

I AM Jealous for Jerusalem and Zion:

I AM Returned to Jerusalem [2023]?

By Gregory M. Wilson, J.D.

In the first month of Hebrew Year 5783, I understood by the books the number of the years, whereof the word of the Lord came to Zechariah the prophet, that He would accomplish seventy years of indignation against Jerusalem and the cities of Judah.

Following the six blood moons¹ which appeared on Jewish pilgrimage feasts associated with Passover and Tabernacles in 2014, 2015 and 2016², Israel has been warned of the approaching Apocalypse, Daniel's 70th Week³.

Daniel's 70th Week, a 7-year period initiating the final sabbatical cycle, is scheduled to commence with Israel's Fall festivals this year 2023. It is the prelude to the Second Coming of Messiah Jesus. This is the principal conclusion of the following article.

Zechariah and Jesus date Daniel's event describing it as following a 70-year period. This 70-year period is the sabbatical cycle which began in the years 1952/1953 and ends in 2023. Zechariah describes this 70-years as one of indignation. Jesus describes it as the generation which sees Israel become an independent Jewish nation. Israel became a nation in 1948 in the middle of the preceding sabbatical cycle running 1945-1952. Daniel's 70th week must begin in synchronization with the Lord's sabbatical counting cycles. This is why we must commence the 70-year countdown from the beginning of the 1952-1953 sabbatical cycle.

This 70-year period will end in 2023, then Daniel's 7-year period, referred to by Jeremiah as the Time of Jacob's Trouble, will commence. This is the 70 years referred to in Zechariah 1:12 and we are the generation Jesus spoke about in the Matthew 24.⁴

Seventy years is age of the generation before the return of the Messiah⁵. During the past 70 years, God's indignation has shadowed the Jewish inhabitants of God's Holy Land because His wrath abides on them for their national rejection of their Messiah at His First Coming⁶. They rejected their Messiah for their own self-righteousness⁷ and envy⁸. Nevertheless, the Jews are beloved for the Fathers' sakes⁹. God will keep His promises to Abraham, Isaac and Jacob.

¹ Genesis 1:14

² See Appendix A regarding Six Blood Moons

³ Daniel 9:27

⁴ Matthew 24:32, Psalm 90:10; Acts 13:36

⁵ Psalm 90:10, 13

⁶ John 3:36

⁷ Matthew 23:3-5, 37-39

⁸ Matthew 27:18; Mark 15:10; Acts 7:9; Acts 13:45; Acts 17:5

⁹ Romans 11:28

This article is divided into five sections which includes a brief introduction, a review of the outlines of Zechariah 1's divisions, a discussion and analysis of Zechariah 1 based on the chronologic divisions, a conclusion and an Appendix. The Appendix is comprised of a series of papers covering topics which support positions in this thesis.

The claims asserted are based on Scriptures alone. Scripture interprets scripture. All Scriptural references are based exclusively on the authority of the King James Bible, Authorized Version.

We are instructed to "prove all things" in the context of prophecy.¹⁰ Prophecy is no matter of private interpretation.¹¹ The prophetic conclusions reached in this article are supported alone by Scripture. Zechariah's 70 years ends in 2023, the *terminus* from which Daniel's 70th week proceeds.

I. INTRODUCTION

A. **Why is Zechariah 1 a Prophecy For 2023?**

Specifically, Zechariah 1:12 speaks to a 70-year period. This period is characterized as a 70-year period of indignation. Zechariah 1's 70-year period is not the 70-year Babylonian exile. Jeremiah and Daniel speak to the Babylonian exile. The Babylonian 70-year period is described as the "desolations of Jerusalem". The Scriptures plainly distinguish these two 70-year periods historically as different times. This article claims that Zechariah's 70-year period follows Israel's restoration from its second exile, the A.D. 70 Diaspora.

Zechariah's 70-year period commenced with the next sabbatical cycle commencing after the founding of the nation of Israel in 1948¹². This 70-year period terminates in the Fall of 2023.

It is a 70-year period which precedes the Time of Jacob's Trouble, Daniel's 70th week of Daniel 9:27 and the building of the third Temple. This period is the principal subject matter of the Book of Revelation. It will commence in the Fall of 2023.

This article's focus is Zechariah 1:12. It will be analyzed and discussed in the context of Zechariah 1's twenty-one verses including relevant portions of Jeremiah, Daniel, Ezekiel, Isaiah and other prophets.

The proposition is that the Zechariah 1:12 seventy (70) year period is a countdown to Daniel's 70th week. This would follow the 70-year pattern of Babylonian exile. Additionally, Daniel's 70-year theme¹³ and Jesus' inference that Israel's future forgiveness is related to seventy times

¹⁰ 1 Thessalonians 5:20-21

¹¹ 2 Peter 1:20

¹² The 70-year period is calculated using Hebrew years which begin and end in the Fall. U.N. Resolution 181 of November 29, 1947 and the Jewish state's declaration of Independence on May 14, 1948 occurred in Hebrew year 5707. .

¹³ Daniel 9:24

seven (70 times 7) provide clues¹⁴. Jesus associates Israel's future forgiveness¹⁵ with the pattern of years of Daniel's 70 Weeks prophecy. Jesus also spoke about the parable of the Fig Tree¹⁶ indicating that the generation which observed the historic formation of the State of Israel (the Fig Tree) in 1948 would witness Daniel's 70th Week as Jesus references Daniel 9:27 in Matthew 24:15.

The rebirth of the nation of Israel is the seminal prophetic event of our time as we approach the end of the Age of Pentecost.

B. Knowing the Times and the Seasons

The Scriptures provide a way to know the times and the season of the Time of Jacob's Trouble, the time known as Daniel's 70th Week or the Tribulation. Once we know the season of Daniel's 70th week, we can deduce the season of the Rapture¹⁷. The departure of Christ's own occurs before Daniel's week. After the passage of nearly 1,993¹⁸ years since Christ's resurrection, knowing the times and seasons appears as a daunting endeavor.

The prophet Amos, says that "Surely the Lord will do nothing, but he reveals his secret to his servants the prophets".¹⁹ What is the secret to knowing the times and seasons of the end of the Age of Pentecost²⁰ and the beginning of Daniel's 70th week²¹ ?

Amos assures us that we can know the times and the seasons because the prophets have revealed all necessary information in the Scriptures. We must search and study the Scriptures.²² The apostle Paul, states that Christ's own, the children of light, will not be surprised by the day of Christ's appearance, the rapture, a pre-70th Week event.²³ Paul's statement supports Amos' claim that God's plans have been disclosed in advance. What have the prophets said?

Jesus confirms the expectation that His people should be aware of the signs of the times. This was clearly established when he rebuked the Pharisees about their ignorance of the Scriptures saying "you can discern the face of the sky; but not the signs of the times".²⁴ He also indicated that they should have known the hour of their visitation.²⁵ God's visitations can and should be known.

¹⁴ Matthew 18:21-22

¹⁵ Romans 9:27, 11:26; Isaiah 10:21-22; Jeremiah 31:34

¹⁶ Matthew 24:32

¹⁷ See Appendix B

¹⁸ 30A.D. until 2023 A.D. as determined by Floyd Nolan Jones, Ph.D., Th.D. in his book titled, The Chronology of the Old Testament, page 220

¹⁹ Amos 3:7 KJB: AV 1611

²⁰ Acts 2:1-4 until Romans 11:25 as expressed in 1 Corinthians 15:52 and 1 Thessalonians 4:17

²¹ Daniel 9:27

²² John 5:39; 2 Timothy 2:15

²³ 1 Thessalonians 5:1-6

²⁴ Matthew 16:1-3

²⁵ Luke 19:44

God does bestow, upon men of his choice, an understanding of the times, in the context of instructing Israel.²⁶ The tribe of Issachar "had understanding of the times, to know what Israel ought to do". The prophets inquired and searched the Scriptures diligently for the means of salvation and the manner of time in which the sufferings and glory of Christ should be revealed.²⁷ Even the angelic host longs to consider these matters.²⁸ God intentionally conceals some things because He wants His people inquire of Him and to search out matters in the Scriptures.²⁹

God declares that he makes known the end from the beginning before it comes to pass.³⁰ Jesus says that the Holy Spirit will teach us all things.³¹ He did not say some things inferring omission. God disclosed His full plan for Israel in Daniel 9:24. He provided the prophecies which speaks to the First and Second Comings of Christ. Do you think God forgot to provide clues for His Second Coming? Daniel's prophecy urges a counting of the years. There are about 500 prophecies about the second coming of the Lord.

God called Abraham His friend.³² The Lord did not hide His plans from Abraham.³³ Christ's own are God's friends too.³⁴

Solomon declares "what has been is that which will be and that which is done shall be done again".³⁵ God gave notice of His plans to Noah³⁶, Abraham³⁷, Jeremiah³⁸, Daniel³⁹, Elijah⁴⁰, and Zechariah⁴¹. He has given Christ's own, notice too. Have you found His treasure, the purifying hope of glory⁴² ?

C. Israel's Declaration of Independence in 1948

²⁶ 1 Chronicles 12:32

²⁷ 1 Peter 1:10-11

²⁸ 1 Peter 1:12

²⁹ Proverbs 25:2

³⁰ Isaiah 48:5

³¹ John 14:26

³² Isaiah 41:8; James 2:23

³³ Genesis 18:17

³⁴ John 15:15

³⁵ Ecclesiastes 1:9-10

³⁶ Genesis 6:13, 7:4

³⁷ Genesis 15:13

³⁸ Jeremiah 29:10

³⁹ Daniel 9:22-27

⁴⁰ 2 Kings 2:3

⁴¹ Zechariah 1:12, 16

⁴² Colossians 1:27; 1 John 3:2-3

The greatest prophetic fulfillment of our day was the birth of the nation of Israel. Israel is the Fig Tree sign that Jesus offered as a sign of the times associated with Daniel's 70th week.⁴³ The fig tree represents self-righteousness⁴⁴ and national Israel.

The nation of Israel was physically reborn⁴⁵ as an independent nation in 1947/48⁴⁶ fulfilling numerous prophecies.⁴⁷ Do you not suppose that there would be prophecy associated with the beginning of Daniel's 70th week⁴⁸ apart from the historic doctrinal position of a Satanic peace treaty (the "Covenant of Death"⁴⁹) which brings in everlasting righteousness⁵⁰ among other divinely inspired declarations of God's truth and glory?

Daniel's 70 Weeks prophecy is a prophecy which speaks to the final seven years of God's 490⁵¹ year plan for Jerusalem and Daniel's people.

The time of Messiah's death was calculated to the times and seasons⁵². Paul describes Christ's first appearance as the "fullness of time"⁵³ and the "reformation"⁵⁴. He describes Christ's second appearance, for His own⁵⁵, the Resurrection/Rapture event⁵⁶, as the "fullness of the Gentiles."⁵⁷

The difficulty with Daniel's 70th week is the gap which has existed between verses Daniel 9:26 and 27 which has been popularly termed the Church Age or Age of Pentecost. This gap was unexpected in the Old Testament prophecies.⁵⁸ It is an enigma, a parenthetical period, a mystery⁵⁹.

⁴³ Matthew 24:32, 15;

⁴⁴ Genesis 3:7; Matthew 21:19-21; Luke 13:6-9

⁴⁵ Isaiah 66:9 Although physically reborn in 5707, Psalm 22:31 declares that remnant Israel must be spiritually born. As a result, Isaiah says "Shall I bring to the birth, and not cause to bring forth? saith the LORD: shall I cause to bring forth, and shut the womb? saith thy God. Israel has been physically born, but it is a spiritual still birth.

⁴⁶ Gregorian years 1947/1948 are expressed as Hebrew Year 5707

⁴⁷ Leviticus 26:3,7-8; Deuteronomy 30:3-5; Jeremiah 16:14-15, 31:10; Isaiah 66:7-8; Ezekiel 4:3-6, 34:13, 37:10-14, 21-22; Amos 9:14-15;

⁴⁸ Apart from the historic private interpretations that the "confirmed covenant" of Daniel 9:27 is a peace treaty with the Antichrist.

⁴⁹ Isaiah 28:15, 18; See Appendix C

⁵⁰ Daniel 9:24; Matthew 12:26-26; Luke 11:17-18

⁵¹ Daniel 9:24

⁵² Daniel 9:26

⁵³ Galatians 4:4

⁵⁴ Hebrews 9:10

⁵⁵ 1 Corinthians 15:23

⁵⁶ 1 Corinthians 15:52; 1 Thessalonians 4:17

⁵⁷ Romans 11:25, 1 Corinthians 15:52, 1 Thessalonians 4:17

⁵⁸ An example is Isaiah 61:2a and b. Between the "and" we notice the first and second comings of Christ. Christ did distinguish the timing of His first appearance and second appearance when he opened His ministry with these verses in Luke 4:17-21. Zechariah 9:9 is another example of partial fulfillment as described in Matthew 21:5 however, omitting the words "he is just, and having salvation" which certainly implies that He will ultimately judge justly and bring salvation to remnant Israel at His Second Coming.

