Zechariah 12:10-13:1

**Digging Deeper in the Word**

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***Zechariah 12:10–13:1***   
**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. **11** On that day the mourning in Jerusalem will be as great as the mourning for Hadad-rimmon in the plain of Megiddo. **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; **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; **14** and all the families that are left, each by itself, and their wives by themselves. **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.

1. What is the main point of the first part of this oracle, in Zech 12:1-9?

This is a passage about victory “on that day” – the final day of judgment, when God will bring salvation to His people and His overpowering wrath will come upon all peoples who have attacked Israel. With God providing the strength, even the weakest will be like King David (recalling perhaps the battle of David and Goliath).

1. How is the general tone and message of this passage (Zech 12:10-13:1) different from the prior verses (Zech 12:1-9)? In spite of the very different message, what connects the two passages together?

This is a passage of sorrow and mourning rather than victory. But they are connected in that both occur during the same period of time (“on that day”) and it is the very same people who are weeping and mourning that also are victorious.

1. Why is there a spirit of grace and pleas for mercy poured out on the people? Notice that it is “**pleas** for mercy”, not just “mercy” that is being poured out. Is the order significant here? Look also at Rom 2:4 and Rom 5:21.

***Romans 2:4*** (ESV)  
**4** Or do you presume on the riches of his kindness and forbearance and patience, not knowing that **God’s kindness is meant to lead you to repentance**?

***Romans 5:21*** (ESV)  
**21** so that, as sin reigned in death, **grace also might reign through righteousness leading to eternal life** through Jesus Christ our Lord.

Grace acts first. God pours out his grace upon the people, causing them to desire to repent. This results in their pleas for mercy.

1. In Zech 12:10, consider the phrase “when they look on me”. Who is looking at whom? And when is this taking place? Refer also to John 14:9-11.

***John 14:9–11*** (ESV)  
**9** Jesus said to him, “Have I been with you so long, and you still do not know me, Philip? **Whoever has seen me has seen the Father.** How can you say, ‘Show us the Father’? **10** Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own authority, but the Father who dwells in me does his works. **11** Believe me that I am in the Father and the Father is in me, or else believe on account of the works themselves.

God is speaking to the people through Zechariah. So it is the people of Israel (at least Judah and Jerusalem) that God says will be looking at “me”. We take this to refer to His Son, Yeshua, who is “one with the Father”. When you see the father you also see the son. This happens “on that day” when God brings salvation and victory to His people, which we understand to be “on that day” when Yeshua returns and calls His people together for battle.

1. Consider the phrase “on him whom they have pierced”. Look at John 19:37 and Rev 1:5-8. What does this tell us about when “on this day” really is?

***John 19:31–37*** (ESV)  
**31** Since it was the day of Preparation, and so that the bodies would not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken and that they might be taken away. **32** So the soldiers came and broke the legs of the first, and of the other who had been crucified with him. **33** But when they came to Jesus and saw that he was already dead, they did not break his legs. **34 But one of the soldiers pierced his side** with a spear, and at once there came out blood and water. **35** He who saw it has borne witness—his testimony is true, and he knows that he is telling the truth—that you also may believe. **36** For these things took place that the Scripture might be fulfilled: “Not one of his bones will be broken.” **37** **And again another Scripture says, “They will look on him whom they have pierced.”**

***Revelation 1:5–8*** (ESV)  
**5** and from Jesus Christ the faithful witness, the firstborn of the dead, and the ruler of kings on earth. To him who loves us and has freed us from our sins by his blood **6** and made us a kingdom, priests to his God and Father, to him be glory and dominion forever and ever. Amen. **7** **Behold, he is coming with the clouds, and every eye will see him, even those who pierced him,** and all tribes of the earth will wail on account of him. Even so. Amen. **8** “I am the Alpha and the Omega,” says the Lord God, “who is and who was and who is to come, the Almighty.”

John 19 quotes Zech 12:10 as a fulfillment of prophesy. So “on that day” seems to include that day of Yeshua’s crucifixion.

Rev 1:5-8 speaks of that day when Yeshua will return again, and every eye will see him. So “on that day” here clearly refers to his second coming.

It is not uncommon for prophesy to collapse large periods of future time into what seems like one event. Here we have “on that day” seeming to refer to the period of time “of the Messiah”, from his crucifixion through his second coming.

1. What are all the references to the Messiah that you see in Zech 12:10?

“the one they pierced”, “an only child”, and “firstborn”, and “mourning” over the death of this only child.

1. Look at Jer 50:4-7. How is Jeremiah’s prophesy similar to the prophesy of Zechariah 11-12?

***Jeremiah 50:4–7*** (ESV)  
**4** In those days and in that time, declares YHWH, the people of Israel and the people of Judah shall come together, **weeping as they come**, and they shall seek YHWH their God. **5** They shall ask the way to Zion, with faces turned toward it, saying, ‘Come, let us join ourselves to YHWH in an everlasting covenant that will never be forgotten.’ **6** My people have been lost sheep. Their shepherds have led them astray, turning them away on the mountains. From mountain to hill they have gone. They have forgotten their fold. **7** All who found them have devoured them, and their enemies have said, ‘We are not guilty, for they have sinned against YHWH, their habitation of righteousness, YHWH, the hope of their fathers.’

