



**Part Two
The King Is Coming
The Second Coming of Messiah
Zechariah 9**

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We have already begun an examination of the beginning of the more prophetically oriented section of Zechariah, and we dove right in with prophecy of the first and the second coming of Messiah.

As our introduction into this, Zechariah prophesied about a military leader Daniel had also talked about, who would be Alexander the Great. But Zechariah has used the coming of Alexander as a type of the what it is Messiah will do at His second coming when He comes in victory.

Once again, the hinge of prophecy that we looked at last time.

Zechariah 9:9

“Rejoice greatly, daughter of Zion! Shout in triumph, daughter of Jerusalem! Behold, your king is coming to you; He is righteous and endowed with salvation, Humble, and mounted on a donkey, Even on a colt, the foal of a donkey.” (NASB 2020)



We examined the detail in this scripture last time looking at how even in the New Testament, as they described Jesus Christ entering Jerusalem claiming to be Messiah, John and Matthew were both careful to use those parts of this scripture that pertain only to the first coming, because, as we learned, there are portions that are yet to be fulfilled.

The social context envisioned is that of the reception of the news of military victory, one in which women on the winning side would have responded with songs of joy and its accompanying rituals (cf. Exod. 15:20–21; Judg. 11:34; 1 Sam. 18:6–7). (Boda, 2016, p. 562)

Yes, the scriptures point to Alexander the Great as well as the first coming of Jesus. Yes, the scriptures also point to the victorious Messiah restoring the land to Israel and defeating the armies of the nations.

But when the Rabbi's looked at this verse, they saw two Messiah's. "First would come Messiah whom they called the son of Joseph, to fulfill the suffering passages. He would then be followed by Messiah the son of David, the conquering Messiah." The one seen in Zechariah. (Fruchtenbaum, 1998, p. 66)

They took verse 9 as Messianic, but then they tried to reconcile it with Isaiah 53 and came up with there being two Messiahs rather than one Messiah coming two times.

The Messiah who was to come, suffer and die was termed Messiah, the Son of Joseph, Mashiach ben Yoseph. The second Messiah, who would then come following the first, was termed Messiah, the Son of David, Mashiach ben David. This one would raise the first Messiah back to life, and establish the Messianic Kingdom of peace on earth. That the Old Testament presents these two lines of messianic prophecy was something all the early rabbis recognized. The Old Testament never clearly states that there will be two Messiahs. In fact, many of the paradoxical descriptions are found side by side in the same passages in which, it seems, that only one person is meant. But for the early rabbis the two—Messiahs theory seemed to be the best answer. (Fruchtenbaum, 1998, p. 123)

This is the background behind which Jesus begins to intentionally act to fulfill portions of our text.

Jesus intentionally entered Jerusalem on the exact day Daniel said He would and in the manner Zechariah described. "By this mode of entering Jerusalem before His death, Jesus intended to exhibit Himself to the people as the King foretold by the prophets, who, coming in lowliness, would establish His kingdom through suffering and dying, so as to neutralize the carnal expectations of the people as to the worldly character of the Messianic kingdom." (Keil & Delitzsch, 1996, p. 578)

The Jewish leadership was not expecting Messiah to come in this manner. They were looking for someone to free them of Rome and reestablish the Jewish rule as enjoyed under David and Solomon and establish the Kingdom. Jesus pointed out this was not going to be the case starting with His reading from the scroll of Isaiah and stopping at a comma before going into the actions and events still pending prophetically even today.

He presented Himself to the nation. "Jesus thereby declared Himself to be the promised Messiah and King of Zion, and set forth in a living symbol the true nature of His person and of His kingdom in contrast with the false notions of His friends and foes, but still more in this respect, that the entry into Jerusalem formed the commencement of the establishment of His kingdom, since it brought to maturity the resolution on the part of the Jewish rulers to put Him to death; and His death was necessary to reconcile the sinful world to God, and restore the foundation of peace upon which His kingdom was to be built. With the spread of His kingdom over the earth, treated of in v. 10, the fulfillment continues till the annihilation of all the ungodly powers, after which all war will ceased. But this end can only be reached through severe conflicts and victory. This is the subject of the following section." (Keil & Delitzsch, 1996, p. 579) Coming events of the Tribulation.