⁵⁹ Romans 11:15, 25

Therefore, calculating its termination season with certainty is difficult, but not impossible according to Amos, Paul and Jesus. We may not be able to determine the "day and hour"⁶⁰, but surely, we may estimate the year and the season with a high probability based exclusively upon the Scriptures. One also needs to resist the temptation to interpret the Scriptures along with traditions and purported extra-biblical prophecies.

God's prophetic clock stopped about A.D. 30 for Israel. However, commencing with the sabbatical cycle 1952/1953 it may have begun to tick off another 70-year countdown, not unlike the 70-years of Babylonian exile. The Babylonian exile was concluded with the visitation of the Lord⁶¹. For Israel, 2023 may end with another visitation of the Lord, commencing on, or about, the festival and Memorial Day of Trumpets 2023 commonly known to the Jew as Rosh Hashanah.

The majority of bible expositor's view the Zechariah 1:12 seventy (70) year period as referring to either the 70-year Babylonian exile (B.C. 606 to 536) or a 70-year period from destruction of Solomon's Temple destruction to the rebuilding of the second Temple completion year (B.C. 586-516). This article proposes a new and third alternative to the Zechariah 1:12 70-year period, particularly the 70 years beginning in 1952/1953 and ending in the Fall of 2023. This view will be based on a scriptural analysis of the 70-year Babylonian exile and the 20 years following Israel's restoration to Jerusalem.

The Babylonian exile had been prophesied by Jeremiah⁶² and referred to by Daniel⁶³. There is an historic application to the Second Temple construction in Zechariah 1, but the doctrinal application is surely another temple, in a different time. Arguably, the Temple which Daniel referred to in Daniel 9:27 and Jesus referred to in Matthew 24:15 is the Tribulation Temple which will be built soon.

These Zechariah, Haggai, Jeremiah and Daniel prophecies are intertwined with Second Coming prophetic language.

There are four recent similar parallel historical facts which are compelling when evaluating the times of Zechariah's temple and Israel today. These similarities are beyond coincidence and demand closer analysis.

In both cases, in Zechariah's day and today (1) Israel was returning from an exile, (2) Israel was in the process of a national restoration, (3) Israel was/is preparing to rebuild the Temple⁶⁴, and

⁶⁰ When Christ appears at a single point in time upon Earth, it will have been an event occurring in 24 different time zones over two days as man reckons time.

⁶¹ Jeremiah 29:10

⁶² Jeremiah 25:11-12, 29:10; Daniel 9:2

⁶³ Daniel 9:2

⁶⁴ See <https://www.templeinstitute.org/>

(4) Israel was afflicted with trouble by an opposing local people, Samaritans in Zechariah's day and Palestinian Arabs today.

D. The Books of Haggai and Zechariah

Zechariah and Haggai are the two principal post-exilic prophets in Jerusalem following the Jew's Babylonian exile.⁶⁵ They returned to Jerusalem and prophesied when Zerubbabel was the vassal governor of Israel under the ruling Persian Empire.⁶⁶ The date of both books, Zechariah and Haggai, is 520 B.C. about 17 years after the return from the Babylonian exile.

The principal prophetic themes of Zechariah and Haggai, as with all the minor prophets, is the Second Coming of Christ. The first Temple, Solomon's Temple, had been destroyed⁶⁷ during the Babylonian exile. The historical applications of the first chapters of Zechariah and Haggai speak to the rebuilding of a second Temple in Jerusalem under Zerubbabel and Joshua, the High Priest. However, the prophetic doctrinal applications of these chapters extend to the period preceding the Second Coming, the Second Coming and the Millennium period. The prophetic implications include the rebuilding of a third Jewish Temple, the Temple referred to during Daniel's 70th week⁶⁸.

The Book of Haggai has two chapters. Chapter one deals with the historic rebuilding of the Temple after the Babylonian exile. Chapter 2 deals principally with prophecies on the Second Coming of Christ.

The Book of Zechariah has fourteen chapters. Zechariah began his prophecy between Haggai 2:1-9 and Haggai 2:10-23. Zechariah began prophesying in the 8th month and Haggai in the 9th month of the same year. Interestingly, they were both prophesying about the future time of the Second Coming.

The seasons of the Second Coming of Christ are directly applicable to our present day. These seasons include the re-gathering of Israel which began in earnest following the Balfour Declaration of 1917, accelerated in 1948 with Israel's Declaration of Independence and continues in our present day.

E. The Books of Jeremiah and Daniel

The Book of Jeremiah, particularly chapters 25 and 29, refer to Israel's Babylonian exile. Jeremiah prophesied before and during the Babylonian exile.⁶⁹ Jeremiah began his prophetic

⁶⁵ Ezra 5:1

⁶⁶ Ibid

⁶⁷ 586B.C

⁶⁸ Ibid

⁶⁹ Jeremiah 1:1-3

ministry during the thirteenth year of Josiah (627B.C.) and ended in the eleventh year of king Zedekiah about 586 B.C.⁷⁰

Daniel began his ministry after being carried away to Babylon in 606 B.C. He was a prophet during the exile. The Book of Daniel, particularly chapter 9, is very relevant to the analysis and discussion of Zechariah 1. Chapter 9 was written about two years before the end of the Babylonian in exile in 538 B.C. Daniel 9 contains the preeminent Old Testament prophecy concerning Israel known as Daniel's 70 Weeks prophecy. The prophecy contained in verses 24-27 speaks to the good news of Israel's "expected end"⁷¹ as God's preferential choice for a people who will rule the world during the Millennium under the Messianic King Jesus. Daniel's 70 Weeks prophecy included the first coming of Messiah Jesus, the Time of Jacob's Trouble⁷², and the Second Coming of King Jesus. He will deliver Israel from the Antichrist who will persecute remnant Israel during the Time of Jacob's Trouble. God will comfort Israel and give them an expected end.⁷³

With over 500 Old Testament references to the Second Coming of Christ and God's promise that all His plans have been disclosed to the prophets⁷⁴ we can be fully assured that we can infer the season of the nearness of the Rapture⁷⁵, the Daniel's 70th Week and the Second Coming.

Before the Second Coming, Israel must experience Daniel's 70th Week, the seven years of trouble. Before Daniel's 70th week, Christ's own must be removed. For the Time of Jacob's Trouble is a time of judgment⁷⁶.

Christ's Own have been judged through the Son and are free from condemnation.⁷⁷ All judgment has been committed by the Father to the Son.⁷⁸ Israel and the world, those rejecting Christ, will yet be judged. And so, the remnant of Israel⁷⁹, during Daniel's 70th week, who keep the commandments of God and have the testimony of Jesus, shall be saved.⁸⁰ All of God's promises to Abraham will see fulfillment.⁸¹ Israel shall prevail at the head of nations with Christ as the ruling King during the Millennium.⁸²

F. The Setting

⁷⁰ Jeremiah 1:1-3

⁷¹ Jeremiah 29:11; Daniel 9:24

⁷² Daniel 9:27, Revelation 6-19

⁷³ Isaiah 40:1-3, 51:3, 61:2c

⁷⁴ Amos 3:7

⁷⁵ 1 Corinthians 15:52; 1 Thessalonians 4:17

⁷⁶ Jeremiah 30:7; Matthew 24; Revelation 6-19; Daniel 9:27

⁷⁷ Romans 10:1

⁷⁸ John 5:22

⁷⁹ Isaiah 10:22; Romans 9:6, 27

⁸⁰ Revelation 12:17; 14:12, Romans 9:27; 11:26-27

⁸¹ Romans 3:4

⁸² Revelation 20:4

Zechariah 1 is set in 520 B.C. in Jerusalem. The Zechariah 1 prophecy was spoken about 17 years after the Jews returned to Jerusalem from the Babylonian exile. The second Temple foundation had been laid by Zerubbabel in the second year of their return (536-535 B.C.)⁸³, but construction had been interrupted⁸⁴. Zechariah and Haggai were encouraging the Jews to finish the House of the Lord. These two prophets were helping rebuild the Temple.⁸⁵ These were "hands on" prophets.⁸⁶

After the foundation had been laid, the local Samaritan people, opposing the Jews, complained to the ruling authorities that their work exceeded the scope of Cyrus' original decree concerning Temple reconstruction. Apparently, they had alleged that the Jews had begun to restore the city and its walls. Such an act would have constituted rebellion against the Persians. As a result, the Persian king, Artaxerxes, stopped the Temple reconstruction.⁸⁷

Over time these opposing local people succeeded in stalling the completion of the Temple by 16 years. The actual time of Temple construction was about five years. The matter was finally resolved by locating the original Cyrus decree and presenting the authorizing document to the Persian king.⁸⁸ Afterward, Temple construction was resumed. It was finally finished in 516 B.C. some twenty-one years after the Jews return from the Babylonian exile. The Jews prospered by the prophesying of Haggai and Zechariah and were able to complete the second Temple. While their prophesying has applications to the Second Temple rebuilding, their prophesying should be prophetically viewed as also speaking to the Third Temple which must be constructed in Israel in preparation for Daniel's 70th Week.

Zechariah 1's message is directed doctrinally at the Jew during the Time of Jacob's Trouble, Daniel's 70th Week. Inspirationally, all Scripture, including Zechariah 1, is profitable for instruction in righteousness⁸⁹.

Today, God is focused on the individual salvation alone available in Christ Jesus. During Zechariah's time, God was dealing corporately with the nation of Jews. During Daniel's 70th Week, God will again be focused on the nation of Israel, albeit a remnant nation of Jews, who keep the commandments of God and have the testimony and faith of Jesus.

G. The Logical Assertion of the Premises

The following logical assertions of the premises will be proven by the analysis and discussion of relevant Scriptures.

⁸³ Ezra 3:8-10

⁸⁴ Ezra 4

⁸⁵ Ezra 5:2

⁸⁶ Ibid

⁸⁷ Ezra 4:24

⁸⁸ Ezra 6

⁸⁹ 2 Timothy 3:16

The Assertions of the Premises: No. 1

1. The 70-year Babylonian exilic period is described as the desolations of Jerusalem.
2. Zechariah's 70-year period is described as the indignation of Jerusalem.
3. Desolations means uninhabited, depopulated and uncultivated.
4. Indignation represents anger and fury against a disobedient inhabiting Jewish nation.
5. Desolations is not indignation and indignation is not desolations.
6. Therefore, Zechariah's 70-year period is not the 70-year Babylonian exile.

The Assertions of the Premises: No. 2

1. The desolations of Jerusalem permitted Jerusalem to enjoy her Sabbath rest.
2. The Sabbath is holy⁹⁰, blessed, hallowed and belongs to the Lord.
3. The Sabbath rest was required under the Law.
4. Therefore, the Sabbath rest upheld the Law.

The Assertions of the Premises: No. 3

1. The Sabbath rest represents God's peace toward Jerusalem. Israel's Messiah is the Lord of the Sabbath.⁹¹ The Messiah is the Prince of Peace.⁹²
2. The Sabbath is a sign⁹³ to Israel that God has sanctified Israel as He has sanctified the Sabbath⁹⁴.
3. The land's Sabbath rest is unto the Lord.⁹⁵ His name of Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace.⁹⁶
3. God's peace is not God's indignation.
3. Therefore, the Sabbath rest did not represent God's indignation toward Jerusalem.

The Assertions of the Premises: No. 4

⁹⁰ Exodus 20:8

⁹¹ Mark 2:28

⁹² Isaiah 9:6

⁹³ Exodus 31:13

⁹⁴ Deuteronomy 5:12

⁹⁵ Leviticus 25:2

⁹⁶ Isaiah 9:6

1. The Babylonian exile was the first-time God set His hand to recover the remnant of His people.
2. The A.D. 70 Diaspora exile was the second-time God set His hand to recover the remnant of His people.
3. The Babylonian recovery was followed by the First Advent of the Messiah.
4. Therefore, the A.D. 70 Diaspora recovery will be followed by the Second Advent of Messiah.

The Assertions of the Premises: **No. 5**

1. God visited the Jewish nation following the 70-year Babylonian exile.
2. Following the visitation, God's House was built.
3. Therefore, God will visit the Jewish nation following Zechariah's 70-year period and build His House.

The Assertions of the Premises: **No. 6**

1. Jeremiah's 70-year Babylonian exile was a type of physical exile from God.
2. Zechariah's 70-years is a type of spiritual exile from God.
3. God restored the Jews after the Babylonian exile.
4. Therefore, God will restore the Jews following Zechariah's 70 years of spiritual exile.

II. ORDER AND DIVISIONS OF ZECHARIAH 1

Zechariah 1 has 21 verses. Those 21 verses can be divided into seven divisions if we follow God's command to "divide the words" ⁹⁷ as is only found in the King James Bible. Those seven divisions can be further subdivided into three groups based on their order of chronology. Zechariah 1 is not presented in chronological order. The chronology of events jumps back and forth between the (1) history of Israel, (2) 70-year period leading up to Daniel's 70th week, and (3) the Millennium.