There is weeping and mourning of the people of Israel “in those days”.

The discussion of the lost sheep whose shepherds have led them astray, turning them loose for their enemies to devour them is very similar to the prophesy of Zechariah 11.

But “on that day” Israel and Judah will “come together”, being reunited again, after Zechariah’s prophesy in Zech 11 talking about the breaking of the staff called “union.” They will come together weeping, and seeking YHWH in repentance.

1. Another related prophesy is in Jer 31. Consider specifically Jer 31:1-4 and 31:8-9. How is the prophesy similar to that of Zechariah 12?

***Jeremiah 31:1–4*** (ESV)  
**1** **At that time**, declares YHWH, I will be the God of all the clans of Israel, and they shall be my people.” **2** Thus says YHWH: “The people who survived the sword **found grace in the wilderness**; when Israel sought for rest, **3** YHWH appeared to him from far away. I have loved you with an everlasting love; therefore I have continued my faithfulness to you. **4** **Again I will build you**, and you shall be built, **O virgin Israel**! Again you shall adorn yourself with tambourines and shall go forth in the dance of the merrymakers.

***Jeremiah 31:8-9*** (ESV)  
**8** Behold, I will bring them from the north country and gather them from the farthest parts of the earth, among them the blind and the lame, the pregnant woman and she who is in labor, together; a great company, **they shall return here**. **9** **With weeping they shall come, and with pleas for mercy I will lead them back**, I will make them walk by brooks of water**, in a straight path in which they shall not stumble**, for I am a father to Israel, and Ephraim is my firstborn.

Both passages speak of the event to take place “on that day” of the Messiah’s return. They speak of Israel receiving grace, and returning to YHWH with weeping and pleas for mercy. And YHWH will make them walk by brooks of water, in a straight path, as they are cleansed from sin and uncleanliness.

1. What is the main point of Zech 12:11-14?

The entire land will mourn, each family by itself.

1. Why will the people be weeping and mourning? Who are they are mourning for?

The “day of YHWH” is both a day of salvation and a day of judgment. So there will be great joy for those who received salvation, but great sorrow for those receiving God’s judgment. But this passage seems to be saying something more. It seems to be indicating that all will recognize their ugliness of their sin, and how they have fallen far short of the mark that God has expected. They will recognize the Messiah for who he is, and the price he paid because of their sin. They will truly be sorry for what they did.

There are 3 reasons that they could be weeping and mourning:  
a) realization of the true nature and extent of their own sins  
b) realization of how they as leaders have led others down a wrong path and are responsible for their sins as well  
c) awareness of others, including friends and family, who are not going to receive God’s salvation

1. What is the significance of the statement that each family will mourn “by itself”, and their wives “by themselves”?

It would seem that everyone will personally struggle with their sin. There will be no help from other people. All will be in the same state of mourning, each struggling to deal with what they have done. There is a sense of utter loneliness communicated here.

1. People argue over whether Hadad-rimmon is a person, pagan god, or place. Although Hadad-rimmon is not mentioned anywhere else in Scripture, the last part, Rimmon, is used in three passages to refer to a place and in one to refer to the name of a pagan god. In Zechariah, I think it makes most sense that “**the mourning of Hadad-rimmon**” refers to a place in the plain of Megiddo. The phrase “**in the plain of Megiddo**” is used only one other time in Scripture, and there describes an event of great mourning. What event was this, and why would this have been such a time of great mourning?

***2 Chronicles 35:20–27*** (ESV)  
**20** After all this, when Josiah had prepared the temple, **Neco king of Egypt** went up to fight at Carchemish on the Euphrates, and **Josiah went out to meet him**. **21** But he sent envoys to him, saying, “What have we to do with each other, king of Judah? I am not coming against you this day, but against the house with which I am at war. And God has commanded me to hurry. Cease opposing God, who is with me, lest he destroy you.” **22** Nevertheless, Josiah did not turn away from him, but disguised himself in order to fight with him. He did not listen to the words of Neco from the mouth of God, but came to fight **in the plain of Megiddo**. **23** And the archers **shot King Josiah.** And the king said to his servants, “Take me away, for I am badly wounded.” **24** So his servants took him out of the chariot and carried him in his second chariot and brought him to Jerusalem. And he died and was buried in the tombs of his fathers. **All Judah and Jerusalem mourned for Josiah**. **25** Jeremiah also uttered a lament for Josiah; **and all the singing men and singing women have spoken of Josiah in their laments to this day**. They made these a rule in Israel; behold, they are written in the Laments. **26** Now the rest of the acts of Josiah, and his good deeds according to what is written in the Law of YHWH, **27** and his acts, first and last, behold, they are written in the Book of the Kings of Israel and Judah.

King Josiah was killed in the plains of Megiddo. Josiah was of the very few kings who instituted great reforms, including destroying the high places. He encouraged the people to keep the Torah the appointed times. The Passover they had was unlike any that had been celebrated since the time of Samuel of the Prophet.