Even Jesus' disciples, pre-resurrection, did not fully understand all the aspects of Messiah and His program from the scriptures.

“The Gospels make it very clear that Jesus' death took the apostles by surprise. Their confusion arose largely because of their lack of knowledge concerning the full program of the Messiah. They had fully expected Jesus to overthrow their enemies and establish His Kingdom on earth. They were very familiar with the prophecies concerning this aspect of the messianic program. What they had failed to grasp was that Messiah had to come twice: first to suffer, and, then, later to come in victory. The purpose of His First Coming was quite different from the purpose of His Second Coming.” (Fruchtenbaum, 1998, p. 8)

Verse 9, which has both comings of Christ in it, is a blend and the manner it is written conceals the intervening period of nearly 2000 years between the two comings of the same person. Part two of Zechariah 9, is all about the second coming of Jesus Christ.

At the end of the Tribulation when Jesus Christ returns in power to defeat the global military powers aligned against Israel (Zechariah 14:3-5, Revelation 19:11-16), once major combat operations are concluded, Jesus begins the process of consolidating His overwhelming victory by establishing His rule over the entire planet.

This begins with all enemies of His who remain, being rounded up and dealt with. The Beast and the False Prophet go to the front of the line for admission to hell, closely followed by the goats of the sheep and goats judgment.

Meanwhile, Satan and his minions get serious jail time in the bottomless pit (Revelation 20:1-3). For the first time in the history of the world, there will be global disarmament. With King Jesus on the throne, weapons are simply not required or allowed anywhere on the planet.

Zechariah 9:10

“And I will eliminate the chariot from Ephraim And the horse from Jerusalem; And the bow of war will be eliminated. And He will speak peace to the nations; And His dominion will be from sea to sea, And from the Euphrates River to the ends of the earth.” (NASB 2020)

This begins the Great Reset. You can forget all about what it is the World Economic Forum wants to do, nothing will stop Jesus and His global program of disarmament and the redirection of all GDP from any military purpose, or any other purpose that does not serve His will. He will control all aspects of the culture when He returns. Isaiah talks about this.

Isaiah 2:2-4

“In days to come the mountain of the LORD's house shall be established as the highest of the mountains and shall be raised above the hills; all the nations shall stream to it. Many peoples shall come and say, “Come, let us go up to the mountain of the LORD, to the house of the God of Jacob, that he may teach us his ways and that we may walk in his paths.” For out of Zion shall go forth instruction and the word of the LORD from Jerusalem. He shall judge between the nations and shall arbitrate for many peoples; they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation; neither shall they learn war any more.” (NRSVue)

No longer will we be subjected to the inane views of various talking heads on television giving us their opinions on why they are right, and we are wrong. Instead, all media will be used for the purposes of King Jesus.

Peter giving us tips on how to surf boardless. A documentary on the Babylonian exile, hosted by Daniel and Nebuchadnezzar. Boat building tips from Noah. Meanwhile, lessons in management and



administration from Joseph, Zerubbabel and Nehemiah. Or agricultural livestock management from Isaac and Jacob. Ezra on the Old Testament coming soon.

How sure are we that this will be the condition globally once Jesus takes over? Absolutely certain. Once Jesus is on the throne of the planet, and global conditions become Edenic with God the Father dwelling among His people in Jerusalem at the Millennial Temple, the Great Reset is in place.

Micah also speaks of this day to come and uses terms we have seen in Isaiah.

Micah 4:1–3

“In days to come the mountain of the LORD’s temple shall be established as the highest of the mountains and shall be raised up above the hills. Peoples shall stream to it, and many nations shall come and say: “Come, let us go up to the mountain of the LORD, to the house of the God of Jacob, that he may teach us his ways and that we may walk in his paths.” For out of Zion shall go forth instruction, and the word of the LORD from Jerusalem. He shall judge between many peoples and shall arbitrate between strong nations far away; they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation; neither shall they learn war any more;” (NRSVue)

Today, global disarmament is a dream. It will never take place until there is the right kind of leadership ruling over a people who have recognized who their King truly is and worship and serve Him as citizens of that new government operating under a new covenant.

