

The Second Coming of Messiah

 Zechariah 14:1-11

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There were two people who asked the same question last week so it's an obvious point of confusion. Both were wondering that if the Lord in Zech 13:2 is going to exterminate all false prophets, idolatry and demonism then when exactly will the parents of the false prophets in 13:3 execute them since they are animated by demons and the demons won't be incarcerated until the thousand-year kingdom? The answer is that the parents will execute the false prophets near the end of the Tribulation and then when the Messiah returns He will lock away the demons for the thousand years.

So the general sequence we have seen so far is that the nations will gather against Israel, the Lord will pour out His Spirit on the nation Israel, they will be convicted of their sin of crucifying Jesus, the Messiah and have a repentant faith in Him, in allegiance to Him they will execute all the false prophets and then Messiah will return and incarcerate the demons for the thousand years. So there is a general sequence Zechariah saw in vision and we are going to expand upon that sequence today. This is all preparatory for Matt 24-25, 1 Thess, 2 Thess and the Book of Revelation and without this you would be hard pressed to understand them.

Another question asked was with reference to Zech 13:9, the statement "I will say, 'They are My people,' This comes from Hos 2:23 where it says, "I will say to those who were not My people, You are My people." Paul applies this to Gentiles in the NT. So is this fulfilled to Gentiles. I don't think so but how do we explain this? The issue is a matter of how the NT authors quote the OT. Clearly in the OT the reference is to Israel, and in particular, the ten tribes of the northern kingdom. Hosea was told to marry a prostitute named Gomer. They had three children. In 1:9 God told them to name their third child "Not My people." That child was a picture of the fact that as long as Israel was in idolatry they were not His people. But Hos 2:23 says in the future that God will say "to those who were not My people, 'You are My people!" In Rom 9:25-26 Paul applies this to Gentiles saying, "I will call those who were not My people, My people." The point is not that Paul is saying Ho2 2:23 prophesied of Gentile salvation or that Hos 2:23 is fulfilled in Gentiles but that Paul is applying Hos 2:23 to Gentiles because of one point of similarity. That point is that just as the ten tribes were enmeshed in idolatry and as such were not His people but would be so in the future so Gentiles had been enmeshed in idolatry but now in NT times were turning to Him in faith and so were becoming His people. So Hos 2:23 was not fulfilled to Gentiles, that remains

for a future Israel, as Zechariah 13:9 and Rom 11:26 confirm, but it was being applied to Gentiles because of one point of similarity.

Now to bring things up to speed in Zech 12-14, the oft neglected critical background to the Olivet Discourse in Matt 24-25. And there are things here you find nowhere else so don't ever forget to go back to this major prophetic passage when you get enmeshed in prophetic questions. As you have seen all of this is not written chronologically. In Zech 12 we see the Lord fighting for Israel in the Campaign of Armageddon but the end of Zech 14 takes us to an earlier stage in the Campaign before the Lord has entered the fray. Zech 13 explains why the Lord enters the fray, the Jews have believed and are actively removing false prophets from the land. This is not a strict chronology and neither is Zechariah 14. But we can put together a general chronology, and of course, other passages help in this endeavor. So far a general chronology would place all of these events near the end of the Tribulation, maybe six months prior to the Second Coming. The Campaign of Armageddon will be underway. The Campaign of Armageddon is the seventh bowl in Revelation 16. Sometime during the early stages of that campaign the Lord will pour out His Spirit upon Israel. The result will be the nation Israel will look upon Jesus with a repentant faith and they will mourn for Him as for a mother and father over an only son. In obedience to Him they will begin to exterminate the false prophets from the land. The Lord will then begin to fight on their behalf. By the end 2/3 of Israel will have been killed and 1/3 of Israel will be rescued to enter the kingdom.