The outline of these two sets of divisions is as follows:

A. Zechariah 1: Order of Verse Divisions

⁹⁷ 2 Timothy 2:15

1. Verses 1-6: The Lord is sore displeased with Israel's fathers, the Complaint against Judah and Israel
2. Verse 7-11: The Vision of Horses, earth still and at rest.
3. Verse 12: 70 years of indignation against Jerusalem and cities of Judah.
4. Verse 13: Good and comfortable words.
5. Verse 14-16: Lord is jealous for Jerusalem and Zion, sore displeased with heathen, Lord returns to Jerusalem with mercy, Lord's house shall be built.
6. Verse 17: Lord's cities will, through prosperity, be spread out, Zion comforted, Lord chooses Jerusalem.
7. Verses 18-21: Vision of horns and carpenters which have scattered Judah, Israel and Jerusalem. The Nations Judged Judah, Israel and Jerusalem.

B. Zechariah 1: Order of Chronology Divisions

Chronologically, Zechariah 1 is divided into three main divisions. The ensuing analysis will develop the thesis that Zechariah 1:12 is a prophecy which speaks doctrinally today in Year 2023. Historically, Zechariah's 70 years of indignation looks back to the 1947-48 formation of the nation of Israel. Doctrinally, it looks forward to the Time of Jacob's Trouble, Daniel's 70th week. For Christ's own, there is an inference to the times and seasons of the Pre-Tribulation Resurrection/Rapture event. I speak not to the day and hour, but to the season of our departure. There is no biblical prohibition drawing inferences to the times and seasons of the redemption of our bodies⁹⁸, the completion of the two-stage purchase transaction which began with the earnest deposit of the Holy Spirit⁹⁹. Therefore, let us watch for Jesus.¹⁰⁰

1. Background and History of Israel's Troubles

Zechariah 1 is framed with Israel's history, past and future¹⁰¹. The chapter begins and ends with historical views. The first subdivision, verses 1-6 speaks about the historical disobedience of Israel's fathers. The last subdivision, verses 18-21 identify Israel's scattering Gentile kingdoms and the divine judgment of the scattering kingdoms.

- a. Verses 1-6: The Lord is sore displeased with Israel's fathers, the Complaint against Judah and Israel

⁹⁸ Romans 8:23

⁹⁹ Ephesians 1:14

¹⁰⁰ 1 Thessalonians 5:6

¹⁰¹ Future history is prophecy, history disclosed in advance.

- b. Verses 18-21: Vision of horns and carpenters which have scattered Judah, Israel and Jerusalem. The Nations Judged Judah, Israel and Jerusalem

2. The Final Week of Israel's Trouble: Daniel 9:27

In the first subdivision, verse 12, Zechariah describes a 70-year period where God has had indignation upon Jerusalem and the cities of Judah. In the second subdivision, verses 14-16, following the 70-year period, God returns to Jerusalem with mercies and God's house shall be built. God's return and His mercies are to be narrowly construed in the context of Temple construction. God's third Temple will be built after the removal of His living temples, Christ's own. These two divisions suggest a period where God's 70-year clock reaches its terminal point and God visits Jerusalem and declares His temple shall be built.

- a. Verse 12: 70 years of indignation against Jerusalem and cities of Judah.
- b. Verses 14-16: Lord is jealous for Jerusalem and Zion, sore displeased with heathen, Lord returns to Jerusalem with mercy, Lord's house shall be built.

3. The Millennial Rest: The 1,000 Reign of Christ

In the first subdivision, verses 7-11 Zechariah has a vision of the horses and the Earth is declared to be still and at rest. In the second subdivision, Zechariah receives good and comfortable words. In the third subdivision, there is a declaration that the Lord's cities will prosper and be spread out and the Lord will choose Jerusalem and comfort Zion. These three subdivisions suggest the appearance of the Millennial rest.

- a. Verses 7-11 The Vision of Horses, earth still and at rest
- b. Verse 13 Good and comfortable words
- c. Verse 17 Lord's cities will, through prosperity, will be spread out, Zion comforted, Lord chooses Jerusalem

The analysis and discussion of Zechariah 1 will be aided by considering the verses in their chronological order.

III. DISCUSSION AND ANALYSIS OF ZECHARIAH 1

The crux of the analysis and discussion revolves around the nature and character of the two 70-year periods which are associated with the Jewish exiles and their respective restorations. Jeremiah addresses the first Jewish exile and its restoration. Isaiah addresses the second Jewish restoration of the 70 A.D. exile period and its restoration in 1948. Both Babylon and the 70 A.D. exiles are associated with separate and distinct 70-year periods.

A. THE JEWISH EXILES

1. There Are Two Principal Jewish Exiles

There are two principal Jewish exiles, the Babylonian exile¹⁰² and the exile following A.D. 70 when Rome destroyed Jerusalem, the Temple and dispersed Jews into the nations, the Diaspora.

Zechariah speaks to four scatterings by Gentile kingdoms which included the Northern Kingdom, the Jewish Babylonian and Jewish A.D. 70 scattering. The fourth and final scattering will come during Daniel's 70th Week.

The two Jewish scatterings characterized as exiles with their subsequent restoration are discussed below. The Assyrian scattering of the Northern Kingdom has not experienced a restoration, although there is a possible restoration reference during and after Daniel's 70th Week¹⁰³.

a. Babylonian Exile: B.C. 605-536

The first exile, the Babylonian exile began in 606 B.C. and ended in 536 B.C. This is the 70-year period recognized by the prophet Daniel.¹⁰⁴ The duration of this exile was seventy years. Cyrus conquered Babylon and decreed the Jews could return to Jerusalem and rebuild the house of God.¹⁰⁵ Cyrus was the Lord's shepherd¹⁰⁶ who terminated the first Jewish exile¹⁰⁷. The seventy years of the first Jewish exile removed the disobedient generation and permitted the land to enjoy her Sabbath rest. A remnant of Jewish children, who became adults in Babylon known as "the children of captivity", were zealous to serve God in obedience to His laws. Their lamenting parents¹⁰⁸ had instructed their children well, to desire the God of their fathers, in obedience. This remnant group returned to Jerusalem to build the Temple of the Lord.

1. The Reason for the Exile

The Jews were principally exiled in 606 B.C because, as a nation, they failed to honor God's requirement for the land's Sabbath rest for a period of 490 consecutive years. The Babylonian captivity was their punishment for despising God's judgments and statutes.¹⁰⁹

2. The Nature of the Exile

¹⁰² 605-536 B.C.

¹⁰³ Revelation 7:4

¹⁰⁴ Daniel 9:2

¹⁰⁵ Ezra 1:1-11

¹⁰⁶ Isaiah 44:28

¹⁰⁷ Jeremiah 25:11-12; 2 Chronicles 36:21-22; Daniel 9:2

¹⁰⁸ Lamentations 1-5 speak to the Babylonian exile.

¹⁰⁹ Leviticus 26:33-34, 43

The seventy years of exile is described as a period associated with the desolations of Jerusalem. The principal emphasis of the 70-year period was that Jerusalem should enjoy her Sabbath rest¹¹⁰.

3. The Nature of the Restoration

The restoration of the nation of Jews following the Babylonian exile represented a remnant of the exiled Jews. The majority of Jews preferred to stay in Babylon.

The period following the termination of the Babylonian exile is described as a time divine visitation, the performance of God's good word, divine thoughts of peace, not evil, with a divine view to give Israel an expected end.

b. The 70 A.D. Dispersal Exile: A.D. 70-1948

The second exile, the Roman exile, ended with the restoration of the Jewish nation on May 14, 1948. The process had begun on November 29, 1947 when the nations resolved to create a Jewish homeland following the Holocaust. The Lord God terminated the second Jewish exile.¹¹¹ The duration of this exile was 1,878 years. Israel was born as a nation in a day in accordance with Isaiah's prophecy.¹¹²

1. Reason for the Exile

In the "fullness of time" Jesus, the Christ, was born and offered to the Jews as their Messiah.¹¹³ He was rejected by the nation as the Messiah. He appeared as Messiah ben Joseph, the Suffering Servant.¹¹⁴ He was rejected nationally. He was crucified ("cut-off"¹¹⁵) died, resurrected to everlasting life.¹¹⁶ And in 70 A.D., following a 40-year period of testing, Jerusalem's destruction by Rome commenced and the Jews were dispersed into the nations "many days".

2. The Nature of the Exile

The exile had been one where the Jew had been dispersed to the four corners of the earth.¹¹⁷ The Jews have fallen by the sword, by flame, by captivity and by robbery, many days.¹¹⁸ They have survived repeated attempts at extinction as a race.

3. The Nature of the Restoration

¹¹⁰ Ibid

¹¹¹ Isaiah 11:11-12

¹¹² Isaiah 66:8

¹¹³ Galatians 4:4-7

¹¹⁴ Psalm 22; Isaiah 53

¹¹⁵ Isaiah 53:8

¹¹⁶ Romans 10:9-10

¹¹⁷ Isaiah 11:12

¹¹⁸ Daniel 11:33b; Luke 21:24

The period following the recovery and restoration of the nation of Israel is described as a 70-year period of indignation¹¹⁹.

The seventy years following the end of the second exile has been a time of trouble for the fledgling nation of Israel. Israel has experienced numerous wars with the surrounding Islamic nations. The wrath of God abides on Israel today.¹²⁰

It has been a time of spiritual exile. Israel, as a nation of Jews, remains steeped in unbelief about their Messiah. Although, Israel had been born as a nation in 1948, it is a nation which remains in spiritual exile. Their national heart is far from the God of their fathers.

God has caused the nation to come forth, but it has no spiritual life.¹²¹ God has done this for the sakes of their patriarchal fathers¹²². The founding fathers of the new nation of Israel have died and now the "children of return" must learn the ways of God's righteousness¹²³. The Time of Jacob's Trouble, Daniel's 70th Week, will refine and purify remnant Israel¹²⁴. This is the principal purpose of Daniel's 70th Week, to find Jesus, to obey God's commandments and, to obtain His testimony and faith¹²⁵. God will save this remnant.¹²⁶

For God to restore remnant Israel to a right relationship with the Lord God, Israel must suffer as never before. Isaiah speaks to the second-time God recovers the remnant of His people. This Isaiah prophecy is being fulfilled in our time.¹²⁷

Zechariah 1 should be studied in the context of the two principal Jewish exiles and their subsequent periods of restoration for the purpose of permitting the Scriptures of truth to divide these two periods into their right and respective times and seasons.

2. Differences Between Zechariah 1's 70-Year Period and Jeremiah's 70-Year Period

Jeremiah's 70-year period referred to the duration of the Babylonian exile. It was the promised captivity for disobedience to God's ordinances and statutes¹²⁸. The desolations permitted Jerusalem to enjoy her Sabbath rest¹²⁹.

Conversely, Zechariah 1's 70-year period refers to the 70-year period following the return from the second exile (the "Diaspora"). This 70-year period commenced in A.D. 1947-48. It is

¹¹⁹ Zechariah 1:12

¹²⁰ John 3:36

¹²¹ Isaiah 66:9, 37:3; 1 Corinthians 15:46; Psalm 22:31, 80:17-19

¹²² Romans 11:28

¹²³ Isaiah 26:9

¹²⁴ Malachi 3:3; Zechariah 13:9; Isaiah 48:10

¹²⁵ Revelation 12:17, 14:12

¹²⁶ Romans 11:26

¹²⁷ Isaiah 11:11-12; Jeremiah 3:18; 16:15

¹²⁸ Leviticus 26:33-34, 43

¹²⁹ 2 Chronicles 36:21

plausible that Zechariah's 70-year post exilic period is a period of spiritual exile¹³⁰ for the nation of Jews who continue to reject Messiah Jesus as their Lord and Savior.

Jeremiah's exile was described as the "desolations of Jerusalem"¹³¹. Zechariah's 70-year period is described God's "indignation for Jerusalem and the cities of Judah", a period without mercies¹³². The Scriptures firmly indicate that the state of desolation is not a state of indignation. These two 70-year periods are different periods of time. This will be conclusively proven from the Scriptures.

Indignation is the word which is often used to describe the Great Tribulation, the Time of Jacob's Trouble or the last half of Daniel's 70th week. The wine of God's wrath is termed the "Cup of His Indignation".¹³³ The Antichrist, referred to as the Assyrian, will be the rod of God's anger and the staff of His indignation.¹³⁴ God will call His people into the chambers of His protection and hide them for a little moment, until the indignation be over past.¹³⁵

Zechariah's 70 years, which precedes Daniel's 70th week, could be appropriately described as a period of preparation for the "Cup of His Indignation". Israel's regathering as a nation after 1,878 years is in preparation for the Day of the Lord. The Lord has ordained Israel for judgment and established the new nation in 1948 for correction.¹³⁶

3. Where Are We Today?

Today, God is calling individual Jews and Gentiles to salvation in Christ under the New Testament principles of salvation based upon faith alone.¹³⁷ However, this form of grace salvation based on faith alone will end at the Rapture of Christ's own.¹³⁸ Following the rapture of Christ's own, God will confirm His promises to Abraham as they specifically apply to the Jews nationally. God's salvation program will change from individual salvation in Christ to a Jewish national salvation.

