

Zechariah 12:10-14 – 13:1-6

- In 12:1-9 “on that day” occurs six times: 12:3, 4, 6, 8, 8(2x), 9.
- In 12:10-13:6 “on that day” occurs four more times: 12:11 and 13:1, 2, 4.
- 12:10-14 should be read to include 13:1.
- Physical and Spiritual deliverance (salvation)
 - 12:1-9 describes Israel’s eschatological deliverance physically
 - 12:10-13:1 describes Israel’s eschatological deliverance spiritually.
- Joy and Mourning
 - 12:1-9 describes Israel’s joy and celebration in the goodness and deliverance of the Lord.
 - 12:10-13:1 describes Israel’s national mourning for their role in piercing the Lord’s servant.
- 12:10-13:1 describe Israel’s response to having pierced the Lord:
 - 12:10-14 – sorrow
 - 12:10 – new spirit
 - 13:1 – cleansing

Zechariah 12:10 – “**And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and pleas for mercy, so that, when they look on me, on him whom they have pierced, they shall mourn for him, as one mourns for an only child, and weep bitterly over him, as one weeps over a firstborn.**”

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| 2580 [e] | 7307 [e] | 3389 [e] | 3427 [e] | 5921 [e] | 1732 [e] | 1004 [e] | 5921 [e] | 8210 [e] |
| ḥên | rū-ah | ye-rū-šā-lim, | yō-wō-šêb | wə-’al | dā-wīd | bêt | ’al- | wə-šā-pak-tî |
| חֵן | רוּחַ | יְרוּשָׁלַם | יוֹשֵׁב | וְעַל | דָּוִד | בַּיִת | עַל- | וְשָׁפַקְתִּי |
| of grace | the Spirit | of Jerusalem | the inhabitants | and on | of David | the house | on | And I will pour |
| N-ms | N-csc | N-proper-fs | V-Qal-Prtcl-msc | Conj-w Prep | N-proper-ms | N-msc | Prep | Conj-w V-Qal-ConjPerf-1cs |

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| 5594 [e] | 5921 [e] | 5594 [e] | 1856 [e] | 834 [e] | 853 [e] | 413 [e] | 5027 [e] | 8469 [e] |
| kə-mis-pêd | ’ā-lāw, | wə-sā-pē-dū | dā-qā-rū; | ’ā-šer- | ’ēt | ’ē-lay | wə-hib-bî-tū | wə-ta-hā-nū-nîm, |
| כַּמִּסְפֵּד | עָלָיו | וְשָׁפְדוּ | דָּקְרוּ | אֲשֶׁר- | אֵת | אֵלַי | וְהִבִּיטוּ | וְתַחֲנוּנִים |
| as one mourns | for Him | and Yes they will mourn | they pierced | whom | - | on Me | then they will look | and supplication |
| Prep-k N-ms | Prep 3ms | Conj-w V-Qal-ConjPerf-3cp | V-Qal-Perf-3cp | Pro-r | DirObjM | Prep 1cs | Conj-w V-Hifil-ConjPerf-3cp | Conj-w N-mp |

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| 1060 [e] | 5921 [e] | 4843 [e] | 5921 [e] | 4843 [e] | 3173 [e] | 5921 [e] |
| hab-bə-ḡō-wr. | ’al- | kə-hā-mēr | ’ā-lāw | wə-hā-mēr | hay-yā-ḥīd, | ’al- |
| הַבְּכוֹר: | עַל- | כַּהֲמַר | עָלָיו | וְהִמַּר | הַיָּחִיד | עַל- |
| a firstborn | for | as one grieves | for Him | and grieve | [his] only [son] | for |
| Art N-ms | Prep | Prep-k V-Hifil-Inf | Prep 3ms | Conj-w V-Hifil-InfAbs | Art Adj-ms | Prep |

1. “Pouring out” – *wesapakti* - by the Lord is usually divine wrath, but here it is not judgment but grace that is poured out.
 - a. This same eschatological “pouring out” is seen in Joel 2:28-29:
 “And it shall come to pass afterward, that I will pour out my Spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. Even on the male and female servants in those days I will pour out my Spirit.”