The administration of the King will be focused to ensure adherence to His program globally, resulting in what we read here in Zechariah 9:10. The new covenant Jeremiah talked about in Jeremiah 31:31 is now a reality. That which began with the death and resurrection of Jesus Christ, is now fully in place and fulfilled.

Ezekiel spoke of that day, which Zechariah is now describing.

Ezekiel 37:26–28

“Moreover I will make a covenant of peace with them, and it shall be an everlasting covenant with them; I will establish them and multiply them, and I will set My sanctuary in their midst forevermore. My tabernacle also shall be with them; indeed I will be their God, and they shall be My people. The nations also will know that I, the LORD, sanctify Israel, when My sanctuary is in their midst forevermore.” (NKJV) And Jesus fully announced the inauguration of this new covenant as He had His final meal with His disciples.

Luke 22:20

“And likewise the cup after they had eaten, saying, “This cup that is poured out for you is the new covenant in my blood.” (ESV)

As believers in Jesus Christ, we have become joint heirs with Christ. “and from Jesus Christ, the faithful witness, the firstborn from the dead, and the ruler over the kings of the earth. To Him who loved us and washed us from our sins in His own blood, and has made us kings and priests to His God and Father, to Him be glory and dominion forever and ever. Amen.” (Revelation 1:5–6, NKJV)

We are part of the family now. Paul goes through the details of this in Romans 8.

Romans 8:14–17

“For all who are led by the Spirit of God are sons of God. For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, “Abba! Father!” The Spirit himself bears witness with our spirit that we are children of God, and if children, then heirs—heirs of



God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him.” (ESV)

We are the children of God, destined to displace the defeated, disloyal sons of God who now rule the nations (Psalm 82). Believing followers of Jesus Christ are the fulfillment of God’s plan to have humanity join the divine family-council and restore Eden. (Heiser, 2015, p. 314)

In the book of Hebrews is an amazing passage that points out to us how important you and I are to Jesus. Again, if you are in Christ, you are sons or daughters of God, joint heirs with Jesus Christ. He intends to make introductions down the road.

Hebrews 2:10–15

“For it was fitting that he, for whom and by whom all things exist, in bringing many sons to glory, should make the founder of their salvation perfect through suffering. For he who sanctifies and those who are sanctified all have one source. That is why he is not ashamed to call them brothers, saying, “I will tell of your name to my brothers; in the midst of the congregation I will sing your praise.” And again, “I will put my trust in him.” And again, “Behold, I and the children God has given me.” Since therefore the children share in flesh and blood, he himself likewise partook of the same things, that through death he might destroy the one who has the power of death, that is, the devil, and deliver all those who through fear of death were subject to lifelong slavery.” (ESV)

Standing in the middle of the Divine Council, Jesus plans to present us individually by name to the Council and to the Father. He is going to sing over us. What an introduction as we begin the business of serving Him for all eternity as part of the family.

As we see in Zechariah 9:10, His dominion is universal.

Zechariah 9:11–12

“As for you also, because of the blood of My covenant with you, I have set your prisoners free from the waterless pit. Return to the stronghold, you prisoners who have the hope; This very day I am declaring that I will restore double to you.” (NASB 2020)

YAHWEH tells His people there in Jerusalem why He is doing all of this. It is all because of Exodus 24:8 and the actions which took place there pointing back to the original covenant made with Abraham in Genesis 15:6 – 19. The contract which God made, was unilateral, He made it and made promises connected to that. There were also curses too and those had been enforced.

But God did not forget His covenant with the nation. What is taking place at the end of the age, the coming of Messiah, both times, is all due to the blood of the covenant. This also points to Messiah and the covenant He establishes in His blood.

Zechariah 9:11

“As for you also, because of the blood of My covenant with you, I have set your prisoners free from the waterless pit.” (NASB 2020)

Set free from exile, for those listening the exile of Babylon, but there is another diaspora coming and His people will indeed be spread globally.