During Daniel's 70th week salvation will be based not on faith alone, but also works. This truth is confirmed by those who are saved in the Book of Revelation. They are the saints "who keep the commandments of God and have the faith and testimony of Jesus."¹³⁹

Then, in Daniel's week, if the Jew, "shalt seek the Lord [his] God, [you] shalt find him, if [you] seek him with all thy heart and with all thy soul", then "when [you] art in tribulation (Daniel's

¹³⁰ As distinguishing the 70-year Babylonian "physical exile" from Zechariah's 70-year "spiritual exile".

¹³¹ Jeremiah 25:11; Daniel 9:2

¹³² Zechariah 1:12

¹³³ Revelation 14:10

¹³⁴ Isaiah 10:5

¹³⁵ Isaiah 26:20

¹³⁶ Habakkuk 1:12

¹³⁷ Ephesians 2:8-9; Romans 10:9-10

¹³⁸ 1 Corinthians 15:52; 1 Thessalonians 4:17; Romans 11:25

¹³⁹ Revelation 12:17, 14:12

week), and all these things are come upon thee, even in the latter days (Daniel's week), if thou turn to the Lord thy God, and shalt be obedient unto his voice; (For the Lord thy God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers¹⁴⁰ which he sware unto them"¹⁴¹. God has concluded the Jew in unbelief that He might have mercy upon them.¹⁴²

As we analyze Jeremiah's 70-year period in the context of Daniel 9, we should note that Daniel's penitential prayer, which follows the pattern of repentance and request for forgiveness¹⁴³, that it concludes with the prophecy about the Second Coming of Christ. So, the first restoration of Israel to their homeland after the Babylonian exile is a prophetic type of a second restoration of the Jews to their homeland following the Diaspora restoration in 1948.¹⁴⁴

And so, the reasoning follows, just as the first restoration eventually culminated in the First Coming of Jesus Christ¹⁴⁵, the second restoration will eventually culminate in the Second Coming of Jesus Christ¹⁴⁶. Following Daniel's 70-year pattern, just as there was a 70-year period associated with the first Jewish exile and restoration, there necessarily should be a second 70-year period, as we see in Zechariah 1, which eventually culminates in the Second Coming of Christ. It should not come as a surprise that the period preceding Daniel's 70 Week should commence following a period of 70 years' restoration. Do you see the pattern?

Additionally, regarding the First Coming of Christ, the Lord Jesus began his ministry reading from Isaiah 61:1-2(a) stopping short and not reciting 2(b) which represents the Day of the Lord. He preached a message to the captives, the Jewish nation, captivity to the slavery of sin. He proclaimed liberty to the captives offering the Jewish nation freedom in their Messiah's message of good news. However, the Jewish nation rejected their Messiah's message and crucified him, but death had no hold on Him. He was resurrected to everlasting life.

Regarding the Second Coming of Lord Jesus, Isaiah 61:2(b), the Day of Vengeance, will be the message delivered during Daniel's 70th week. During the 70-years preceding the commencement of Daniel's 70th week, the fledgling nation of Israel has matured and now enters its second generation of "children of Diaspora". Just as the Babylonian exile removed a disobedient generation, so too Israel's first 70 years as a "nation born in a day"¹⁴⁷ has seen the passing of its founding fathers who lead the nation in a spiritual exile.

¹⁴⁰ Covenant of thy fathers is represented by the oaths of God confirming the covenant to Abraham (Genesis 22:16), Isaac and Jacob (1 Chronicles 16:16-17; Psalm 105:4-5).

¹⁴¹ Deuteronomy 4:29-31

¹⁴² Romans 11:32

¹⁴³ Deuteronomy 4, 29, 30 and Isaiah 59

¹⁴⁴ Isaiah 11:11

¹⁴⁵ Daniel 9:26a

¹⁴⁶ Daniel 9:27

¹⁴⁷ Isaiah 66:8

Both exiles produced a generation of Jews which desired to be restored to God and the Holy Land. In the case of the Babylonian exile, the Jewish fathers taught their children about the God of their fathers and as they matured into adults they longed to return to Jerusalem and build the Lord's house. In the case of the Diaspora children, the exile was so great in duration and the people had been so desperate from persecution over the centuries, they simply wished to be restored to the Holy Land and be free from the persecution. Their prayers were answered in 1947 with the United Nations resolution to create a Jewish homeland. As the nation of Israel has now matured in these last 75 years, a remnant of second generation children desire to build the Lord's house, a third Temple in Jerusalem. They are represented by the Temple Institute in Jerusalem.

The 70 years of Babylon caused a desire to build God's house, the 70 years after the Diaspora raised a generation desiring to build God's house.

Isaiah says, "shall I bring to the birth, and not cause to bring forth? saith the LORD: shall I cause to bring forth, and shut the womb? saith thy God." Israel was physically reborn as a nation in 1948, but it has no life. Isaiah suggests that Israel's national birthing process has two components, a physical component (bring to birth) and a spiritual process (cause to bring forth).

The apostle Paul indicates that God works in this pattern of the physical man followed by the spiritual man¹⁴⁸. Therefore, applying this principal the nation of Israel, we observe the national birth of Israel in 1948 (physical nation) and the spiritual birth of Israel (believing remnant) commencing 2023 during Daniel's 70th week. God promises to remove the veil after the fullness of the Gentiles¹⁴⁹. Therefore, the veil is removed after the removal of Christ's own at the fullness of the Gentiles.

So, as suggested above in the Deuteronomy 4 passage, which is set in the context of Daniel's week, the latter days of tribulation, that will God remember his promises to Abraham, Isaac and Jacob. This is the referenced covenant above in the Deuteronomy verse set in the context of Daniel's 70th week. God had deferred¹⁵⁰ his promises to Abraham after the national rejection of Messiah Jesus. Daniel is keen to know that God is known for deferring His measure of time.¹⁵¹

This deferral of the Abrahamic covenant would be suspended¹⁵² at the time known as the "fullness of the Gentiles"¹⁵³. Then "God in Christ" will confirm these promises to the Jewish

¹⁴⁸ 1 Corinthians 15:45-46

¹⁴⁹ Romans 11:25-26

¹⁵⁰ The Abrahamic promises were not annulled. They were suspended and remain unfulfilled to the Jewish nation, Abraham's physical seed. Galatians 3 discusses this concept. The Abrahamic covenant, a pre-existing covenant, will be strengthened and prevail in Daniel's 70th week by the confirming word of God's oaths. The full expression of the Abrahamic covenant will accomplish the six goals of Daniel's 70th week as stated in Daniel 9:24.

¹⁵¹ Daniel 9:19 and Appendix ____, Covenant Time

¹⁵² Note: The Jews were concerned that Jesus' death and resurrection has annulled the Abrahamic covenant, but Paul reassured them that God's promises to Abraham would be fulfilled. See Galatians 3:16-18

¹⁵³ Romans 11:25

nation in Daniel's 70th week. These promises look forward to the salvation of the remnant believing obedient nation of Jews. Paul confirms their salvation in Romans 11:26-27 interpreting Isaiah 59:20-21 as Israel's salvation covenant, the covenant confirmed in Daniel 9:27¹⁵⁴.

Messiah Jesus confirmed the covenant of the Law of Moses as God's just standard for His righteousness. The fulfillment of the Law of Moses¹⁵⁵ through His righteous life, atoning death and resurrection, confirming the promise of a new and better Testament.

We may infer that "God in Christ"¹⁵⁶ will confirm another covenant, the Abrahamic promises, in association with the Second Coming of Christ.

This interesting pattern of confirmed covenants develops further in that both covenants associated with the First and Second Coming of Christ involve the "oaths of God". As we noted above in the Deuteronomy verse, the Abrahamic covenant was based on God's oath¹⁵⁷. As for the First Coming of Christ, it too was the subject of an oath confirmed.¹⁵⁸

Two covenants confirmed by God in Christ, both the subjects of the oaths of God, will have ultimately resulted in the offer of salvation to Jews¹⁵⁹ and Gentiles¹⁶⁰ in the Age of Pentecost and the Jewish nation in Daniel's 70th week, the Time of Jacob's Trouble¹⁶¹.

God may have concluded the Jewish nation in unbelief, but He has done this that He might have mercy on them.¹⁶² The Jewish nation, God's inheritance¹⁶³, is beloved for the Fathers' sake.¹⁶⁴ When Israel partakes of the root and fatness of the olive tree¹⁶⁵, when the Jewish nation receives Jesus Christ, it will be viewed as life from the dead.¹⁶⁶ This is the barren woman becoming a joyful mother.¹⁶⁷ This is God "bringing forth" the spiritually alive born again Jew.¹⁶⁸

B. BACKGROUND AND HISTORY OF ISRAEL'S TROUBLES

¹⁵⁴ See Appendix E and F - Israel's Salvation Covenant;

¹⁵⁵ Matthew 5:17

¹⁵⁶ Galatians 3:17

¹⁵⁷ The Abrahamic covenant should be known by its common name, "the confirmed covenant" because it was confirmed to Abraham by an oath (Genesis 22:16) and Isaac and Jacob by an oath (1 Chronicles 16:16-17).

¹⁵⁸ Psalm 110:4; Hebrews 7:21, 28; Luke 1:72

¹⁵⁹ Romans 11:5

¹⁶⁰ Romans 11:11

¹⁶¹ Jeremiah 30:7 - Comment: Jacob Trouble is defined in the context of Israel and Judah (Jeremiah 30:4)

¹⁶² Romans 11:32; Deuteronomy 4:31

¹⁶³ Joel 3:1-2

¹⁶⁴ Romans 11:28

¹⁶⁵ The Olive tree represents the spirit and righteousness of God. The Temple Menorah candelabra burned the purest olive oil which represented the light of God's words in a dark world.

¹⁶⁶ Romans 11:15, 17; John 3:7; Psalm 22:30-31; Ezekiel 14:21-22; Hosea 11:11; Luke 13:29, Hosea 6:1-3

¹⁶⁷ Psalm 113:9

¹⁶⁸ Isaiah 66:9, Psalm 22:31, John 3:7

1. Zechariah 1:1-6 The Lord is Displeased with Israel's Fathers

Verses 1 through 6 provide an historic background of Israel's troubled relationship with their God. The verses indicate that Israel has had a history of displeasing God with their disobedience. God has plead His complaint, but in His infinite mercy, asks Israel to turn to Him so that He may turn to Israel. This is the concept of *teshuva*, turning toward God in repentance with a view to restoring a broken relationship.

Today, God's relationship with Israel is broken. Individual salvation is presently available for any Jew. However, all Jews rejecting Christ, nationally, are the audience in these six verses. God calls on national Israel today reminding them of their Babylonian fathers who repented and returned to God in obedience having taught their children, the children of the Babylonian captivity, to seek and obey the God of Israel.

The founding fathers of the new nation of Israel have failed to seek the God of their fathers. They seek strength in military might focused upon building up the land. They continue to reject their Messiah.¹⁶⁹ They have no Temple and no sacrifice. Talmudic Judaism, formed following Temple destruction, is no substitute for the God's word.

Zechariah 1:1-6 states:

¹In the eighth month, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

²The LORD hath been sore displeased with your fathers.

³Therefore say thou unto them, Thus saith the LORD of hosts; Turn ye unto me, saith the LORD of hosts, and I will turn unto you, saith the LORD of hosts.

⁴Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the LORD of hosts; Turn ye now from your evil ways, and from your evil doings: but they did not hear, nor hearken unto me, saith the LORD.

⁵Your fathers, where are they? and the prophets, do they live forever?

⁶But my words and my statutes, which I commanded my servants the prophets, did they not take hold of your fathers? and they returned and said, Like as the LORD of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us.

a. Who is Zechariah's Audience?

¹⁶⁹ Zechariah 12:10; Psalm 22:16; Isaiah 53

God, through Zechariah, was historically speaking to the Jews who returned from the Babylonian captivity. We should take notice that God speaks historically, doctrinally and inspirationally in His Scriptures. Doctrinally, he is speaking to the Christ rejecting nation of Jews today throughout the world as we approach the end of Israel's first seventy years of nationhood. Inspirationally, he speaks to all who are called in obedience to God's words.

This remnant Babylonian group of Jews who returned to Jerusalem were the children of the captivity. There "fathers" were sent into Babylonian captivity for disobedience. It is these fathers who Zechariah refers to in verse 6.