- b. This verse is quoted by Peter in Acts on the Day of Pentecost
- 2. “spirit of grace and pleas for mercy”
 - a. “Spirit” is ruah and can be interpreted in a wide range of ways:
 - i. The Holy Spirit
 - 1. Isaiah 32:15
 - 2. Isaiah 44:3
 - 3. Isaiah 59:20-21
 - 4. Jeremiah 31:31, 33
 - 5. Ezekiel 36:26-27
 - 6. Ezekiel 39:29
 - 7. Joel 2:28-29
 - ii. God’s spirit as in Zechariah 4:6 and 6:8 and 7:12
 - iii. The human spirit as in the new spirit or new heart
 - 1. “spirit of” in OT tends to speak of things like:
 - a. “spirit of jealousy” (Nu. 5:14)
 - b. “spirit of justice” (Is. 28:6)
 - 2. “new spirit” of Ezekiel 36:26
 - a. God gives them a new heart and a new spirit with the result being mourning, pleas for mercy and repentance.
 - b. Ezekiel 36:24-29 – *“I will take you from the nations and gather you from all the countries and bring you into your own land. I will sprinkle clean water on you, and you shall be clean from all your uncleannesses, and from all your idols I will cleanse you. And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules. You shall dwell in the land that I gave to your fathers, and you shall be my people, and I will be your God. And I will deliver you from all your uncleannesses. And I will summon the grain and make it abundant and lay no famine upon you.”*
 - 3. Jeremiah 31:31-34 – the New Covenant – *“I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people.”*
- 3. “Grace” is God accepting the unworthy people. Undeserved favor from the Lord.
- 4. “Supplication” – *tahanunim* – is “pleading” and refers to pleading for grace from the Lord. The definition is “supplication for favor”

- a. Psalm 143:1 – “Hear my prayer, O LORD; give ear to my pleas for mercy! In your faithfulness answer me, in your righteousness!”

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| 8469 [e] ta-ḥā-nū-nay; תַּחֲנוּנַי my supplications N-mpc 1cs | 413 [e] 'el- אֶל- to Prep | 238 [e] ha-'ā-zī-nah הֶאֱזִינָה Give ear V-Hifil-Imp-ms 3fs | 8605 [e] tē-pil-lā-tī, תַּפִּילָתִי my prayer N-fsc 1cs | 8085 [e] šə-ma' שְׁמַע Hear V-Qal-Imp-ms | 3068 [e] Yah-weh יְהוָה Yahweh N-proper-ms | 1732 [e] lə-dā-wid לְדָוִד of David Prep-l N-proper-ms | 4210 [e] miz-mō-wr, מִזְמוֹר A Psalm N-ms |
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| 6666 [e] bə-šid-qā-te-kā. בְּצִדְקָתְךָ: [And] in Your righteousness Prep-b N-fsc 2ms | 6030 [e] 'ā-nê-nī, אֲנִי answer me V-Qal-Imp-ms 1cs | 530 [e] be-'ē-mu-nā-tə-kā בְּאֱמֻנָתְךָ in Your faithfulness Prep-b N-fsc 2ms |
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5. This event is also seen in:
- a. Ezekiel 37
 - b. Isaiah 11:1-16
 - c. Micah 4:1-8
6. After their heart has been made new and the understanding has changed the Lord says in the first person, “They will look on me”
- a. This is referred to in:
 - i. John 19:37
 - ii. Revelation 1:7
 - b. “They will look to me” is sometimes considered here as in looking to the Messiah in faith as in:
 - i. Numbers 21:9
 - ii. Isaiah 45:22
 - iii. John 3:14-15
7. “pierced” – *daqaru* – “to pierce”, “to pierce through”
- a. “pierced” – *daqaru* – means “stabbed” and is used in the Bible to describe someone who has been “pierced through” by a sword or weaon of war. The result is death. In Zech. 13:3 the same woud is “stab”.
 - i. Zechariah 13:3 – “And his father and mother who bore him shall pierce him through when he prophesies.”
 - ii. Isaiah 53:5 – “But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was on him, and by his wounds we are healed.”
 - iii. John 19:33-37 – “But when they came to Jesus and found that he was already dead, they did not break his legs. Instead, one of the soldiers pierced Jesus’ side with a spear, bringing a sudden flow of blood and water. The man who saw it has given testimony, and his testimony is true. He knows that he tells the truth, and he testifies so that you also may believe. These things happened so that the scripture would be fulfilled: “Not one of his bones will be broken,”and, as another scripture says, “They will look on the one they have pierced.”
 - iv. Numbers 21:9 and John 3:14-15 – the snake and Jesus are lifted up to be looked at or looked to.
 - b. Jewish commentators see this as a future event when the Messiah is pierced

