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## The Basis for the Second Coming of Yeshua Messiah Zechariah 12:10

**Just as the Jewish leadership once led the nation into *rejecting* Yeshua as their Messiah, they must one day lead the nation to *accepting* Yeshua as their Messiah.**

**The rabbis teach that the Messiah will return when every single Jew in the world keeps the same Sabbath.** Once again, they use human works as a basis for a relationship with **ADONAI**. **He**, however, desires repentance and **faith**, because **without faith it is impossible to please God (Hebrews 11:6)**.



The Rapture of the Church (see the commentary on **Revelation, to see link click [By - The Rapture of the Church](#)**) has no requirements and can come at any moment. But the Second Coming of **Yeshua Messiah** has an enormous requirement. However, before we can understand the basis for **His** return, we must understand **His** rejection. Long before the birth of **Yeshua**, the ancient rabbis separated miracles into two categories. Those miracles that anyone could do if they were empowered by **the Ruach Ha'Kodesh**, and secondly, miracles that only **the Messiah** could perform. These Messianic miracles were taken from **Isaiah 35:5-6** (see my commentary on **Isaiah [GI](#) - Three Messianic Miracles**). The purpose of

these Messianic miracles was to serve a sign to the nation of **Isra'el** to force them to come to a decision about them. Unfortunately, because of their belief in **the Oral Law** (see **The Life of Christ Ei - The Oral Law**), the Jewish leadership led the nation into rejecting **Yeshua** on the basis of demon possession (see **The Life of Christ Ek - It is only by Beelzebub, the Prince of Demons, That This Fellow Drives Out Demons**).

Therefore, just as the Jewish leadership once led the nation into *rejecting Yeshua* as their **Messiah**, they must one day lead the nation to *accepting Yeshua* as their **Messiah**. This explains the devil's war against **the Jews** throughout history in general, and during the Great Tribulation in particular. The Adversary knows that when **Messiah** returns, his freedom will end. Satan also knows that **Yeshua** will not come back until the Jewish leaders ask **Him** to come back. So if Satan can succeed in destroying **the Jews** once and for all before they come to national repentance, then **Yeshua** will not come back and Satan's free reign will be eternally secure. That is why once Satan is confined to **the earth (12:7-12)**, during the second half of the Great Tribulation, he knows his time is short and he expends all his satanic energies to try and destroy **the Jews** once and for all. Anti-Semitism in any form, whether it is active or passive, racial, ethnic, national, economic, political, religious or theological, it is all part of the satanic strategy to avoid the Second Coming.<sup>316</sup>

The two-fold basis, then, for the Second Coming of **Yeshua Messiah** is first, **Isra'el** must confess **her** national **sin (Isaiah 53:1-9)**, and secondly, **she** must plead for **Him** to return. **There are seven passages that reveal the basis for the Second Coming.**

Through the acceptance of the third sign of **Jonah** to the nation, **the resurrection of the Two Witnesses** (see **Revelation Dm - The Resurrection of the Two Witnesses**), **the Jews in Jerusalem** will become believers. They, along with **the preaching of the 144,000 Jews** (see **Revelation Cr - Then I Heard the Number of Those Who Were Sealed**), will evangelize the leaders of **Isra'el** with the Gospel. These leaders will then lead the nation to confession of **their** national **sin** of the rejection of **the Messiah** and then plead for **His** return.

**First, they** must **confess their** national **sin and the** national **sin of their fathers (Leviticus 26:40-42)**. Moses predicted **the Jews** would be scattered all over the world because of their rejection of **Yeshua**. But here in **Leviticus**, **ADONAI**, says that **He** has every intention of giving **Isra'el** all the blessings of the Abrahamic Covenant during the Messianic Kingdom if only they will **confess their**

national **sin and the national sin of their fathers** when they rejected **Yeshua as the Anointed One**.

**Secondly, Jeremiah 3:11-18** the prophet begins to describe the blessings that **God** has in store for **Isra'el** during the messianic Kingdom. It will be a time of tremendous blessing and restoration for **the Jewish people** when **Messiah** establishes **His** Kingdom. But all of the blessings mentioned will be conditional. **Only acknowledge your guilt - you have rebelled against ADONAI your God, you have scattered your favors to foreign gods under every spreading tree, and have not obeyed Me,** declares **ADONAI**.