The covenant is that made at Sinai, sealed and ratified by blood (Exod. 24:4–8), which still held good, and was the pledge to the nation of that deliverance and help. This was a token of that everlasting covenant



sealed with the blood of Christ, by which God's people are delivered from the bondage of sin (comp. Matt. 26:28; Heb. 9:15; 10:14–23; 13:20). (Spence-Jones, 1909, p. 93)

This also points out for us that God is not done with Israel yet, He considers the promises still active.

This is important for us today because there are those who teach that the church has replaced Israel. That is called replacement theology, and it is not something which we adhere to at all here at Calvary. Full disclosure though, I was taught that at the church I was saved in as well as in a couple of classes in Bible School, but it simply is not true. The church has not replaced Israel and taken over all of the promises made to Israel.

So again, we do not teach or believe in replacement theology.

Everything that will happen in that future day—the arrival of the King and the rule and reign of Messiah as absolute Lord over the whole earth, with His personal headquarters in Jerusalem—will have been made possible by “the blood of your covenant” (v. 11a). (Kaiser & Ogilvie, 1992, p. 390)

The word here is for the Godly remnant; God is going to be the one who delivers and takes them out of a cistern. This is a reference to captivity and is also a tie to what it was Jeremiah said that the nation was busy doing when they were not serving the Lord. Their ancestors were the ones who dug the original cisterns, but if they are dry, it either means it is cracked and will not hold water or it was dug incorrectly. Just a worthless hole in the ground.

Jeremiah 2:13

““For My people have committed two evils: They have forsaken Me, the fountain of living waters, And hewn themselves cisterns—broken cisterns that can hold no water.” (NKJV)

A double sin. But this also points to a history the people would be familiar with. There were two who were held prisoner in cisterns.

Once was Joseph, who was then sold into slavery, the other was Jeremiah who was thrown into one because of His being connected to the Word of God and speaking truth.

The picture is one of captives being set free and on top of that, restoration will also be taking place.

Zechariah 9:12

“Return to the stronghold, you prisoners who have the hope; This very day I am declaring that I will restore double to you.” (NASB 2020)

The call is to return to Jerusalem, return to the stronghold. This is the only place in the Old Testament that this word is used. The call is to those prisoners who have the hope, in other words, the remnant at the end of the age. Those who prayed for and hoped for the Messiah to come and rescue them. Those who trusted in Christ during the Tribulation and have survived, they have the hope. While in exile, they held onto hope of Messiah would come for them.

Now, at the end of the age having been liberated by the Messiah, they are free to return to the stronghold. The place where Messiah is, Jerusalem. As they return, they are told by the Lord, that He is not simply restoring them, but He is going to restore double to them. This is a reversal of what they had heard earlier from Isaiah.



Isaiah 40:2

“Speak kindly to Jerusalem, and tell her that her time of warfare is over, that her punishment is completed. For the LORD has made her pay double for all her sins.” (NET 2nd ed.)

As He restores, He will restore double to them.

When Messiah returns, King Jesus will save and deliver the people of Jerusalem. Zechariah will go into detail about that later. But it is Messiah who is removing His people out of the pit. They are able to return because He is the one who has achieved the victory. Not only the victory on the cross but also militarily as He returns to save His people at the end of the age.

As He returns, He makes those of the remnant of His people, into might warriors as they join with Him.

Zechariah 9:13–14

“For I will bend Judah as My bow, I will fill the bow with Ephraim. And I will stir up your sons, Zion, against your sons, Greece; And I will make you like a warrior’s sword. Then the LORD will appear over them, And His arrow will go forth like lightning; And the Lord GOD will blow the trumpet, And march in the storm winds of the south.” (NASB 2020)

The Lord is now depicted as the warrior and as He comes into the city, He makes use of His people as weapons against the armies of the Beast. Later we read in Zechariah 14:14 that at Armageddon, not only has the King returned, but Judah will fight at Jerusalem. We get detail in Zechariah 12.