Today we will add to this general chronology by turning to Zech 14. This is the first passage that begins to show that Armageddon is an extended campaign that can be broken into at least two stages or phases; in the earlier phase the nations of the world are defeating Israel, in the latter phase the tide turns because the Lord enters the fray and Israel begins defeating the nations of the world. The early verses of Zechariah 14 speak of the earlier phase when the nations of the world are defeating Israel. As Feinberg said, "...the initial stages of the conflict will witness the success of the arms of the enemies of Israel."¹ We read in 14:1, **Behold, a day is coming for the LORD when the spoil taken from you will be divided among you.** The expression **a day is coming for the LORD** is better translated "a day of the Lord," a reference to the day of the Lord, the most common expression used of the future time of difficulty. The expression day of the Lord was historically used of an ancient warrior king who was so powerful he could single-handedly defeat His enemies in a single day. In the OT it is used of the day in which the Lord will defeat His enemies and establish His kingdom. While some think that the day of the Lord is the single day of Christ's second coming the OT has a unique expression to refer to that single day. It is not merely the day of the Lord but the great and terrible day of the Lord. When the day of the Lord is used without those descriptive adjectives it refers to a broader period of time. This period of time is just like a Hebrew day in that as a Hebrew day begins with darkness and ends with light so the day of the Lord begins with darkness and ends with light. The period of darkness is the Tribulation and the period of light that follows is the Kingdom. The great and terrible day of the Lord is the day that stands in between and separates these two periods of the day. It is a unique day. The campaign of Armageddon will occur at the end of the period of darkness or judgment in the Tribulation. It is that period of time that Zechariah saw coming. In that he says **the**

spoil will be **taken from you and divided among you**. In other words, the spoil will be taken **from** the Jews in Jerusalem, as verse 2 will explain and then **divided among you**, or better, "in the midst of you," that is, it will be divided by the victors in the midst of the city of Jerusalem. As with all wars, to the victor goes the spoils, and the soldiers of all nations will initially be victorious and dividing up the spoils amongst themselves in the midst of the city of Jerusalem. They will think that they have secured victory over Israel once and for all.

In 14:2 Zechariah begins with the word **For** signaling an explanation. **For I will gather all the nations against Jerusalem to battle**. Note the one who gathers all the nations against Jerusalem is the Lord. In Revelation 16:12 this gathering is seen to be the result of the sixth bowl being poured out on the great river, Euphrates, preparing the way for the kings of the east to make their way to the valley of Armageddon to join the anti-Christ and other armies of the world (16:16). This valley is the assembly point of all the armies on earth for the final destruction of Israel. Surprisingly, the next expression describes their initial victory with four expressions. First, **the city will be captured**. Why will the Lord allow **the city of Jerusalem to be** captured? Because the Jews in Jerusalem are still in unbelief, they are not yet in belief. It will require the Lord to pour out the Spirit to convict them of their sin so that they look to Messiah in belief. But chronologically that has not happened yet. Therefore, their enemies are given a momentary and fleeting initial victory over Jerusalem. Second, in addition to the city being captured, **the houses** will be **plundered**. As in all war the enemy combatants will plunder the valuable items from the homes of the people. Third, **the women** will be **ravished**. As in all war the enemy soldiers rape the **women**. Fourth, **and half of the city** will be **exiled**. The meaning of this expression is that half of the Jews in the city will be **exiled** in that they will be led out of the city as prisoners of war, most likely to be executed as the wording of the rest of the verse infers. The other half are described as **the rest, and** we are told that they **will not be cut off from the city**. The word **cut off** means "to be exterminated." So half will be exterminated but half will not be exterminated. The half that is not exterminated will be trapped in **the city** until verse 5 describes their escape. This half is known as **the rest**. The Hebrew is *yether* and means "the remnant." This surviving remnant will be trapped in the city until the Deliverer comes. So the Campaign of Armageddon in its initial phase will be one of defeat for the city of Jerusalem, plunder of the houses, rape of the women, execution of one half of the cities inhabitants and the surviving remnant will be trapped in the city until the Deliverer comes.

14:3 describes the Lord changing the tide. **Then the LORD will go forth and fight against those nations, as when He fights on a day of battle**. Evidently a change has happened among the inhabitants of Jerusalem. The change is that the Spirit has been poured out and they have looked upon Him whom they have pierced in faith and so now **the LORD** looks upon them favorably and **will go forth and fight against those nations, as when He fights on a day of battle**. The expression **go forth** is a technical phrase referring to a king going out to battle. This is a day of the Lord *par excellence*. Unger says, "In the hour of terrible exigency when the enemy is brutally triumphant and the remnant of God's ancient covenant people is in danger of total extinction, and the covenants and promises made to the fathers in peril of being unfulfilled forever. **Then the Lord shall go forth and fight against his and his peoples foes.**"² This will be the closest moment the enemy, Satan, and his man,

