

Zechariah Chapter Twelve

Introduction:

This chapter contains a prophecy of the defense, protection, and salvation of the church of God; and of the effusion of the Spirit; and of the conversion of the Jews in the latter day. It begins with a title and preface, describing the power of God, from the creation of the heavens and earth, and soul of man, #Zec 12:1 then follows the subject matter of the prophecy, in a way of judgment upon the enemies of the people of God, and in a way of salvation to them. The judgments on their enemies are signified by various metaphors; by Jerusalem's being a cup of trembling, a burdensome stone, and a hearth, and torch of fire to them, #Zec 12:2,3,6. The effects of which are to them astonishment, madness, blindness, and utter destruction; and to the people of God confidence in him, salvation from him, and strength and protection by him, #Zec 12:4,5,7,8 and, at the same time that God will destroy all the enemies of his people, he will pour out his Spirit upon his chosen ones among the Jews. The consequence of which will be, their faith in Christ, signified by looking to him whom they have pierced; and their repentance towards God, expressed by mourning; and this illustrated by mourning for an only and firstborn son, #Zec 12:9,10 and which is further illustrated by the mourning for Josiah in the valley of Megiddon; and by an enumeration of the several families in Jerusalem, that should separately mourn on this account, #Zec 12:11-14.

12:1 The burden of the word of the LORD for Israel, says the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.

The burden or weight or the sureness of the word of God that He is for Israel and against her enemies. The time frame appears to be a combination of the incarnation of Christ and the last days of the earth and the final judgment.

2 Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah [and] against Jerusalem.

The picture here is of drunken people falling, staggering around and not knowing what to do. The Lord will make Jerusalem so imposing to her enemies they will fall down as if drunk from the fear of her.

3 And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

A place of offense as the word of God is to the world today so it was then and will be when the Lord returns. Any who attempt to harm the church (Jerusalem) will be torn apart. It will not matter if all of the earth is against them, the people of God are safe.

4 In that day, says the LORD, I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness.

This appears to be the end of the age and the final battle against God by all the evil of the world. The warning to Judah here is the same as that to those outside of Jerusalem or the church. We can only assume here that it is directed at those who claim to be of the church and are not. The people against the church will be blinded as if drunk.

5 And the governors of Judah shall say in their heart, The inhabitants of Jerusalem [shall be] my strength in the LORD of hosts their God.

All of the saints either in Jerusalem or elsewhere will see their enemies broken by God and take courage and comfort in the Lord.

6 In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, [even] in Jerusalem.

The church shall devour her enemies and Jerusalem shall be inhabited again in her own place. I place this as the end time and the New Jerusalem. The destruction of the nations around Israel will not take place before that.

7 The LORD also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify [themselves] against Judah.

God will save the remnant of the Jews first (those dwelling in tents) then the Jews within the city less they Lord it over those who are scattered in the lands of the earth.

8 In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David [shall be] as God, as the angel of the LORD before them.

The Lord shall defend them He shall be their shield. Old and feeble people will be as strong and courageous as David was in His day.

9 And it shall come to pass in that day, [that] I will seek to destroy all the nations that come against Jerusalem.

We see this in Revelation and the final battle as all the nations gather together for one last attack to defeat the church forever and God by the power of His word destroys them all.

10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourns for [his] only [son], and shall be in bitterness for him, as one that is in bitterness for [his] firstborn.

Here we can get a better fix on the time of the prophecy. The Jews who denied Christ the first time shall look upon Him, thus we are looking at the end times. This doesn't mean all of the events here are in the last days, but most appear to be.

11 In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.

Two places of great distress and mourning of the Jewish people. Obviously known to these people but we have been unable ascertain the exact events or places.

12 And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart;

13 The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart;

14 All the families that remain, every family apart, and their wives apart.

The separation of men and women is the clue here in that the custom of the Jews was in times of great mourning. This appears confusing because the mourning is within the faithful community. When we see however that all eyes will see Christ "even those who pieced Hi side (the Jews) the mourning is from the multitudes who are mourning what they have done in the rejection of their Messiah.