- i. Here in the Babylonian Talmud (Sukkah 52a) two Messiahs are presented – one in 12:10 is the Messiah son of Joseph
 - 1. Even Zechariah 12:10 could be understood as two individuals if it were not for the diety of the Messiah (Immanuel):
 - a. “they will look at Me whom they pierced” – the LORD.
 - b. “they will mourn for Him” – a second individual? Or, the Son of Man.
- ii. Then there is Isaiah 53:4-6 -

“Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. But he was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his wounds we are healed. All we like sheep have gone astray; we have turned—every one—to his own way; and the Lord has laid on him the iniquity of us all.”
- iii. John 19:34-37 – this would be one phase of this prophecy which ultimately leads to Romans 11:25-27
 - c. Modern Christian commentators have tried to find someone in the past from Zechariah’s day that fills this role: Gedeliah, one of the kings, etc.
 - d. Others consider this a general historical attitude the Jews had.

12:11 – **“On that day the mourning in Jerusalem will be as great as the mourning for Hadad-rimmon in the plain of Megiddo.**

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| 4023 [e] | 1237 [e] | 1910 [e] | | 4553 [e] | 3389 [e] | 4553 [e] | 1431 [e] | 1931 [e] | 3117 [e] |
| me·gid·dō·wn. | bē·biq·'at | rim·mō·wn | hā·daḡ- | ke·mis·paḡ | bī·rū·šā·lim, | ham·mis·pēd | yig·dal | ha·hū, | bay·yō·wm |
| מגידון: | בבקעת | רמון | ההדג | כמספד | בירושלם | המספד | יגדל | ההוא | ביום |
| of Megiddo | in the plain | Hadad Rimmon | - like the mourning at | in Jerusalem | mourning | shall there be a great | that | In day | 11 |
| N-proper-fs | Prep-b N-fsc | N-proper-fs | Prep-k N-msc | Prep-b N-proper-fs | Art N-ms | V-Qal-Imperf-3ms | Art Pro-3ms | Prep-b, Art N-ms | |

1. “On that day” here refers to the day the Jews look on or look to the Messiah they have pierced.
2. The mourning (repenting) will be in Jerusalem (and, most likely through out Israel.)
3. Hadad-rimmon may be:
 - a. an important though presently unknown individual,
 - b. a place near Megiddo
 - i. a place named Rimon is mentioned in Zechariah 14:10 which is south of Jerusalem.
 - ii. A place named Rimon is mentioned in Josh. 15:32;
 - iii. A place named Rimon is mentioned in Joshua 19:7 that is in Simeon’s territory within the land of Judah (and, south of Jerusalem)
 - iv. An unknown place near Megiddo where the untimely death of Josiah was mourned. This death is recorded in 2 Chron. 35:20-25 and include the mention of the laments composed by Jeremiah that were still sung in Israel to commemorate Josiah’s death.
 - c. Rimon is a pagan deity mentioned 2 Kings 5:18 by Namaan the Syrian (whose national god was the storm god Hadad) – “may the Lord forgive your servant for this one thing: When my master enters the temple of Rimmon to bow down and he is leaning on my arm and I have to bow there also—when I bow down in the temple of Rimmon, may the Lord forgive your servant for this.”