Zechariah 12:4–9

“On that day,” declares the LORD, “I will strike every horse with confusion and its rider with insanity. But I will watch over the house of Judah, while I strike every horse of the peoples with blindness. Then the clans of Judah will say in their hearts, ‘The inhabitants of Jerusalem are a strong support for us through the LORD of armies, their God.’ “On that day I will make the clans of Judah like a firepot among pieces of wood and a flaming torch among sheaves, so they will consume on the right and on the left all the surrounding peoples, while the inhabitants of Jerusalem again live on their own sites in Jerusalem. The LORD also will save the tents of Judah first, so that the glory of the house of David and the glory of the inhabitants of Jerusalem will not be greater than Judah. On that day the LORD will protect the inhabitants of Jerusalem, and the one who is feeble among them on that day will be like David, and the house of David will be like God, like the angel of the LORD before them. And on that day I will seek to destroy all the nations that come against Jerusalem.” (NASB 2020)

Zechariah 9:13b

“And I will stir up your sons, Zion, against your sons, Greece; And I will make you like a warrior’s sword.” (NASB 2020)

Yahweh now reveals his own arsenal. That arsenal is a divine battle bow, which consists of Judah and Ephraim, and a divine sword, which consists of Zion/Jerusalem. The former is to be shot against the sons of Greece. How these weapons will function is unclear, but the lines which follow in 9:14–17 suggest that Judah and Ephraim will be engaged in battle, protected and granted victory by Yahweh. (Boda, 2016, p. 584)

Earlier we were dealing with the picture of Alexander the Great being a type of Christ, now we get a reference to Greece. At the end of the age, when Jesus returns, He will use the two tribes who used to be at each other’s throats, as His primary long-distance weapon. The picture is one of a reunited Israel operating together.



Greece is referenced here as a picture of the yet future problems the nation will have with Greece under Antiochus Epiphanes, and I think it does speak to that, but it also is speaking to a future day as well when the Messiah returns in power at the end of the age.

The sons of Javan are the Greeks, as the world-power, the Graeco-Macedonian monarchy (cf. Dan. 8:21), against which the Lord will make His people into a hero's sword. This took place in weak beginnings, even in the wars between the Maccabees and the Seleucidae, to which, according to Jerome, the Jews understood our prophecy to refer; but it must not be restricted to this, as the further description in vv. 14, 15 points to the complete subjugation of the imperial power. (Keil & Delitzsch, 1996, p. 581)

We see that Zechariah 9:13 saw partial fulfillment with the Maccabean revolt in the second century BC, but final fulfillment is still pending.

In verse 14 we read that "the Lord will appear over them" and most commentators say this is a theophany, a vision. But I think it is much more. This is literal during at the end of the age.

Later in the book of Zechariah (Zechariah 14:4) we will read of Messiah coming in for a landing on the Mount of Olives and then causing an earthquake.

In the book of Revelation, we read in Revelation 19

Revelation 19:11–15

"Then I saw heaven opened, and there was a white horse! Its rider is called Faithful and True, and in righteousness he judges and wages war. His eyes are like a flame of fire, and on his head are many diadems, and he has a name inscribed that no one knows but himself. He is clothed in a robe dipped in blood, and his name is called The Word of God. And the armies of heaven, wearing fine linen, white and pure, were following him on white horses. From his mouth comes a sharp sword with which to strike down the nations, and he will rule them with a scepter of iron; he will tread the winepress of the fury of the wrath of God the Almighty." (NRSVue)

So far, we have two references to Messiah returning to planet earth from above. We also have another picture of air operations involving the Messiah and His forces from Isaiah 63:1. What we have here in Zechariah is an entirely consistent picture, which we see elsewhere in the scriptures, of air operations involving Messiah.

Reading this with a bit of knowledge of 21st century warfare, and it is indeed a theophany, an appearance of Messiah, the same as referenced in other locations throughout the scriptures arriving at the end of the age for Armageddon.

