will keep the Feast of Tabernacles (Sukkot). This weeklong festival occurs five days after Yom Kippur. Sukkot recalls the harvest and YAHWEH's protection of Israel during the Exodus. In the Millennium, Sukkot will not be observed under Old Testament law but as a commandment for New Testament believers. This includes those who make it through the 70th Week and those born during the Kingdom Age. Those of the 70th Week, saved by the sixth seal and the seventh bowl plague, will enter the Millennium and celebrate Sukkot, honoring Yahshua as King of Kings.

Ezekiel describes this future reality:

- Ezk 37:26 And I will cut a covenant of peace with them. It shall be an everlasting covenant with them. And I will place them, multiply them, and set My sanctuary in their midst forever.
- Ezk 37:27 And My tabernacle shall be with them. Yea, I will be their God, and they shall be My people.
- Ezk 37:28 And the nations shall know that I, YAHWEH, sanctify Israel when My sanctuary shall be in their midst forever.

Zechariah 14:17-21 makes it clear how important it will be to worship Yahshua in Jerusalem. If any family refuses to take part, they will not receive rain. Egypt is cited as an example of a nation that will suffer if it does not join the feast. This punishment is a reminder of Yahshua's authority over all nations. On that day, even the bells on horses will proclaim "Holy to YAHWEH," and every vessel in YAHWEH's house will be holy and ready for sacrifices. No Canaanite, meaning anyone who does not respect God's name, will remain in His house. These verses show that worship and holiness will be central in the Millennium, and everyone will be called to honor the King.

When the old laws are fulfilled, sacrifices will take on new meaning, and the saints—who will make up the world's population—will celebrate the Feast of Tabernacles before the King of Kings and in the presence of the Holy Spirit, wherever they may be on earth. The celebration of the Feast is to be a living testament to the fullness of the plan of salvation, from Adam to the Kingdom age upon earth. Every person born during this kingdom will learn the fullness of the first six days of salvation and will now live in the seventh day. This

is a parallel to the original six days of Eden's creation, six thousand years, and the seventh day of rest, now fulfilled, whereas Adam and Eve did not fulfill it.

The words "No more Canaanite in the house of YAHWEH" mean that anyone who does not honor God's name will be excluded. Zechariah 14:17-18 warns that those who refuse to celebrate this new way will face judgment.

Conclusion

During the Millennium, Yahshua's rule brings God's promises to life through unity, righteousness, fulfillment, and judgment for all nations. Faithful people from every nation will celebrate the Feast of Tabernacles and encounter God's presence and blessings. Those who turn away will face judgment. This era highlights the fulfillment of ancient promises and emphasizes compassion, worship, and holiness as central themes of Yahshua's reign.

Keep studying, remain humble before the text, and let your prophetic understanding drive you toward holy living and eager anticipation of Christ's return.

Bible Study Notes Prepared by Brian Neill | Format and Structure by Claude.ai | Grammar by Grammarly