- i. The Canaanites mourn the “dying” of Baal each winter and celebrate his “resurrection” each spring

12:12 – **“The land shall mourn, each family by itself: the family of the house of David by itself, and their wives by themselves; the family of the house of Nathan by itself, and their wives by themselves;”**

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| 802 [e] ū-nə-šê-hem | 905 [e] lə-bād | 1732 [e] da-wīd | 1004 [e] bēt- | 4940 [e] miš-pa-ḥat | — | 905 [e] lə-bād; | 4940 [e] miš-pā-ḥō-wt | 4940 [e] miš-pā-ḥō-wt | 776 [e] hā-’ā-reš, | 5594 [e] we-sā-pə-dāh | 12 |
| ונשיהם | לבד | דָּוִד | בֵּית | מִשְׁפַּחַת | — | לבד | מִשְׁפָּחוֹת | מִשְׁפָּחוֹת | הָאָרֶץ | וְנָשֵׂיהֶּן | 12 |
| and their wives | by itself | of David | of the house | the family | — | by itself | every family | every | the land | And shall mourn | |
| Conj-w N-fpc 3mp | Prep-l N-ms | N-proper-ms | N-msc | N-fsc | | Prep-l N-ms | N-fp | N-fp | Art N-fs | Conj-w V-Qal-ConjPerf-3fs | |

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| 905 [e] lə-bād. | 802 [e] ū-nə-šê-hem | 905 [e] lə-bād, | 5416 [e] nā-tān | 1004 [e] bēt- | 4940 [e] miš-pa-ḥat | 905 [e] lə-bād, | | |
| — | לבד: | ונשיהם | לבד | נָתַן | בֵּית | מִשְׁפַּחַת | — | לבד |
| by themselves | and their wives | by itself | of Nathan | of the house | the family | by themselves | | |
| Prep-l N-ms | Conj-w N-fpc 3mp | Prep-l N-ms | N-proper-ms | N-msc | N-fsc | Prep-l N-ms | | |

1. Amazing detail is stressed in verses 12-14 to identify the greatness of the mourning. This emphasizes the sincerity and totality of the mourning.
2. The whole “land shall mourn”
 - a. Which supports Paul in Romans 11:25-27 – “I do not want you to be ignorant of this mystery, brothers, so that you will not be conceited: A hardening in part has come to Israel, until the full number of the Gentiles has come in. And so all Israel will be saved, as it is written: “The Deliverer will come from Zion; He will remove godlessness from Jacob. And this is My covenant with them when I take away their sins.”
 - i. Isaiah 59:20 – “The Redeemer will come to Zion, to those in Jacob who turn from transgression,” declares the LORD.”
 - ii. Joel 2:32 – “And everyone who calls on the name of the LORD will be saved; for on Mount Zion and in Jerusalem there will be deliverance, as the LORD has promised, among the remnant called by the LORD.”
3. The totality and sincerity of the repentance is expressed in these ways:
 - a. “Each family”
 - b. “by itself” and “by themselves” would indicate:
 - i. Sincerity
 - ii. Privately or personally
 - c. “their wives”
 - i. More than ritual
 - ii. All people, both men and women respond
 - d. “House of David” – the royal line
 - e. “House of Nathan”
 - i. Nathan is David’s son
 - ii. The third of four sons whose mother was Bathsheba
 - iii. He was Solomon’s older brother. Solomon was
 - iv. 1 Chronicles 3:5; 14:4; 2 Samuel 5:14 – “David reigned in Jerusalem thirty-three years, and these were the children born to him there: Shammua, Shobab, Nathan and Solomon. These four were by Bathsheba daughter of Ammiel.”
 - v. Nathan was in Jesus lineage through Mary in the book of Luke
 - f. “House of Levi” – the priestly line

- g. “family of Shimeites”
- i. Shimei was the grandson of Levi Numbers 3:18, 21; 1 Chronicles 23:7, 10-11
 - ii. Shimei was the second son of Gershon
 - iii. This may indicate the contrast to the highest of the priestly line. So, from the highest to the lowest priests repent.
- h. “all the families that are left”
- i. Total repentance by Israel
 - ii. The royalty, the politicians, the priests, the administrators, and every other family including all the women.

12:13 – “the family of the house of Levi by itself, and their wives by themselves; the family of the Shimeites by itself, and their wives by themselves;

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| 802 [e] ū-ne-šê-hem | 905 [e] le-bād, | 8097 [e] haš-šim-î | 4940 [e] miš-pa-haṭ | — | 905 [e] le-bād; | 802 [e] ū-ne-šê-hem | 905 [e] le-bād, | 3878 [e] lē-wī | 1004 [e] bêt- | 4940 [e] miš-pa-haṭ | 13 |
| ונשיהם | לְבַדְּ | הַשִּׁמְעִי | מִשְׁפַּחַת | — | לְבַדְּ | ונשיהם | לְבַדְּ | לוֹי | בֵּית־ | מִשְׁפַּחַת | |
| and their wives | by itself | of Shimei | the family | | by themselves | and their wives | by itself | of Levi | of the house | the family | |
| Conj-w N-fpc 3mp | Prep-I N-ms | Art N-proper-ms | N-fsc | | Prep-I N-ms | Conj-w N-fpc 3mp | Prep-I N-ms | N-proper-ms | N-msc | N-fsc | |