If Messiah is flying CAP (combat air patrol) for you and providing CAS (close air support), then yes, He does appear over them, them being Judah and Ephraim. His arrow, His long-distance weapons, going forth like lightning could be exactly that, or some form of a direct energy weapon. It really doesn't matter what we conjecture here as we are talking about the aerial support the Messiah is providing to the ground forces of Israel as they engage the retreating remnants of the armies of the beast at the end of Armageddon.

The Lord blows the trumpet, in other words, He provides the guidance and direction needed to allow the ground forces to know exactly where the enemy is so they can maintain an engagement to its conclusion of utter defeat for the nations of the world.



Notice also the direction that Messiah comes from; He marches in the storm winds of the south. This is consistent with what we have seen earlier in Isaiah 61 as the Lord comes from the south and the Bozrah region of Jordan where much of the nation had been in hiding for 3 ½ years.

Zechariah 9:15

“The LORD of armies will protect them. And they will devour and trample on the slingstones; And they will drink and be boisterous as with wine; And they will be filled like a sacrificial basin, Drenched like the corners of the altar.” (NASB 2020)

The situation encountered before turning to Messiah, repenting and asking for His return, has now changed. Now they are being actively protected by the Lord of armies. With that protection, they are impervious to small arms fire, or any other type of weapon that may be used against them. With the Lord covering them from above, nothing gets in.

This is a picture of complete and absolute victory. The nations who at one point thought they do whatever they wanted to do to Israel are now on the run and Israel has the Lord fighting for them, visibly.

The carnage is so complete the nation is characterized as having filled up the sacrificial basin with the blood of the enemy. Drenched in blood just like the corners of the altar normally were during Temple operations.

The Aramaic Targums of this verse are as follows.

Zechariah 9:15

“And the Lord of hosts shall have mercy upon them, and they shall rule over the nations and shall slay them and destroy the remainder of them just as they cast a stone in a sling; and they shall plunder their goods and be satisfied with them as one who drinks wine, and they shall be filled with delicacies like a bowl which is filled with flour and oil; and they shall shine like the blood which shines upon the wall of the altar.” (Cathcart, Maher, & McNamara, 1990, p. Zechariah 9:15)

This is another picture of the destruction taking place during the battle of Armageddon. Empowered by the Holy Spirit, Messiah uses the armies of Israel to help and judge the nations of the world.

They are His long-distance weapons finishing the taking of the planet on His behalf. We read Revelation and tend to think it all happens all at once. But between the end of Armageddon and the beginning of the Millennial rule of Jesus Christ, there is a period of 75 days. Daniel tells us about that in Daniel 12:11-12.

What happens during that time?

First, the Antichrist rules 1260 days, 3 ½ years and then it is toast, Jesus shows up.

Daniel 12:11–12

“From the time that the daily sacrifice is removed and the abomination that causes desolation is set in place, there are 1,290 days. Blessed is the one who waits and attains to the 1,335 days.” (NET 2nd ed.)

That desecration was the signal of the start to the second half of the Tribulation. That was when the Jews in the land must head for the hills or die (Matthew 24:15-22).

For 3 ½ years Antichrist rules, 2/3 of the Jews in the land do not survive this (Zechariah 13:8); but then Jesus returns. For 42 months this abomination has stood, 1260 days and it stands for an additional 30 days after the Antichrist is dealt with. We are not told why anywhere in the Bible. But on day 1290 the



Abomination of Desolation is finally destroyed, and most likely the Temple as well in preparation to build the Millennial Temple.

It is also during this period that the Antichrist and his false prophet are cast into hell by Jesus. We are told that when Jesus shows up, both of these things are killed (2 Thessalonians 2:8-9).

2 Thessalonians 2:8–9

“and then the lawless one will be revealed, whom the Lord will destroy by the breath of his mouth and wipe out by the manifestation of his arrival. The arrival of the lawless one will be by Satan’s working with all kinds of miracles and signs and false wonders,” (NET 2nd ed.)

They are killed upon the arrival of Messiah, but they are cast alive into hell per Revelation 19:20. This means they are apparently resurrected and then cast into hell. But we also know from Isaiah 14:20 that the Antichrist will not be buried.