Zechariah emphasizes, four times, that the "fathers" did not repent to God's warnings of impending judgment.¹⁷⁰ But is Zechariah warning the children of captivity too? Yes, indirectly, but doctrinally, he is warning the Messiah rejecting nation of Israel today, the children of return, who, after 1,947 years are being restored as a nation of Jews in accordance with Isaiah's prophecy¹⁷¹.

God is preparing the nation of Israel to enter Daniel's 70th Week. God is restoring Israel because of His promises to Abraham. God's present day restoration of Israel is based solely on God's promises to Abraham and God's name's sake.

b. Ezekiel Confirms God's Basis for Restoring Israel.

God's basis for restoring Israel is alone for God's Holy Name's sake. Restoration is not based on anything Israel has done in furtherance of their national restoration. God made everlasting promises to Abraham, Isaac and Jacob. God keeps His promises.

The prophet says in Ezekiel 36:22-24:

²² Therefore say unto the house of Israel, thus saith the Lord GOD; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went.

²³ And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes.

²⁴ For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

c. Jeremiah Warns the Jews Prior to their Babylonian Exile.

¹⁷⁰ Jeremiah 18:11

¹⁷¹ Isaiah 11:11

In Jeremiah 18:11, the prophet utters a divine warning to the men of Judah and the inhabitants of Jerusalem¹⁷² prior to the Babylonian exile saying:

¹¹ Now therefore go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the LORD; Behold, I frame evil against you, and devise a device against you: return ye now everyone from his evil way, and make your ways and your doings good.

Chapter 18 falls into the earlier period of Jeremiah's ministry prior to the Babylonian exile. In verse 11, as God's messenger, he is calling Judah to repentance and obedience. Failing to heed the call, God's Babylonian judgment overcame them. The message is principally to the pre-exilic Jew, but definitely has an application to Israel today, as God's words are timeless.

d. God's Words and Statutes Did Take Hold of the Jews Who Returned from Babylon.

The Babylonian exiled Jewish fathers did repent and turn to God¹⁷³. The Babylonian fathers set the example for Jewish hearts in preparation for the first and second coming appearances of Messiah Jesus. The nation of Israel missed the opportunity at Christ's first coming and killed their Messiah consistent with their historical practices of killing the prophets of God¹⁷⁴.

The Book of Lamentations is the story of the exiled Babylonian Jewish heart of sorrowful repentance.¹⁷⁵ The remnant exiled wept.¹⁷⁶ Jeremiah and Daniel both speak about their repentance.

However, today the nation of Israel has not turned to God on His terms. God pleads with Israel to turn from its evil ways. The plea continues to fall on deaf ears.¹⁷⁷ God asks a rhetorical question about life and death causing them to remember Moses' warning to a disobedient Israel. "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:". ¹⁷⁸

God affirms that His words and statutes are eternal and they did take hold of Israel's fathers in Babylon. Because of God's words taking hold of them, they returned and acknowledged that God's punishment had visited them as God had promised.¹⁷⁹

Zechariah 1:6 suggests that the Babylonian exile represented "your fathers" who endured the Babylonian punishment. However, it was their children who comprised the remnant Jewish

¹⁷² Jeremiah 25:2

¹⁷³ Lamentations 1-5

¹⁷⁴ Matthew 23:37

¹⁷⁵ Lamentations 1:18

¹⁷⁶ Psalm 137:1

¹⁷⁷ Romans 11:8;

¹⁷⁸ Deuteronomy 30:19

¹⁷⁹ Daniel 9:10-14

nation which returned to Jerusalem from Babylon. The meaning of Zerubbabel's name, born of Babylon, suggests as much. Seventy years, through natural death, had removed the disobedient generation.

However, Zechariah 1 verse 6 must be speaking to the Jews of the second exile, the Jews of the State of Israel in 2023. They have just returned and are being restored as Isaiah prophesized.¹⁸⁰ Zechariah speaks to them calling them to recognize that their Babylonian exilic fathers repented and turned to God. Zechariah's words speak today to the Jewish nation of Israel as He arranges the Middle Eastern theatre for Daniel's 70th Week.

Chapter four of Deuteronomy even looks forward to Daniel's 70th week describing it as "when thou art in tribulation".

Deuteronomy 4:27-31 says:

²⁷ And the LORD shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you.

²⁸ And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell.

²⁹ But if from thence thou shalt seek the LORD thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul.

³⁰ When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the LORD thy God, and shalt be obedient unto his voice;

³¹ (For the LORD thy God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them.

God is going to return to Jerusalem with mercies and respond to the Jews who "turn to the Lord their God" during Daniel's 70th week, the time of Jacob's tribulation.

Zechariah 1:4 speaks about the Jewish fathers turning from their "evil ways" and "evil doings". These phrases appear five times¹⁸¹ in the Scriptures. Jeremiah and Ezekiel both prophesized from Babylon. Does Zechariah repeat these phrases in the context of the "children of captivity"¹⁸²? No, the children of captivity had learned the lessons of captivity and desired to please God in obedience. Chapters 9 and 10 of Ezra show us the level of their commitment to

¹⁸⁰ Isaiah 11:11

¹⁸¹ Ezekiel 33:11; Jeremiah 18:11, 23:22, 25:5, 26:3

¹⁸² Ezra 2:1, 4:1, 6:16, 19,20,21, 8:35, 10:7,16

obedience as they are taught principles for right living in a post-exile Jerusalem. Therefore, Zechariah must be speaking to a different group of post exiles children such as Israel in our time.

e. Daniel Confirms that Zechariah 1:6 Refers to the Exiled Babylonian Jewish Fathers.

Daniel demonstrates the heart of the remnant Jew returning to Jerusalem just prior to Cyrus' decree to release them from their Babylonian captivity. Zechariah's plea is to the Jews being restored following the second worldwide Diaspora exile, not the first Babylonian exile.

Daniel pours out his heart to God in Daniel 9:5-14:

⁵ We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments:

⁶ Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

⁷ O LORD, righteousness belongeth unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.

⁸ O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.

⁹ To the Lord our God belong mercies and forgivenesses, though we have rebelled against him;

¹⁰ Neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets.

¹¹ Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him.

¹² And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem¹⁸³.

¹³ As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth.

¹⁸³ See Zechariah 1:6 which is Zechariah's restatement of Daniel 9:12

¹⁴ Therefore hath the LORD watched upon the evil, and brought it upon us: for the LORD our God is righteous in all his works which he doeth: for we obeyed not his voice.

In the case of Zechariah 1:6, the prophet is in the Company of children of the "fathers" whom Daniel referenced in his prayer. This Zechariah verse necessarily looks forward beyond the Babylonian exile and return to a future time when the nation of Israel needs to heed God's warning. The Babylonian exile is the reference to God taking a hold of Israel's fathers after the curses promised by Moses for disobedience.

The remnant of Israel which returned from Babylon, the children of the captivity, were focused on obedience to God's words and statutes, including the rebuilding God's temple which had been destroyed in 586 B.C. They were zealous for the Lord. They most assuredly, like Daniel, repented turning toward God and God returned to them as Jeremiah confirms in Jeremiah 29:10-11.

These should speak to the Jews during Daniel's 70th Week calling them to repentance and return to their God. This is the ultimate doctrinal application of Zechariah 1:1-6.

During these 17 years following the Babylonian exile we can know that God's attitude toward the returning remnant was "to perform His good word in causing them to return" to Jerusalem. God's thoughts were of peace and not evil.¹⁸⁴ God was "turning" to them as evidenced in Zechariah 1:3.

2. **Zechariah 1:18-21 - Vision of Four Horns and Carpenters**

Zechariah's speech which introduced Chapter 1 now shifts to the closing verses of the chapter with the vision of the scattering Gentile nations and their judgment by God.

God judges His people for their disobedience. These four verses provide a summary of the nations which God had used for exiling judgments upon Israel and Judah over the ages. God's exiles were for obedience training.

The nation of Israel is still opposed to the Lord God. The final scattering exile by the Antichrist will result in the Lord's recovery, care and protection of an obedient remnant nation of Israel during Daniel's week¹⁸⁵. This is a future event as the prophetic words declares the Book of Revelation.

Zechariah 1:18-21 states:

¹⁸ Then lifted I up mine eyes, and saw, and behold four horns.

¹⁸⁴ Jeremiah 29:11

¹⁸⁵ Revelation 12:6; Isaiah 37:32

¹⁹ And I said unto the angel that talked with me, What be these? And he answered me, These are the horns which have scattered Judah, Israel, and Jerusalem.

²⁰ And the LORD shewed me four carpenters.

²¹ Then said I, What come these to do? And he spake, saying, These are the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which lifted up their horn over the land of Judah to scatter it.

In these verses, we have a picture two groups of kingdoms. One group termed "horns" scattered Israel, Judah and Jerusalem. The other group of kingdoms termed "carpenters" were used by God to judge the scattering horns by "fraying" and "casting out". The fourth carpenter is in Israel's future.

In this vision, Zechariah sees four horns. The horns represent four Gentile kings or kingdoms. These kingdoms had scattered Judah, Israel and Jerusalem throughout history. At the time of Zechariah's prophecy only two kingdoms had scattered Israel and Judah. Those two kingdoms were Assyria which scattered the Northern Kingdom of Israel and Babylon which scattered the Southern Kingdom of Judah.¹⁸⁶

This prophecy of the scattering four horns is spoken¹⁸⁷ in the past tense. Therefore, we know that two horns are future to Zechariah's time as he is looking back from our future. These two future horns are Rome which scattered Judah and Jerusalem in A.D. 70¹⁸⁸ and 135¹⁸⁹ and the future kingdom described as Mystery Babylon under the Antichrist.¹⁹⁰ Daniel confirms that the Antichrist scatters God's holy people during Daniel's 70th week¹⁹¹.

To recap, the four horns are Assyria, Babylon, Rome and Mystery Babylon. Mystery Babylon, the kingdom of the Antichrist, is a subject of Daniel's 70th week and the Book of Revelation.

Next, the vision is of four carpenters. These carpenters come to "fray" and "cast out" the Gentile "horn" kingdoms which have scattered Israel, Judah and Jerusalem. This is a reference to the kingdoms which God used to judge Assyria and Babylon.¹⁹² Assyria was cast out by Babylon. Babylon was cast out by Cyrus the Persian. Rome's fraying and casting out began in 376 A.D. when the Goths and northern European barbarians began fraying Roman rule from the north. By

¹⁸⁶ Jeremiah 50:17; 2 Kings 17:1-6

¹⁸⁷ 2 Peter 1:21

¹⁸⁸ Daniel 9:26b

¹⁸⁹ Romans under Hadrian crushed the Simon bar Kochba rebellion killing 580,000 Jews, expelling and banning all Jewish survivors from Jerusalem

¹⁹⁰ Zechariah 14:1-2; Revelation 11:1-2

¹⁹¹ Daniel 8:24, 12:7

¹⁹² Jeremiah 50:17-19

476 A.D. Roman military, political and financial power had been reduced to a shadow of its former glory.

Mystery Babylon¹⁹³, the kingdom of the Antichrist, the last scatterer of remnant Israel, will be judged by Jesus at the second coming of Christ. The Antichrist scatters¹⁹⁴ the remnant Jewish believers who keep the commandments of God and have the testimony and faith of Jesus¹⁹⁵. The Lord God will be the refuge¹⁹⁶ of obedient remnant Israel during the last half of Daniel's 70th Week.

All judgment has been given to Jesus, the Son of God.¹⁹⁷ Jesus, the Messiah, who possesses the Kingdom of God, will defend remnant Israel at the Second Coming¹⁹⁸ ending the Time of Jacob's Trouble and so remnant Israel shall be saved¹⁹⁹. The fourth carpenter is Jesus.²⁰⁰ Is it a coincidence that Jesus' stepfather,²⁰¹ Joseph, trained Jesus as a carpenter. Jesus, as the Lord of Lords and King of Kings will destroy the kingdom of the Antichrist.

God's kingdom, on Earth, will be established and Jesus Christ will rule from Jerusalem in the Millennium.²⁰²

C. ZECHARIAH'S 70 YEARS OF INDIGNATION AND THE LORD'S TEMPLE

1. Zechariah 1:12 - A Prophecy Preceding Daniel's 70th Week?

Zechariah 1 refers to a 70-year period of indignation and lack of mercy toward Jerusalem and the cities of Judah. The question is whether Zechariah's 70-year period is the 70-year period of the Babylonian exile or another period. The two 70-year period prophecies of Jeremiah and Zechariah must be compared and contrasted.

The principal inquiry will revolve around two stated conditions affecting Jerusalem and the cities of Judah. Zechariah's 70-year period is characterized as one of indignation. Whereas, Jeremiah's 70-year period is characterized as a one of the desolations of Jerusalem.