the anti-Christ and their followers, the nations, will get to overturning the purposes of God by destroying the Jewish remnant, the people who are at the center of God's purposes in the following kingdom age. But the **Lord shall go forth and fight...as when He fights on a day of battle.** The expression demotes a warlike and hostile approach to the enemy nations. It is reminiscent of the ancient days when the Lord went forth to fight at the Red Sea, at Ai and Gibeon, and other outstanding instances where the Lord fought in a special manner. Isa 63 describes Him coming forth in His battle garments drenched in the blood of His enemies. No further description of how He will fight is given at this time, though we have already seen Zech 12:4-6, 7, 8 and 9 where confusion will strike horse and rider and Jerusalem's inhabitants will be given supernatural strength. In 14:12 we will see that the Lord will cause their flesh to rot while they stand on their feet, and their eyes to rot in their sockets, and their tongue in their mouth. That is how the Lord fights **on a day of battle.**

But for now 14:4 moves on to His deliverance of the trapped remnant in Jerusalem. **In 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 by a very large valley, so that half of the mountain will move toward the north and the other half toward the south. You will flee by the valley of My mountains, for the valley of the mountains will reach to Azel; yes, you will flee just as you fled before the earthquake in the days of Uzziah king of Judah. Then the LORD, my God, will come, and all the holy ones with Him!** Note that it does not say "at that time His feet will stand on the Mount of Olives" but **In that day**, that is, in the day of the Lord, but the exact time day His feet will stand on the Mount of Olives is not until the end of verse 5 when it says, **Then the LORD, my God, will come, and all the holy one's with Him.** Since He cannot put His feet down on the Mount of Olives in verse 4 until He has come in verse 5 then the sequence is as follows; first, the Jewish remnant will be trapped, second, a great earthquake will **split the Mount of Olives in its middle from east to west**, third, **half of the mountain** will be **moved toward the north and the other half toward the south**, fourth, a **very large valley** will open up creating a way of escape, fifth, the trapped Jewish remnant **will flee by the valley of My mountains**, sixth, the escape route **will reach to Azel**, seventh, and lastly, on the day of the second coming the Lord will return and stand on the Mount of Olives. This is an interesting series of events that helps with the overall prophetic picture and the modification of the topography through seismic activity is very interesting in settling another issue; the location of the judgment of the nations after Christ's return. Joel 3:2 names the location of the judgment of the nations as the valley of Jehoshaphat. The problem is that there is no valley of Jehoshaphat in Israel. Most commentators defer to saying the valley of Jehoshaphat must be the same as the Kidron Valley. However, we have a text which tells us about the creation of a new valley by the splitting of the Mount of Olives from the east to west. This must be the valley of Jehoshaphat. Thus, when the Messiah sits in judgment of the nations He will do so in this newly created valley. This means that the location of the judgment of the nations in Matt 25:31-46 under the metaphor of the sheep/goats will be this newly created valley. But before that Zechariah was told that the Jewish remnant trapped in Jerusalem will escape by way of this valley to **Azel. Azel** is another unknown place in Israel. The word means "to lay aside, reserve, withdraw," and so it could

simply refer to the place to which they withdraw or to a place laid aside for them. Geographically it must be at the east end of the newly created valley of Jehoshaphat. Whatever the exact scenario, the Lord has not yet returned but He is the one who causes the splitting of the Mount of Olives by an earthquake creating this valley for the Jewish remnant to escape.