**Thirdly, God's** prophet **Hosea** declares: **Then I will go back to My place until they acknowledge their offense and admit their guilt. And they will seek My face; in their misery they will earnestly seek Me (Hosea 5:15).** **Yeshua** went **back** to heaven after **His** ascension. Because of that one specific offense (the word is singular) committed against **Him, He** returned to heaven from the Mount of Olives (**Acts 1:9**). **Hosea** tells us that **Yeshua** will not return until the offense that caused **Him** to leave is acknowledged. That offense was **His** rejection by the **Jewish** leadership and the nation of **Isra'el** as a whole. In addition, **Hosea** is the only prophet that tells us how long this national confession will last: **After two days He will revive us; on the third day He will restore us (Hosea 6:1-3).** So **he** prophesies that **Isra'el** will confess **her sins** and plead for **Messiah** to return for **two days**, and then **on the third day all Isra'el will be saved (Romans 11:26a).**

**Fourthly, Zechariah Chapters 12, 13 and 14** are one prophetic revelation, a unit of thought that develops one theme. **Chapter 13** speaks of the national cleansing of **Isra'el** from their **sin**. **Chapter 14** describes the Second Coming and the establishment of the messianic Kingdom. But the cleansing of **Isra'el** and the Second Coming are all conditional on one verse: **And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplication. They will look to Me, the One they have pierced, and they will mourn for Him as one mourns for an only child, and grieve bitterly for Him as one grieves for a firstborn son (Zechariah 12:10).** It is important to understand that **the Jews** will say: **They will look to Me,** not **look upon Me.** These are two separate Hebrew words. The Hebrew word *alay* means *to look upon or to see*; however, the Hebrew word *elay* means *to look to in faith*. **The Jews** will not merely see **Messiah** like the rest of the unbelieving world, but **they will look to Him** in faith. Before **Isra'el** can receive the cleansing of **her national sin** and

before **Messiah** will return to establish **His** Kingdom, **Isra'el** must first look to **the One** they **have pierced** in faith **and** plead for **Him** to return. Once they do this, and only then, will **they** receive **their** cleansing and begin to enjoy the blessings of the Kingdom.

**Fifthly**, in **Isaiah 59:1-15a**, at the end of the Tribulation, when the antichrist and the armies of the world tighten the noose around the neck of **the Jews** in **Jerusalem** and Bozrah, the spiritual scales will fall from **their** eyes and the one-third of **the Jews** still alive confess their national **sin** *in general terms*. One of the three purposes of the Great Tribulation is **to break the stubbornness of the Jewish nation (Dani'el 11-12; Ezeke'el 20:34-38)**. It is through the crucible of the Great Tribulation that **Isra'el** will be brought to repentance.

**Sixthly**, in **Isaiah 53:1-9**, we see the death of **the Servant** on the cross and as a result, **Isra'el's** national confession at the end of the Great Tribulation. These verses contain **Isra'el's** prayer *in more specific terms* at the end to the Great Tribulation that brings about the Second Coming of **Messiah**. *The actual words* of this prayer are found in four key passages of Scripture, first, in **Psalms 79:1-13**, secondly in **Psalms 80:1-19**, thirdly here in **Isaiah 53:1-9**, and lastly in **Isaiah 63:7 to 64:12**. All tenses are prophetic perfects, or future events looked upon as already taken place.

**Lastly**, **Matthew** records **Yeshua's** condemnation of the Scribes and Pharisees, the Jewish leadership of that day, for leading the nation in the rejection of **the Messiah**. **Yeshua** said: **O Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, but you were not willing. Look, your house is left to you desolate. For I tell you, you will not see Me again until you say, "Blessed is he who comes in the name of the Lord" (Matthew 23:37-39)**. Speaking directly to the **Jewish** leadership, and repeats **His** desire **to gather** them if they would only accept **Him**. But because they had rejected **Him**, instead of being gathered they would be scattered. Their **house**, the **Jewish** Temple, will be **left desolate** and will be destroyed, with nothing remaining. Then **He** announces that **they will not see Him again until they say** the messianic blessing: **Blessed is he who comes in the name of the Lord**. When **they** speak those words, **they** will have accepted **Yeshua Messiah** as **their Lord and Savior**.<sup>317</sup>

Thus, at the end of the Great Tribulation, as the armies of the antichrist are closing



in on Petra, and as **the Jews** in **Jerusalem** await execution for refusing the mark of the beast, the spiritual scales will fall from **their** eyes and **they** finally realize that **Yeshua** is **the Messiah**. At that time **they** will confess **their** national **sin** and plead for **Him** to return. **Two-thirds** of **the Jews** that entered the Great Tribulation **will be struck down and perish; yet the one-third will be left**. **Yeshua** says: **This third I will bring into the fire** of the Great Tribulation; **I will refine them like silver and test them like gold**. **They will call on My name and I will answer them**. I will say, **“They are My people,”** and they will say, **“ADONAI is our God”** (Zechariah 13:8-9). **And so all Isra’el will be saved (Romans 11:26a)**.

*Dear heavenly **Father**, praise **You** for being such an awesome **God** of forgiveness when there is repentance. It is so wonderful that **You** paid the very costly ransom to redeem **Your** people from their bondage to sin, and all you ask is a heart of love that puts **You** first and trusts in **Messiah** as **Lord** and **Savior**. It is reassuring that you have not changed **Your** plan of salvation. It has always been thru a faith/trust/belief that loves into action. Like **the prodigal son**, **Isra’el** will return to **You** in faith and be saved. **You have loved Your people with an everlasting love**. Someday every knee will bow before **Messiah Yeshua**. In **Messiah Yeshua’s** holy **Name** and power of **His** resurrection. Amen*