In subdivision (a) below Zechariah 1:12 refers to a 70-year period without God's mercy, a period of divine indignation associated with Jerusalem and the cities of Judah. The second subdivision

¹⁹³ Revelation 17:5

¹⁹⁴ Matthew 24:15-21; Luke 21:20-24;

¹⁹⁵ Revelation 12:17, 14:12

¹⁹⁶ Revelation 12:6; Micah 2:12-13

¹⁹⁷ John 5:22

¹⁹⁸ Daniel 7:21-22

¹⁹⁹ Romans 11:26; Isaiah 59:21; Daniel 9:27; Genesis 22:16-18; Jeremiah 31:34; Romans 4:13,25; Isaiah 29:22

²⁰⁰ Matthew 13:55; Mark 6:3

²⁰¹ Jesus was begotten of God. Joseph was not his biological father. These two verses in footnote 59 have been altered in New Age bibles attacking the divinity of Christ were Jesus is characterized as Joseph's son. Jesus is the son of Mary, not Joseph. Mary even made the mistake of referring to Joseph as Jesus' father in Luke 2:48, but Jesus corrected her in verse 49.

²⁰² Revelation 20:4

(b) Zechariah 1:14-16, refers to God's jealousy for Jerusalem and Zion, His sore displeasure with the heathen and His return to Jerusalem with mercies in the context of building the Lord's house.

If Zechariah's 70-year period is not a reference to Israel's first exile, then we should analyze the 70-year period as a candidate associated with Israel's second exile which ended in 1948.

Daniel's 70th week is the next major prophetic event for the nation of Israel.²⁰³ There is a third temple referenced in Daniel 9:27 and Matthew 24:15. It may well be the Lord's House of Zechariah 1:16. A Temple must be built to meet the requirements of Daniel's 70th week because of the references to temple sacrifices and the abomination which causes desolation standing in the holy place.²⁰⁴

?

a. 70 Years of Indignation: No Mercy

Verse 12 is isolated standing between two Millennial verse references.²⁰⁵ This form of structural isolation punctuates the verse and necessarily demands a rigorous analysis.

Zechariah 1:12 states:

¹²Then the angel of the LORD answered and said, O LORD of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten [70] years? [Emphasis added]

1. The LORD of Hosts: A Military Title

The Lord, in this verse, is Jehovah, the covenant God of Israel. The word "hosts" originates from the Hebrew word "sabaoth" meaning "armies". The root word of "sabaoth" is "tsaba" which conjures up visions of going forth to war, to wage war and fight.

Immediately, in the context of Zechariah 1:12 we find that God's title in this verse is that of a military commander with an army capable of waging war against God's enemies.

If Zechariah 1:12 were a reference back to the Babylonian exile, this title would have been inappropriate because the land had enjoyed her Sabbath rest during the Babylonian exile. If we look forward into the present 70-year period, the LORD of Hosts, would be a more appropriate term as God will punish His enemies during Daniel's 70th Week.

2. Usage of the Demonstrative Pronoun "These" versus "Those" 70 Years

²⁰³ Daniel 9:27

²⁰⁴ Matthew 24:15

²⁰⁵ Verses 7-11 and verse 13

Zechariah offers two examples of demonstrative pronouns in the context of two 70-year periods.

The words "these" and "those" are demonstrative pronouns. A demonstrative pronoun takes the place of a noun indicating "near or far in place or time". The demonstrative pronoun "these" describes nearness in time.

Zechariah 1's use of "these years" suggests nearness in time. Since the Babylonian exile had ended 17 years earlier, we should consider this as prophetic speech applied to Israel's return from her second exile, return and restoration.

If verse 12 were a reference back to the Babylonian exile the first problem is the use of the word "these...years" as opposed to "those...years". The verse 12 declaration was made 17 years after the return from the 70-year Babylonian exile. A direct reference to Babylon would necessarily require the use of the word "those...years" instead of "these...years" as it appears in Zechariah 7:5 usage, clearly a reference to the Babylonian exile.

Zechariah 7:5 uses the demonstrative pronoun "those...years" in the context of a seventy-year period plainly referencing the Babylonian exile. The use of "those" indicates farness in time. As a result, in the Book of Zechariah, we can distinguish the 70 years of Zechariah 1 with the 70 years of Zechariah 7 as two different periods of 70 years.

Some may be inclined to suggest that such demonstrative pronoun analysis is trivial but God does not waste His words. His words are pure and true.²⁰⁶ As the creator of language, His goal is the communication of truth. An example of this type analysis is used by the Apostle Paul in Galatians 3:16:

¹⁶ Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. [Emphasis Added]

Paul distinguishes between the singular and plural form of the noun "seed" to teach the meaning of God's promise to Abraham's seed, which is Christ. Therefore, distinguishing demonstrative pronouns is a legitimate type of analysis.

The Zechariah 7:5 70-year period refers to the first Jewish exile in Babylon because Zechariah 7:14 references a second Jewish exile, the Diaspora, when Israel was scattered among the nations beginning in A.D. 70. Isaiah also speaks to this second exile. In verse 14 Zechariah is speaking to the dispersed Jews from A.D. 70 until our present day. He confirms that during the Diaspora, when the Jewish nation had been removed from the Holy Land, that God considered the land desolate.

²⁰⁶ Proverbs 30:5; John 17:17

In Verse 14 Zechariah states:

"But I scattered them with a whirlwind among all the nations whom they knew not. Thus the land was desolate after them, that no man passed through nor returned: for they laid the pleasant land desolate." [Emphasis Added]

Isaiah utters a prophecy about the second Jewish exile and the recovery from the world-wide Diaspora.

The prophet says in Isaiah 11:11:

¹¹ And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. [Emphasis Added]

This Isaiah prophecy is being fulfilled in our time.

b. God's Stated Attitudes Regarding Jerusalem and Judah's Cities during Zechariah's 70-Year Period

The next two subdivisions, (b) and (c) will compare and contrast God's stated attitude regarding Jerusalem and the cities of Judah under Zechariah's indignation and Jeremiah's desolations.

Zechariah 1:12 states that God had "indignation" and "no mercy" toward Jerusalem and the cities of Judah during this 70-year period.

Indignation is the Hebrew word "za'an. It literally means to "foam at the mouth", be enraged or abhorrent. This term is used to describe the attitude of the Jewish ruling religious factions toward Jesus²⁰⁷. It is also used to describe Judas Iscariot's attitude when Mary anointed Jesus with burial perfume²⁰⁸. In the Old Testament, indignation is often described as representing the period appointed as the end of days.²⁰⁹ The "end of days" indignation occurs during Daniel's 70th week, the Time of Jacob's Trouble, the Tribulation.

Considering Israel experienced the fulfillment of prophecy concerning nationhood in 1948, one might suggest that God has blessed Israel these past 70 years. But biblically, Jerusalem is described as Sodom and Egypt²¹⁰ and a daughter of Babylon²¹¹ during the time leading up to the Second Coming of Jesus. These are certainly indignant descriptions.

²⁰⁷ Luke 13:14

²⁰⁸ John 12:4; Mark 14:4;

²⁰⁹ Daniel 8:19, Nahum 1:6-7

²¹⁰ Revelation 11:8

²¹¹ Psalm 137:8

As a nation, God's wrath abides upon them²¹² as they continue to reject Jesus as their Messiah. Wrath and indignation are terms which often appear in the same verse.²¹³ As such, it is arguable that these 70 years may certainly constitute a period of indignation and wrath as God prepares the nation of Israel to be tried in the furnace of affliction²¹⁴. A remnant of Israel²¹⁵ will learn serve the God of Abraham, Isaac and Jacob on His terms. Some will see the light when they feel the heat!

This indignation may appropriately describe God's attitude as we approach 2023, the 70th year of the last ten sabbatical cycles. It may well describe Jerusalem and the cities of Judah in our present day, as they are occupied by the Jews who deny Jesus Christ as God's Son Savior.

We must ask ourselves whether the presence of indignation and the lack of mercy were true of Jerusalem and the cities of Judah during the Babylonian exile. The question is whether the Zechariah's Indignation was also associated with Jeremiah's "desolations of Jerusalem". Are they one in the same condition?

We will notice that the states of desolation and indignation, as defined in the Scriptures, cannot coexist in the same time. They are opposites. Desolated land is unpopulated. Indignant land is populated by a defiling people.

If the Holy Land was not subject the Indignation during the Babylonian exile, then we must apply the prophecy to a time other than the Babylonian exile.

c. God's Stated Attitude Toward Jerusalem: The 70-Year Babylonian Exile

Jeremiah describes Jerusalem's condition during the Babylonian exile as a "desolation" and an "astonishment"²¹⁶. Jeremiah's prophecy was addressed to the people of Judah and the inhabitants of Jerusalem.²¹⁷ The prophet Daniel describes Jerusalem's conditions during the Babylonian captivity as the "desolations of Jerusalem"²¹⁸.

1. The Prophet Jeremiah

Jeremiah's prophecies about the Babylonian exile cover two periods of time. The first period is during the 70-year period (Chapter 25) and the second is after the 70-year period (Chapter 29).

²¹² John 3:36

²¹³ Deuteronomy 29:28; Psalm 69:24, 78:49, 102:10; Jeremiah 10:10, 22:31

²¹⁴ Isaiah 48:10-12; Zechariah 13:9

²¹⁵ Romans 9:6, 27; Isaiah 10:21-23

²¹⁶ Jeremiah 25:11

²¹⁷ Jeremiah 25:2

²¹⁸ Daniel 9:2

a. The Principal Purpose of the Exile

The Scriptures reveal the principal purpose of the exile was to permit the land to enjoy its Sabbath rest²¹⁹. This period is termed the "desolations of Jerusalem". This rest was in obedience to God's Laws.²²⁰ God's Sabbath land rest is found in the Leviticus and Exodus passages.

Leviticus 25:4 states:

⁴ But in the seventh year shall be a Sabbath of rest unto the land, a Sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard.

Exodus 23:11 states:

¹¹ But the seventh year thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy oliveyard.

Israel had disobeyed this law for 490 years. The Law required one year's Sabbath rest for the Land every seven-year period. Therefore, the land was entitled to seventy years Sabbath rest.

b. During the 70 Years: The Desolations of Jerusalem

Jeremiah's prophecy says the Land would be desolate and an astonishment.

Jeremiah states in 25:11:

¹¹ And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy [70] years.

[Emphasis Added]

One might be persuaded to associate desolation and astonishment with God's Indignation. However, the Scriptures define the two terms differently.

c. After the 70-Year Babylonian Exile

Jeremiah speaks about God's attitude toward Israel after their release and return from Babylon.

He says in Jeremiah 29:10-11:

²¹⁹ 2 Chronicles 36:21

²²⁰ Leviticus 25:4; Exodus 23:11

¹⁰ For thus saith the LORD, That after seventy [70] years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.

¹¹ For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end.

Isaiah had prophesied, 150 years before Cyrus was born, that Cyrus would be God's instrument of release and return from the Babylonian exile.²²¹ In 2 Chronicles 36:22-23, we see that word of the Lord, spoken by the mouth of Isaiah, might be accomplished, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom that the LORD had charged him to build God a house in Jerusalem. That is God's good word.

Jeremiah continued and described God's favorable disposition toward Israel after the return from Babylon. As referenced earlier, the majority of bible expositors view Zechariah's 70-year period as either the Babylonian exile or the 70-year period beginning with the destruction of Solomon's Temple in 586 B.C. to the 516 B.C. second temple construction. This second view extends into the post exile period twenty years. To maintain that God's indignation rested on the returning Babylonian Jews contradicts the plain language of Scripture.

What we can conclude from Jeremiah 29:10-11 is that after Israel's return to the Land, that God's attitude was favorable for restoration and Temple reconstruction. This verse also has a long view of the Kingdom promised to Abraham, Isaac and Jacob²²². This long view was giving them an "expected end" which is the promised Kingdom and the six goals of Daniel's 70 Weeks prophecy²²³.

Jeremiah said that God would "visit" Israel. This visitation would take the form of (1) God's good words toward Israel which would result in (2) Israel's return to Jerusalem. God has established a pattern of 70-year visitations.²²⁴ Therefore, we should expect the visitation of God in 2023.

God states that His attitude toward Israel, after the Babylonian exile, would be of (1) peace, (2) not evil, and (3) an expected end.

If Zechariah was referring to the 70-year Babylonian exile period, then verse 12 would suggest that God's indignation had extended into the 17 years, perhaps suggesting that the temple construction delays were due to God's continuing "indignation" toward Israel. But, this position

²²¹ Isaiah 44:28

²²² Genesis 12:1-3, 22:17, Romans 4:13; Galatians 3:18; Acts 7:5; Hebrews 11:9

²²³ Daniel 9:24

²²⁴ See Appendix ____, The 70-Year Visitation Patterns of God

would contradict God's words from Jeremiah 29:10-11 which he had spoken prior to the Babylonian exile. There are no contradictions in Scripture.

Additionally, with the ending of Haggai's second prophecy²²⁵, he states "from this day and upward, from the 24th day of the ninth month, even from the day that the foundation of the Lord's temple was laid that God would I bless the returning children of the Babylonian exile. This confirms God's favorable attitude toward the Jews as it was prophesized by Jeremiah.