Satan and all his minions, demons, etc. are thrown into the abyss for 1,000 years per Revelation 20:1-3. Points of entry appear to be Babylon and Edom.

All of the remaining gentiles are gathered up from the entire planet. That is also part of the operation involving Israeli forces taking place, the round up, not only of Jews worldwide, but also gentiles, believers as well as those who never made a decision for the Lord.

Joel 3:1–3

“For behold, in those days and at that time, when I restore the fortunes of Judah and Jerusalem, I will gather all the nations and bring them down to the Valley of Jehoshaphat. And I will enter into judgment with them there, on behalf of my people and my heritage Israel, because they have scattered them among the nations and have divided up my land, and have cast lots for my people, and have traded a boy for a prostitute, and have sold a girl for wine and have drunk it.” (ESV)

This gives us the timing, location and the reasons for judgment. We even read a bit in Isaiah about some of the prison camps where non-believers are held prior to judgment taking place.

Isaiah 33:14

“The sinners in Zion are afraid; trembling has seized the godless: “Who among us can dwell with the consuming fire? Who among us can dwell with everlasting burnings?”” (ESV)

Global conditions are detailed by Isaiah.

Isaiah 24:19–22

“The earth is utterly broken, the earth is split apart, the earth is violently shaken. The earth staggers like a drunken man; it sways like a hut; its transgression lies heavy upon it, and it falls, and will not rise again. On that day the LORD will punish the host of heaven, in heaven, and the kings of the earth, on the earth. They will be gathered together as prisoners in a pit; they will be shut up in a prison, and after many days they will be punished.” (ESV)

Joel does refer to three specific sins worthy of judgment. Antisemitism, scattering the Jews globally, dividing up the land after the Abomination of Desolation takes place, and selling His people into slavery. So many had been taken slaves by the Antichrist and his administration that the Lord has a special call made to those in Babylon before it is destroyed to get out and get out now (Revelation 18:4).

This judgment is referred to by Jesus as the sheep and goats judgment in Matthew 25:31-46.



It is also in this 75-day period that all of the Old Testament saints are resurrected (Daniel 12:2).

Also, all of the Tribulation saints will be resurrected. With that, the First Resurrection is completed.

As you can tell, this 75-day period is busy. The Temple is being rebuilt so the Father can come and dwell with His people. There is also this big feast that takes place as well, possibly at the end of the 75 days. That would be the wedding feast of the Lamb.

Isaiah 25:6–9

“On this mountain the LORD All-Powerful will prepare for all nations a feast of the finest foods. Choice wines and the best meats will be served. Here the LORD will strip away the burial clothes that cover the nations. The LORD All-Powerful will destroy the power of death and wipe away all tears. No longer will his people be insulted everywhere. The LORD has spoken! At that time, people will say, “The LORD has saved us! Let’s celebrate. We waited and hoped— now our God is here.” (CEV)

While some believe the marriage supper will occur in heaven, it appears that it will take place on earth, spilling over into the millennial kingdom. The length of the wedding feast in ancient times was determined by the wealth of the bridegroom’s father. When Christ takes His bride, His heavenly Father, whose wealth is infinite, will throw a party that will last not for seven days but for one thousand years. Jesus frequently compared the millennial kingdom to a wedding feast (Matthew 8:11; 22:1–14; 25:1–13; Luke 14:16–24). (Hitchcock, 2012, p. 229)

The operations being referenced in Zechariah 9:15 are the close out to Armageddon and the mop up post battle.

Zechariah 9:16–17

“And the LORD their God will save them on that day As the flock of His people; For they are like the precious stones of a crown, Sparkling on His land. For how great will their loveliness and beauty be! Grain will make the young men flourish, and new wine, the virgins.” (NASB 2020)

We conclude this chapter with a picture of Israel in the millennium. Jesus is on the throne, and the picture for the remnant is amazing.

The message here is one of abundance. All God has promised has taken place at the end of the age. He is the one who has saved His people. And we end the chapter gazing into the millennium and seeing the future He has for His people.

Just as a man saves his flock with all his strength, so he will save his people, for they are his flock. (Kimchi, 1837, p. 91)



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