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| | | | | | | | | | | 905 [e] le-bād. | |
| | | | | | | | | | | לְבַדְּ: | |
| | | | | | | | | | | by themselves | |
| | | | | | | | | | | Prep-I N-ms | |

12:14 – “and all the families that are left, each by itself, and their wives by themselves.

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| s | 905 [e] le-bād. | 802 [e] ū-ne-šê-hem | 905 [e] le-bād; | 4940 [e] miš-pā-hōṭ | 4940 [e] miš-pā-hōṭ | 7604 [e] han-niš-’ā-rō-wṭ, | 4940 [e] ham-miš-pā-hō-wṭ | 3605 [e] kōl, | 14 |
| ס | לְבַדְּ: | ונשיהם | לְבַדְּ | מִשְׁפַּחַת | מִשְׁפַּחַת | הַנִּשְׁאָרוֹת | הַמִּשְׁפָּחוֹת | כֹּל | |
| - | by themselves | and their wives | by itself | every family | every | that remain | the families | all | |
| Punc | Prep-I N-ms | Conj-w N-fpc 3mp | Prep-I N-ms | N-fp | N-fp | Art V-Nifal-Prtcpl-fp | Art N-fp | N-msc | |

13:1 – “On that day there shall be a fountain opened for the house of David and the inhabitants of Jerusalem, to cleanse them from sin and uncleanness.

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| 3427 [e] ū-le-yō-šə-bê | 1732 [e] dā-wīd | 1004 [e] le-bêṭ | 6605 [e] niṭ-tāḥ, | 4726 [e] mā-qō-wr | 1961 [e] yih-yeh | 1931 [e] ha-hū, | 3117 [e] bay-yō-wm | 1 |
| וּלְיֹשְׁבֵי | דָּוִד | לְבַיִת | נִפְתָּחַ | מְקוֹר | יִהְיֶה | הַהוּא | בַּיּוֹם | |
| for the inhabitants | of David | for the house | opened | a fountain | shall be | that | In day | |
| Conj-w, Prep-I V-Qal-Prtcpl-mpc | N-proper-ms | Prep-I N-msc | V-Nifal-Prtcpl-ms | N-ms | V-Qal-Imperf-3ms | Art Pro-3ms | Prep-b, Art N-ms | |

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1. “On that day” here and the two other times in chapter 13 connect these verses to that same day.
2. “a fountain opened”
3. It is for the house of David and everyone mentioned previously, or all of Israel.
4. Cleanse from:
 - a. “sin” – *hattat* – means missing the standard and is most frequent words for sins in OT
 - b. “uncleanness” – *niddah* focuses on the outcome of sin. For example, the sin would make a person unclean and breach the relationship between man and God (Lev. 22:1-9; Num. 19; Ezek. 18:6; 22:10; 36:17). This man cannot approach God.
5. 1 John 1:9 – “If we confess our sins, he is faithful and just to forgive us our **sins** and to **cleanse us from all unrighteousness.**”

13:2 – **And on that day, declares the Lord of hosts, I will cut off the names of the idols from the land, so that they shall be remembered no more. And also I will remove from the land the prophets and the spirit of uncleanness.**

13:3 – **“And if anyone again prophesies, his father and mother who bore him will say to him, ‘You shall not live, for you speak lies in the name of the Lord.’ And his father and mother who bore him shall pierce him through when he prophesies. “**

13:4 – **“On that day every prophet will be ashamed of his vision when he prophesies. He will not put on a hairy cloak in order to deceive,**

13:5 – **“but he will say, ‘I am no prophet, I am a worker of the soil, for a man sold me in my youth.’**

13:6 – **“And if one asks him, ‘What are these wounds on your back?’ he will say, ‘The wounds I received in the house of my friends.’**