Verse 5 says, **You will flee by the valley of My mountains, for the valley of the mountains will reach to Azel; yes, you will flee just as you fled before the earthquake in the days of Uzziah king of Judah.** A comparison is made between how they **fled before the earthquake in the days of Uzziah** and how they **will flee** through this newly created valley. The earthquake **in the days of Uzziah king of Judah** is an earthquake described in Amos 1:1. Why is this earthquake compared to the one in the future? There were lots of earthquakes in Israel. The reason the Syrian-African Rift Valley passes from the center of Africa all the way to Syria right up the Jordan Valley. It's a 3,600 mile rift, a major fault line. So many earthquakes occur in this region. Yet this one is picked out because it in some way parallels the one in the future. Josephus wrote of the earthquake in Uzziah's day and he said that it was King Uzziah's venturing into the Temple and trying to offer incense on the altar that angered God and caused Him to send this great earthquake. He describes it this way, "In the meantime, a great earthquake shook the ground, and a rent was made in the temple, and the bright rays of the sun shone through it, and fell upon the king's face, insomuch that the leprosy seized upon him immediately; and before the city, at a place called Eroge, half the mountain broke off from the rest on the west, and rolled itself four furlongs, and stood still at the east mountain, till the roads, as well as the king's gardens, were spoiled by the obstruction."³ It's the breaking off of half of the mountain from the rest that is so similar to the future earthquake that will cause the Mount of Olives to split in half. During the earthquake in Uzziah's day the Jewish people fled in panic. In this future earthquake the Jewish remnant will escape by way of the new valley. Then, the end of verse 5 tells us **the LORD my God, will come, and all the holy ones with Him!** This is the second coming. It's after the earthquake and the Jewish remnants escape that He will come. The one who will come is Jesus, the Messiah, described by Zechariah as **the LORD my God. LORD**, in the Hebrew is YHWH, a Hebrew transliteration known as the tetragrammaton. It is the covenant name of God that God spoke to Moses in the burning bush. This name was translated into Latin as Jehovah in AD1278 and later into English as Jehovah in 1530. Thus, Jesus is Jehovah, much to the chagrin of the Jehovah's Witnesses who do not believe Jesus is Jehovah but a mere creation of God. Zechariah believed the Messiah would be Jehovah and He says Jehovah is **my God. God**, in the Hebrew is *Elohim*, a common name for God. The verse is just another verse proving the deity of Jesus against all the cults that deny this fundamental of the faith. So Jesus, who is YHWH, Zechariah's God, **will come**. And not only will He **come** but **all the holy ones** will **come with Him**. Who are the **holy ones**? The angels. This is a unique characteristic of the second coming that distinguishes it from the rapture. At the second coming angels come with Him but at the rapture angels do not come with Him. 2 Thess 1:7 speaks of the second coming saying, "...the Lord Jesus will be revealed from heaven with His mighty angels in flaming fire..." So if you see angels coming with Him that is a second coming passage, not the rapture. Now when it comes to the second coming

there is a specific route He will take beginning with His descent. Other passages fill in these details. Isa 63 says "Who is this who comes from Edom, With garments of glowing colors from Bozrah, This One who is majestic in His apparel, Marching in the greatness of His strength?" This is Messiah coming from the region of Edom up to Jerusalem. Thus, the initial descent will be to Edom, which is in modern day Jordan, and in particular to Bozrah, which is modern day Petra. This is the place where Jews fled at the mid-point of the tribulation when they saw the abomination of desolation. So He is going to Petra first to rescue them and then make His way up to Jerusalem where He will put His feet down on **the Mount of Olives**. So there is a movement on the day of the second coming, beginning in heaven, descending to Edom and then up to Jerusalem. Where we are and what we will be doing is all disclosed later in the NT.

14:6-7 describes the cosmic atmosphere. **In that day there will be no light, the luminaries will dwindle. For it will be a unique day which is known to the LORD, neither day nor night, but it will come about that at evening time there will be light.** The expression **In that day there will be no light** is explained by the following expression, **the luminaries will dwindle**. The **luminaries** are the stars of the sky and literally the Hebrew says they will congeal, meaning they the darkness will be like a thick darkness, they will not function normally, but something resembling the darkness of the ninth plague in Egypt. Verse 7 explains, **For it will be a unique day which is known to the LORD, neither day nor night, but it will come about that at evening time there will be light.** This is a strange description of a strange day. The **day** will be totally **unique**, a solitary day, a day like no other. **A day which is known only to the LORD**, meaning first of all that He alone knows the fullness of the nature of this day, it's catastrophic nature. As Unger said, "...it is uniquely the time of the manifestations of his power and glory in fulfillment of His purposes, and will be inexplicable to uniformitarian science, being a catastrophic intrusion of divine power into the arena of a logical and law-operating universe." And second of all, that He alone knows the precise timing of it. As Jesus later said in the Olivet Discourse, Matt 24:36, "But of that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father alone." The precise time cannot be calculated with precision but will remain unknown until the very time. The uniqueness of the day is further described as **neither day nor night**, that is, an admixture of **day** and **night**, which is twilight, but rather something like a thick or murky darkness. **But it will come about that at evening time there will be light.** In other words that unique day will come to a close with a sign of light in the sky. Again Jesus in the Olivet Discourse agreed when He gave the exact sequence in Matt 24:29-30, "But immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from the sky, and the powers of the heavens will be shaken.³⁰" And then the sign of the Son of Man will appear in the sky," the sign is not stated to be a light but Zechariah said there would **be light**. Therefore, the sign of His coming is **light**. "...and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of the sky with power and great glory."