Why would the "Angel of the Lord" suggest that it was time to have mercy on Jerusalem and the cities of Judah if this statement covered the post Babylonian years? God had seen to it that the Jews had been released from Babylon. Cyrus, King of Persia, had allowed the captive Jews in Babylon to return to Jerusalem to rebuild the Temple.²²⁶ He returned all the original Temple vessels which had been looted by Nebuchadnezzar.²²⁷ Surely these actions are mercifully aligned with "God's visitation and good words in causing the Jews to return to Jerusalem" with thoughts of peace and not evil. When comparing other scripture with this verse there is no indication of any divine indignation or lack of mercy during or after the Babylonian exile.

These post exile events all speak to God's mercies toward the Jews during the 17 years following the Babylonian return which included God's thoughts of peace and not evil.

2. The Prophet Daniel

The prophet Daniel also takes notice of Jeremiah's 70-year Babylonian prophecy in his ninth chapter, the chapter which ends with the Second Coming of Christ.

Daniel 9:2 states:

"²In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy [70] years in the desolations of Jerusalem." [Emphasis added]

Daniel was exiled in Babylon and was reading Jeremiah's scroll searching the Scriptures to see if he could figure out when the exile would end. Daniel found Jeremiah's reference to the 70-year Babylonian exile. He realized that, in B.C. 538, the time was near. So, he cried out a penitential intercessory prayer for Israel and himself, modeled after Isaiah 59 and Deuteronomy 4, 29 and 30. Daniel knew that repentance is a prerequisite to God's forgiving mercy. We are following in Daniel's footsteps. We are searching and studying the Scriptures of truth²²⁸ trying

²²⁵ Haggai 2:18-19

²²⁶ Ezra 1:2

²²⁷ Ezra 1:7

²²⁸ Daniel 10:21

to figure out when Daniel's 70th week will commence. God approves our quest.²²⁹ We search the Scriptures because they testify to Jesus.²³⁰ The testimony of Jesus is the Spirit of prophecy.

d. The Need for Desolation: Disobedient Israel Causes the Land to Sin:

Deuteronomy 24 speaks to circumstances where God describes the land as sinning based on the defiling conduct of a Jew. The context of the principle sinning land is marriage. Deuteronomy 24:4 states:

"Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the LORD: and *thou shalt not cause the land to sin*, which the LORD thy God giveth thee for an inheritance."

[Emphasis added]

This verse implies that personal defilement, by the nation of Israel, has an adverse effect upon the land if the defiling nation inhabits the land. The removal of the disobedient nation, in fury and anger, causes the land to be desolate.²³¹ Desolation therefore removes sin from the land by virtue of removing a disobedient people. The holy land belongs to God.²³² God's name is associated with the city of peace, Jerusalem.²³³ Better the land desolate for the Lord's sake, than inhabited by a defiling and disobedient nation.²³⁴

In a similar line of prophetic speech, Isaiah says that the "earth" can be defiled under its inhabitants who have transgressed the laws, changed the ordinance and broken the everlasting covenant.²³⁵

In furtherance of this principle, God says that He will change the name of the land of Israel to Beulah²³⁶. Beulah means "to be married". God gave His land to Abraham and His seed²³⁷. The Holy land is intimately associated with God's chosen people in a marriage context²³⁸. This land

²²⁹ Proverbs 25:2; Amos 3:7

²³⁰ John 5:39; 2 Timothy 2:15

²³¹ Jeremiah 9:11; Daniel 9:16

²³² Leviticus 25:23

²³³ Daniel 9:18

²³⁴ Daniel 9:17

²³⁵ Isaiah 24:5 Comment: Today, Israel continues to transgress the [God's] laws, change the [God's] ordinance and break the everlasting covenant. If the everlasting covenant is a reference to God's unilateral unconditional promises to Abraham, Isaac and Jacob, then perhaps it is a sarcastic comment on Israel dividing God's pleasant land (braking as referring to the land rather than God's promise) as a means of achieving the illusion of peace with her Islamic neighbors rather than yielding the desire of God's heart as stated in Matthew 23:37.

²³⁶ Isaiah 62:4

²³⁷ Genesis 13:14-15

²³⁸ Isaiah 62:5 Comment: This verse supports the view that God will remarry His cast-off wife, Israel, as suggested in Hosea 1-3.

marriage context should impress upon us the serious and solemn nature of God's view of His Holy land²³⁹.

This principle of defilement affecting the land may indeed be what is meant by Zechariah 1:12 where the prophet says that God had "indignation" upon Jerusalem and the cities of Judah during the 70-year period, if the period references our time.

During the Babylonian exile the land lay desolate and uninhabited by Israel. Therefore, the defiling presence had been removed and the land enjoyed her Sabbath rest.

However, today, Israel, living in unbelief, inhabits God's promised land and their presence may be considered a defiling presence considering the national rejection of their Messiah. Surely, God remembers the crowd saying, "Then answered all the people, and said, His blood [Jesus Christ] *be* on us, and on our children."²⁴⁰ Therefore, I suggest that God has had indignation against Jerusalem and the cities of Judah these past 70 years, as cited by Zechariah.

God bears righteous jealousy for the Temple Mountain Zion. Isaiah says: "...in the latter days, that the mountain of the Lord's house shall be established..." What is presently situated on God's Temple mountain is an Islamic structure which bears inscriptions denying that God has a Son. This is Omar's Islamic mosque and the quote is from the Qur'an 17:111. The inscription on the northwest outer face of the octagonal arcade of the mosque reads, "to God who has not taken a son and who does not have any partner in dominion...". John says that the liar and spirit of antichrist is one who denies the Father and the Son.²⁴¹ This inscription contradicts the New Testament's words. Therefore, based on these words, one should expect God to maintain a sense of indignation against Jerusalem to this day.

Additionally, God surely has a continuing indignation against the cities of Judah and Israel today because Israel continues in Jacob's transgression, denying that Jesus, the Son of God, is the Christ. The nation of Israel possesses the spirit of antichrist.²⁴²

e. Was The "Desolations of Jerusalem", When the Land Enjoyed Her Sabbath Rest, the Expression of God's Indignation, A Period Without God's Mercy?

The Scriptures define the word "desolate". It is used in the context of a land which is uninhabited²⁴³, depopulated²⁴⁴ and uncultivated²⁴⁵. A formerly populated and cultivated land

²³⁹ Genesis 13:14-15, 12:2

²⁴⁰ Matthew 27:25

²⁴¹ 1 John 2:22; 1 John 4:3

²⁴² 1 John 2:22, 4:3, 2 John 1:7

²⁴³ Ezekiel 35:9; Jeremiah 9:11, 34:22

²⁴⁴ Ezekiel 14:15-16

²⁴⁵ Ezekiel 36:34

which is rendered desolate should cause a passerby, in the context of Israel, to know that the LORD is the God of Israel²⁴⁶ whose judgment was the result of Israel's unfaithful actions²⁴⁷. A desolate land exhibits the removal of power.²⁴⁸ Astonishment is the response of the *passerby* who recognizes that God's blessings had been removed from Jerusalem and God's chosen people.²⁴⁹ We see this type of reaction in the Book of Lamentations. "All that pass by clap their hands at thee; they hiss and wag their head at the daughter of Jerusalem, saying, Is this the city that men call The perfection of beauty, The joy of the whole earth?"²⁵⁰

Therefore, the Scriptures demonstrate that desolation was a necessary component contributing to Jerusalem's Sabbath rest. The principles of the Sabbath include rest²⁵¹ and holiness²⁵². The Sabbath is associated with Israel's Messiah.²⁵³ The Sabbath is a sign to Israel that God has sanctified Israel as He has sanctified the Sabbath.²⁵⁴ The land's Sabbath rest was a rest unto to Lord.²⁵⁵ The Lord of the Sabbath is our Wonderful Counselor, Mighty God, Eternal Father and Prince of Peace.²⁵⁶ He is our High Priest after the Order of Melchizedek, King of Righteousness, King of Peace.²⁵⁷

The principles of God's Sabbath rest necessarily contradict principles of God's divine Indignation. Therefore, the Scriptures confirm that the Land did not experience God's Indignation during the Babylonian exile.

Indignation is God's attitude toward Israel after the rejection and murder of Israel's Messiah. This indignation manifested in 70 A.D. when Jerusalem was destroyed and the Jews were dispersed to the four corners of the world²⁵⁸. Jerusalem lay desolate and God's chosen people were removed from His land.

When Israel declared national independence in 1948 and began to repopulate God's Holy Land, they returned in unbelief and in a continuing rejection of their Messiah. This began a new period of indignation as the disobedient nation, inhabiting God's Holy land, caused the land to sin once

²⁴⁶ Ezekiel 12:20, 29:9-10

²⁴⁷ Ezekiel 15:8

²⁴⁸ Ezekiel 33:28

²⁴⁹ Ezekiel 36:34 The response of passersby.

²⁵⁰ Lamentations 2:15

²⁵¹ Exodus 35:2; Leviticus 16:31

²⁵² Exodus 20:8

²⁵³ Mark 2:28

²⁵⁴ Deuteronomy 5:12

²⁵⁵ Leviticus 25:2

²⁵⁶ Isaiah 9:6

²⁵⁷ Psalm 105:5

²⁵⁸ Daniel 9:26

again. This indignation toward Jerusalem and the cities of Judah will continue into the rapidly approaching Time of Jacob's Trouble, Daniel's 70th week.²⁵⁹

f. Daniel's References to God's Anger

Daniel does make a statement in his prayer²⁶⁰ where he prays that God would turn away His anger and fury from Jerusalem toward the end of the Babylonian exile. Daniel ascribed the desolations of Jerusalem to God's anger and fury because of the nation's sins.

Jerusalem was desolate for the sake of God's righteousness and His name.²⁶¹ God is jealous for Jerusalem and His holy mountain.²⁶² Righteous jealousy, anger and fury affecting Jerusalem during the exile resulted in Jerusalem enjoying her Sabbath rest.

2 Chronicles 36:21 states:

"To fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths: for as long as she lay desolate she kept Sabbath, to fulfill threescore and ten [70] years."

The "land enjoyed her Sabbaths" lying desolate. Sabbath rest is not the result of God's indignation against Jerusalem and the cities of Judah. This Sabbath rest, the desolations of Jerusalem, were for the sake of God's Great Name.²⁶³

Therefore, the 70-year period and the time following the Jew's return to Jerusalem described in Zechariah 1:12 must point to a different 70-year period, a period of indignation, perhaps the current 70-year period which began in 1952/1953 and ends in 2023.

2. **Zechariah 1:14-16 - Great Jealousy: God Returns to Jerusalem His House Shall Be Built**

a. A Tribulation Temple Vision?

Zechariah 1, while historically written as the Second Temple was under reconstruction, surely speaks to a third Temple, the Tribulation Temple. Zechariah's first chapter is framed with visions of what arguably are Millennial references. They are obscure, but more associated with Second Coming innuendo than the post Babylon exilic period.

¹⁴ So the angel that communed with me said unto me, Cry thou, saying, Thus saith the LORD of hosts; I am jealous for Jerusalem and for Zion with a great jealousy.

²⁵⁹ Isaiah 10:24-25, 26:20, 30:27, 34:2, 66:10, Jeremiah 10:10, Daniel 11:36, Zephaniah 3:8; Revelation 14:10

²⁶⁰ Daniel 9:16

²⁶¹ Daniel 9:17

²⁶² Zechariah 1:14

²⁶³ Daniel 9:17

¹⁵ And I am very sore displeased with the heathen that are at ease: for I was but a little displeased, and they helped forward the affliction.

¹⁶ Therefore thus saith the LORD; I am returned to Jerusalem with mercies: my house shall be built in it, saith the LORD of hosts, and a line shall be stretched forth upon Jerusalem.

In verses 14 and 15 we see the Lord of Hosts, declare His righteous jealousy for Jerusalem and Zion, God's Holy Mountain²⁶⁴. In Verse 15, God declares that He is displeased with the "heathen" who have zealously afflicted His people. This zealous affliction continues today.

In Verse 16, reference to temple construction and stretching a line forth upon Jerusalem, does not appear applicable to Zechariah's time because the Temple foundation had been laid out and set at the time of Zechariah 1. This verse looks more applicable to the Third Temple which will built during Daniel's 70th week. Some commentators suggest that this verse refers to the Millennial Temple and reconstruction of Jerusalem, however, the statement that "I am returned to Jerusalem with mercies" seems out of place since Jesus returns to Jerusalem at the Second Coming. He would have already been there if this were a Millennial reference. The verse seems better placed in a different time.

Interestingly, in Revelation 11:1-2 we observe that there was a command to "rise and measure the temple of God". Could this measurement be associated with Zechariah's line being stretched upon Jerusalem?

Could this line be the carpenter's line setting the foundation of the third temple? Isaiah speaks of the carpenter's line used in construction.²⁶⁵

The statement "I am returned to Jerusalem" is a powerful statement. It is as though God had been absent a long time.