Zechariah 14:8ff then describes in awe-inspiring terms the renovation of Jerusalem and the land of Israel when the King comes in His kingdom. **And in that day, living waters will flow out of Jerusalem, half of them**

toward the eastern sea and the other half toward the western sea; it will be in summer as well as in winter.

That day which is the **day** of the Lord, also encompasses the following period of light or blessing so that the entirety of the day of the Lord concept is one beginning with darkness or judgment and concluding with a period of light or blessing. The period of light or blessing begins by describing the life-giving waters that **will flow out of Jerusalem**. The waters will be physical but they reflect the spiritual basis of the kingdom. A perennial spring gushing forth **in summer as well as in winter**, all year long signifying the continual blessing gushing forth from **Jerusalem**. With Israel in spiritual belief the physical blessing will be incomparable with any previous period of history, likened only by Ezekiel to the original garden of Eden (36:35). The perennial spring will be the source of abundant **life**. Ezekiel 47 gives the full picture that the spring does not originate in Jerusalem but in the Millennial Temple which will be located ~40 miles north of Jerusalem and from beneath the altar of the most magnificent Temple ever built, to be constructed by Messiah Himself, and the waters flowing east into the inheritance of the Zadokian priests and then into the inheritance of the tribe of Levi and then into the city of Jerusalem which is e-named YHWH-Shammah, which means "The LORD is there." The waters will provide rich fertility for agricultural produce wherever it flows, reminiscent of Eden and after providing for all Jerusalem the waters will part, **half flowing toward the eastern sea**, which is the Dead Sea, and turning these most caustic waters on the planet into fresh waters and the other **half toward the western sea**, which is the Mediterranean Sea. The explanation of this route of the living waters is given in vv 10-11, the earthquake will cause the Millennial Temple Mount to be the highest elevation point on earth with the waters descending toward Jerusalem which rests on an elevated plain and then descending both east and west to the Dead and Mediterranean Seas. Due to its life-giving character the Jewish people will each sit under his own vine enjoying his own private property and the lush fruits provided for by Messiah's presence and the nations will go up to Jerusalem.

In 14:9 we see His awesome presence as absolute world ruler. **And the LORD will be king over all the earth; in that day the Lord will be the only one, and His name the only one.** Need we say more? Jesus **will be king**. One **king over all the earth**, not elected by the people but established by His own power. The times of the Gentiles seen by Daniel in the four metal statue and the four beasts will have run their course and the stone kingdom of Messiah will have come. It will last forever, first in the millennial stage and then the eternal stage. This is premillennialism, the denial of which is a denial of belief in the Scriptures. The King will come from heaven to establish His kingdom on the earth and He will rule over all the earth, fulfilling the purpose for which God created the first man, Adam, whose commission was to cultivate the small garden kingdom God placed him and his wife in to the farthest reaches of the earth. Having failed and turned over the kingdom to Satan the last Adam, Jesus Christ, will wrest it from his dominion and establish His kingdom upon the face of the entire world.

And **in that day the LORD will be the only one, and His name the only one.** The repeated phrase **the only one** means He will be the only one of His kind, a solitary, altogether unique, incomparable being, alone the only King over all the earth. The fact that **His name** will be **the only one** means that **His name** will be **the only one**

exalted in worship on the earth. There will be no more idolatry, as the ultimate source of idolatry, the demons, will have been locked away for the thousand years. Presently there are many who are worshipped, then there will be only one. Unger says, "Judaism (rejecting Christ), Islam (giving Him no proper place), and the great ethnic faiths like Buddhism, Taoism, Hinduism, etc., which flourish over vast sections of the earth today, shall vanish....the one true God manifested in Christ, will be the sole object of faith, worship, and service." His name is Jesus, the most wonderful name, and His works manifested through His titles of Messiah, Savior, Lord, King and Redeemer, and He will be the sole object of worship.

In 14:10 the topographical changes due to the earthquake are described. **All the land will be changed into a plain from Geba to Rimmon south of Jerusalem; but Jerusalem will rise and remain on its site from Benjamin's Gate as far as the place of the First Gate to the Corner Gate, and from the Tower of Hananel to the king's wine presses.** The plain will be **from Geba**, which is the northern border, **to Rimmon, south of Jerusalem.** **Jerusalem** itself will rest upon this elevated plain as a fortified city since described as having gates. This passage mentions **Benjamin's Gate, the First Gate** and **the Corner Gate, the Tower of Hananel** and **the king's wine presses** as reference points on all four sides of the city which is described elsewhere as being a 10 mile by 10 mile square with twelve gates in all, three on each side, one for each of the tribes of Israel.

In 14:11 the conditions of Jerusalem are described. No more a cup of trembling but **People will live in it, and there will no longer be a curse, for Jerusalem will dwell in security.** The **people** who **will live in it** will be the Jewish people. It will **no longer** be under **a curse** but with the streams of water flowing into the city and out of it highly reminiscent of the original Eden. And it **will dwell in security** since its status as Israel's eternal capital and the capital city of the King will have been eternally decided and under God's eternal protection.

In summary, in 14:1 during the initial phase of the Campaign of Armageddon Jerusalem will suffer defeat as the enemy nations conquer the city and divide the spoil in the midst of it. In 14:2 the explanation is that the Lord gathers these nations against Jerusalem resulting in the conquest of the city, the plundering of the houses, the raping of the women and exile of half of the city leaving the surviving remnant trapped. In 14:3 the Lord will go forth to deliver them with great power. In 14:4 initially an earthquake will divide the Mt of Olives from east to west and the northern half will move north while the southern half will move south creating a valley of escape for the trapped remnant. In 14:5 they will flee to safety to Azel as they did in the days of Uzziah. Then the Lord will return to stand on the Mt of Olives. In 14:6 that day will be a unique day of thick darkness, in 14:7 a unique day, the nature of which is known only to the Lord, a day of darkness ending with light. In 14:8 the blessing of the day of the Lord will follow as living waters flow out from the altar of the temple south to Jerusalem and from there east to the Dead Sea and west to the Mediterranean Sea providing perennial abundance. In 14:9 Jesus will be king over all. He will be the only one who is worshipped. In 14:10 the land will be changed so that the temple is the high point and Jerusalem is on an elevated plain to the south of the temple and in 14:11 Jerusalem will dwell in security forever.

In conclusion, what can we learn. First, the Christian worldview is catastrophism not gradualism. Catastrophic changes due to high energy events over a short period of time brought about God's power is a powerful explanation of earth history. Historically gradualistic evolution tried to explain earth history by a series of gradual changes over vast periods of time. In 1971 Niles Eldredge and Stephen J. Gould posited an alternative model of punctuated equilibrium because of the incapacity of gradualistic evolution to explain the sudden appearance of every major phyla on earth in the Cambrian. Thereafter, geology shifted from a gradualistic model to a neo-catastrophism. Nevertheless, even it is incapable of handling evidences that are global in extent. The bottom line is that you need global events to account for global evidences. Peter said that in the last days mockers will forget that God sent a flood and destroyed the entire earth by water laying down all the sedimentary data in the earth. He also says that the present world is scheduled for another destruction in the future. The only valid response is to get right with God today through faith alone in Christ alone who died for our sins and rose again on the third day. His cross work is the only way to avoid the destruction and become a citizen of the kingdom to come. In short, the way to the kingdom is through the cross. Through faith in Him we are not just saved to an abstract idea of heaven but into a kingdom where we will reign as kings with the King of kings.

"This eschatological verse alone—with its statement that 'the city will be captured'—is sufficient to refute the notion popular in certain circles that 'the times of the Gentiles' (Luke 21:24) were fulfilled as of the rebirth of the modern state of Israel. According to Lucan theology, after 'the times of the Gentiles are fulfilled,' Jerusalem will be trampled on no more. Since Zechariah 14:2 clearly indicates that Jerusalem will be 'trampled on' again in the future, the 'times of the Gentiles' would seem to extend to the Messiah's second advent, when those 'times' will be replaced by the final, universal, everlasting kingdom of Daniel 2:35, 44–45."⁴

¹ Charles L. Feinberg, *Zechariah: Israel's Comfort and Glory*, 141.

² Merrill F. Unger, *Zechariah*, 244.

³ Flavius Josephus and William Whiston, *The Works of Josephus: Complete and Unabridged, Includes Index*. (Peabody: Hendrickson, 1996, c1987), Ant 9.221-227.

⁴ Tom Constable, *Tom Constable's Expository Notes on the Bible* (Galaxie Software, 2003), Zec 14:2.