At the end of the 70th year, "I am returned to Jerusalem with mercies". This return to Jerusalem with mercies could not be the period following the return from Babylon because God had declared his disposition toward the returning remnant Jews as one of good words, thoughts of peace, not evil and to give them an expected end.²⁶⁶ In other words, God's attitude to His people returning from Babylon was one of mercy and restoration. God did visit them per Jeremiah.²⁶⁷ Therefore, the declaration that "I am returned to Jerusalem with mercies" appears repetitive, unnecessary and contradictory considering Jeremiah's prophetic statements.

²⁶⁴ Isaiah 56:7; Psalm 48:1

²⁶⁵ Isaiah 44:13; Hosea 6:11

²⁶⁶ Jeremiah 29:11

²⁶⁷ Jeremiah 29:10

However, today, is a different story. Israel continues to struggle with the Arab nations which surround it. Jerusalem has become a burdensome stone.²⁶⁸ All nations have conspired to divide God's Holy Land as He restores the Jews for the second time. We are "in that day" where God is actively "setting his hand again the second time to recover the remnant of his people".²⁶⁹

Accordingly, God's promise to Israel is that His mercy will prevail when He removes their unbelief.²⁷⁰ The Jews are beloved for the Fathers' sakes.²⁷¹ This promise occurs after the "fullness of the Gentiles".²⁷² Then Daniel's 70th week will follow. God will once again confirm His promises to Abraham²⁷³ and commence the restoration of remnant believing Israel. God returns to Jerusalem with mercies following the "fullness of the Gentiles". After the Rapture of Christ's own, God's House will be built in Jerusalem.²⁷⁴

We might speculate that God's return to Jerusalem and the construction of the Third Temple will involve a remnant of His people who will keep His commandments and have the testimony of Jesus.²⁷⁵

Zechariah 1:16 speaks to three matters: (1) God returning to Jerusalem with mercies, (2) building God's house and (3) stretching a line upon Jerusalem. All three of these matters appear contextually related to building God's house in Jerusalem. But what time is referenced? Is it the time following the Babylonian exile or is it a different time?

We can infer that during the prior 70 years (1952/1953-2022/2023), that God was absent from being "in Jerusalem with mercies". That is the literal inference of the words. God mercies must have been in Jerusalem in Zechariah's time because the Jews were on their way to completing the Temple construction. The Zechariah 1:16 statement "I am returned to Jerusalem with mercies" is made in the context of "building God's house". That is exactly what was happening in Jerusalem, albeit with some interruptions. The "line had been stretched" when Zerubbabel had laid God's house's foundation some 14 years earlier. Therefore, the line being stretched in verse 16 must point to another time and not the post-Babylonian exile time because Zerubbabel had stretched the line and set the temple foundation in the second year after the return from Babylon. However, a line does get stretched on Jerusalem during Daniel's 70th Week.²⁷⁶

²⁶⁸ Zechariah 12:3

²⁶⁹ Isaiah 11:11, Psalm 94:14, 77:7

²⁷⁰ Romans 11:32

²⁷¹ Romans 11:28

²⁷² Romans 11:27

²⁷³ On three occasions, God in Christ (Jehovah) confirmed the Abrahamic covenant. It should properly be known as "the confirmed covenant" as it was confirmed to Abraham, Isaac and Jacob. The oath of God

²⁷⁴ One temple at a time. Christ's own in this Age of Pentecost represent the temple of God, Christ's body. Once removed from Earth, God's dispensational plans change and God's Temple will be built.

²⁷⁵ Revelation 12:17, 14:12

²⁷⁶ Revelation 11:1

So, such a statement leads us to look forward to the Third Temple in a different time. It fits our season. In Israel today, the Temple Institute²⁷⁷ has constructed all the Temple elements. The priesthood is begin trained. Temple plans have been drawn by architects. The cornerstone has been cut. We are in this 70-year window now.

D. The Millennial Rest: The 1,000 Year Reign of the King of Kings

In the third division, there are three sets of verses which suggest a period of rest and comfort. This is God's ultimate plan. The problem is that God requires righteousness as a prerequisite to His peace plan because the King of Kings is the King of Righteousness and the King of Peace.²⁷⁸

1. Zechariah 1:7-11 - The Vision of Horses: Earth Is Still and At Rest

Zechariah's first vision, verses 7-11, while obscure as to the meaning of the horses and their colors, suggests a time of peace unlike any time in Earth's history. There is only one conclusion as to the time of this vision, it must be after the Second Coming where the Lord has subdued and banished Israel's enemies.

⁷ Upon the four and twentieth day of the eleventh month, which is the month Sebat, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

⁸ I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that were in the bottom; and behind him were there red horses, speckled, and white.

⁹ Then said I, O my lord, what are these? And the angel that talked with me said unto me, I will shew thee what these be.

¹⁰ And the man that stood among the myrtle trees answered and said, These are they whom the LORD hath sent to walk to and fro through the earth.

¹¹ And they answered the angel of the LORD that stood among the myrtle trees, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest.

While these verses appear to provide a divine interpretation, many, including this writer, are at a loss to understand the complete interpretation. I have the following observations and comments:

²⁷⁷ See <http://www.templeinstitute.org>

²⁷⁸ Hebrews 7:2; 1 Timothy 6:15; Revelation 17:4, 19:16; Deuteronomy 10:17

"Myrtle trees" are present in the Millennium.²⁷⁹ They may represent "trees of righteousness", a term which appears after the Second Coming of Messiah.²⁸⁰

The Lord is seated on a "red horse". Red often connotes war. Jesus rides a white horse at the second coming, but that horse is probably "red with blood" when He is finished judging His enemies in Revelation 19:13. The earth is not still and at rest until Jesus finishes His judgment work.

Verse 7 is introductory giving the time of the vision. Verse 8 begins the vision. The term "I saw by night" is the clue that this is a prophecy. One cannot see anything in the night unless God illuminates the vision.²⁸¹ The vision speaks to a man riding a red horse who is standing among the myrtle trees in a sort of valley described as the bottom. Additionally, there are other horses behind the man on the red horse. The man described in verses 9-11 is "the angel of the LORD". In Zechariah 3:1-2, the angel of the LORD is Jesus Christ in his pre-incarnate form.

In verse 9, Zechariah asks the Lord to explain the meaning of the other horses. The Lord describes them as those who have been sent to "walk to and fro through the earth". They report back to the Lord that they have found the earth to be "still and at rest". Now that is a description of a planet without war and without Israel's great Adversary, Satan. This is a stark contrast to Isaiah 24:20 where the Earth will reel "to and fro" like a drunkard and Isaiah 13:13 where God shakes the heavens and Earth during Daniel's 70th Week.

The Earth's stillness and rest condition will not exist until the Millennial reign of Jesus Christ.²⁸² Isaiah chapter 14 speaks to God's mercy upon Jacob and Israel in the Millennium. In verse 7 Isaiah proclaims: "The whole earth is at rest, and is quiet: they break forth into singing." At this time, Satan will have fallen and be confined to Hell.²⁸³

In support of this Millennial view, the myrtle trees, among which the Lord stands, may be associated with the restoration of Israel in the Millennium.

Isaiah 41:19 states:

¹⁹ I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together:

Isaiah 55:13 states:

²⁷⁹ Isaiah 41:19, 55:13

²⁸⁰ Isaiah 61:3

²⁸¹ Jeremiah 31:35

²⁸² Psalm 96:10

²⁸³ Isaiah 14:11-15; Revelation 20:2

¹³ Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.

Myrtle trees are associated with the Feast of Tabernacles.

Nehemiah 8:15 states:

¹⁵ And that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as it is written.

Tabernacles, the seventh festival of the Lord, is a prophetic picture of Millennial peace and living in the presence of God.²⁸⁴

Zechariah 14:16 describes the feast of Tabernacles in the Millennium. He states:

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

When Israel was disobedient and rebellious God called them "briers and thorns".²⁸⁵ However, in the Millennium, God will change the brier into the myrtle as cited above Isaiah 55:13. This is a word picture associated with God's future transformation of His people's hearts.²⁸⁶

Since Adam's fall, the only one who walks "to and fro through the earth" is the Adversary, Satan. Job says:

Job 1:7

⁷ And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it." [Emphasis added]

Job 2:2

² And the LORD said unto Satan, From whence comest thou? And Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it." [Emphasis added]

This fact is confirmed by Peter. He says in 1 Peter 5:8:

²⁸⁴ Leviticus 23:33-44; Numbers 29

²⁸⁵ Ezekiel 2:5-6

²⁸⁶ Jeremiah 31:33

⁸ "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:"

Therefore, the context of the walking "to and fro" words coupled with "earth being still and at rest" we can conclude that Satan would have been bound. When Satan walks on Earth, there is no stillness or rest.

So, it is possible that we have a picture of post-Tribulation judgment in Chapter 1 with verses 7-11. We see a pre-Tribulation view of the "horns" or nations which will be subject to judgment in Verses 18-21. We get a glimpse of Millennium peace in Verse 17. In verses 12-17 we likely have a reference to the construction of the Third Temple 70 years after Israel becomes an independent sovereign nation after 2,590 years.

2. **Zechariah 1:13 - Good and Comfortable Words**

¹³ And the LORD answered the angel that talked with me with good words and comfortable words.

What are good and comfortable words to the Jew? Are they not the promises which God made to Abraham? God promised Israel the whole land from the River Nile to the Euphrates.²⁸⁷ He promised that they would rule over their enemies.²⁸⁸ This promise is a striking contrast to the promised punishment for disobedience as set forth in Leviticus 26.²⁸⁹ God promised that Israel would ultimately live in peace.²⁹⁰ God promised to save remnant Israel.²⁹¹ Christ is the High Priest of good things to come.²⁹² Good things are His words and promises to Israel's fathers.

It is plausible that God told Zechariah the results of His promises to Abraham, Isaac and Jacob. God confirmed his covenant to each of them.²⁹³ He may have confirmed the Abrahamic promises to Zechariah with "good and comfortable words" looking forward past the Time of Jacob's Trouble when the Messiah returns and sets up the Millennial Kingdom.²⁹⁴

3. **Zechariah 1:17 - God's Cities, Zion's Comfort. God Chooses Jerusalem.**

In Zechariah 1:17, the prophet makes another statement which appears to consider the Millennial Kingdom period, a period of extended peace. He says:

²⁸⁷ Genesis 15:18

²⁸⁸ Isaiah 14:1-2

²⁸⁹ Leviticus 26:17-18

²⁹⁰ Isaiah 9:6; Luke 2:14; John 14:27, 16:33; Philippians 4:6-7

²⁹¹ Romans 11:25

²⁹² Hebrews 9:11

²⁹³ Genesis 22:16; 1 Chronicles 16:16-17

²⁹⁴ Revelation 20:4

" Cry yet, saying, Thus saith the Lord of hosts; My cities through prosperity shall yet be spread abroad; and the Lord shall yet comfort Zion, and shall yet choose Jerusalem."

So, after we see God's declaration about returning to Jerusalem and building His House, we have this Millennial peace verse. Verse 17 will surely follow the events of the Third Temple and the Second Coming of Jesus, Israel's Messianic King. These comforting words are consistent with Isaiah 61:2(c), the post Tribulation period of God comforting all that mourn.

He is the King of Righteousness and the King of Peace. He will reign from "Jerusalem", the "City of Peace".

IV. CONCLUSION

Zechariah 1:12 is a prophetic word for the 70-year period which commenced with the sabbatical cycle following the restoration of the nation of Israel. The termination year for this prophecy is Fall 2023 when Daniel's 70th week will most probably commence.

This article has focused on the two 70-year periods spoken in Jeremiah 25 and Zechariah 1. Historical commentators have concluded that both Jeremiah's and Zechariah 1's 70-year periods are the same periods represented by the Babylonian exile.

Jeremiah's 70-year period was described as the "desolations of Jerusalem" while Zechariah's as the indignation of Jerusalem and the cities of Judah.

The Scriptures defined the terms, "desolations of Jerusalem" and "indignation of Jerusalem and the cities of Judah". These two terms are opposites and therefore cannot coexist in the same period. The state of desolation means unpopulated by a defiling people while the state indignation requires a defiling population of people.

If Zechariah 1's 70-years is not Babylon, then when? Is it reasonable to postulate that it is the 70-year period preceding Daniel's 70th week?

God will remove Israel's blindness at the "fullness of the Gentiles" when Jesus removes His own from Earth. This event is popularly termed the "Rapture". It will occur on the Feast of Pentecost, a God determined day in the Spring 2023. God will, once again, confirm His promises to Abraham, Isaac and Jacob.

The 70-year period of indignation will end and God will return to Jerusalem with mercies following the "fullness of the Gentiles. God's Temple will be built. God's favor will once again be restored to the remnant believing Israel in preparation for the Second Coming of Lord Jesus.

Even so, come quickly Lord Jesus.