1. What was the relationship of David and Nathan, and of Levi and Shimei? What “classes” of people are represented by these two family lines? Although clearly ALL families will weep and mourn with them, these two family lines were singled out. Why might this have been the case?

***2 Samuel 5:13–15*** (ESV)  
**13** And David took more concubines and wives from Jerusalem, after he came from Hebron, and more sons and daughters were **born to David**. **14** And these are the names of those who were born to him in Jerusalem: Shammua, Shobab, **Nathan,** Solomon, **15** Ibhar, Elishua, Nepheg, Japhia,

***Numbers 3:15–18*** (ESV)  
**15** List the sons of Levi, by fathers’ houses and by clans; every male from a month old and upward you shall list.” **16** So Moses listed them according to the word of YHWH, as he was commanded. **17** And these were the **sons of Levi** by their names: **Gershon** and Kohath and Merari. **18** And these are the names of the sons of Gershon by their clans: Libni and **Shimei.**

David was Nathan’s father, and Levi was Shimei’s grandfather. David’s family represents the royal or kingly line, while Levi’s family represents the priestly line. The kings and priests are the shepherds of the flock – the leaders of the people. Perhaps this is show they had special responsibility and therefore special fault in the nation’s rejection of YHWH and His Son. They would therefore lead in the weeping and mourning as the effect of their sins were realized.

1. In Zech 13:1 “**a fountain will be opened**”. What does this mean? What comes from a fountain? What is the result?

“On that day” **there will be a source of water** that will wash away the sin and uncleanliness from God’s people.

1. Further considering the phrase “there shall be a fountain opened,” read Jer 2:13, Jer 17:13, Joel 3:18, Ezek 47:7-12, John 4:7-15, and Rev 7:17. How do these passages relate to Zech 13:1? What do you learn from each of these passages?

***Jeremiah 2:13*** (ESV)  
**13** for my people have committed two evils: **they have forsaken me, the fountain of living waters**, and **hewed out cisterns for themselves, broken cisterns** that can hold no water.

YHWH is the fountain of living water, but his people have chosen to drink from another source instead – a source of polluted water.

***Jeremiah 17:12–13*** (ESV)  
**12** A glorious throne set on high from the beginning is the place of our sanctuary. **13** YHWH, **the hope of Israel** [lit. ***the mikvah of Israel***], all who forsake you shall be put to shame; those who turn away from you shall be written in the earth, for they have forsaken YHWH, **the fountain of living water**.

The **mikvah** (the waters for spiritual cleansing) is the name used for YHWH. He is the fountain of living water, the source of living water that will cleanse his people.

***Joel 3:18*** (ESV)  
**18** And **in that day** the mountains shall drip sweet wine, and the hills shall flow with milk, and all the streambeds of Judah shall flow with water; and a **fountain shall come forth from the house of YHWH** and water the Valley of Shittim.

“In that day” a fountain will come forth from the temple – the house of YHWH.

***Ezekiel 47:7–12*** (ESV)  
**7** As I went back, I saw on the bank of the river very many trees on the one side and on the other. **8** And he said to me, “This water flows toward the eastern region and goes down into the Arabah, and enters the sea; when the water flows into the sea, the water will become fresh. **9** And wherever the river goes, every living creature that swarms will live, and there will be very many fish. For this water goes there, that the waters of the sea may become fresh; so everything will live where the river goes. **10** Fishermen will stand beside the sea. From Engedi to Eneglaim it will be a place for the spreading of nets. Its fish will be of very many kinds, like the fish of the Great Sea. **11** But its swamps and marshes will not become fresh; they are to be left for salt. **12** And on the banks, on both sides of the river, there will grow all kinds of trees for food. Their leaves will not wither, nor their fruit fail, but they will bear fresh fruit every month, because the water for them flows from the sanctuary. Their fruit will be for food, and their leaves for healing.”

“In that day” a stream of living water will flow from the temple, giving life to everything it contacts, bringing life to even the places where only death existed before (the Dead Sea).

***John 4:7–15*** (ESV)  
**7** A woman from Samaria came to draw water. Jesus said to her, “Give me a drink.” **8** (For his disciples had gone away into the city to buy food.) **9** The Samaritan woman said to him, “How is it that you, a Jew, ask for a drink from me, a woman of Samaria?” (For Jews have no dealings with Samaritans.) **10** Jesus answered her, “If you knew the gift of God, and who it is that is saying to you, ‘Give me a drink,’ you would have asked him, and **he would have given you living water.**” **11** The woman said to him, “Sir, you have nothing to draw water with, and the well is deep. Where do you get that living water? **12** Are you greater than our father Jacob? He gave us the well and drank from it himself, as did his sons and his livestock.” **13** Jesus said to her, “Everyone who drinks of this water will be thirsty again, **14** but whoever drinks of **the water that I will give him** will never be thirsty again. The water that I will give him will become in him a **spring of water welling up to eternal life.**” **15** The woman said to him, “Sir, give me this water, so that I will not be thirsty or have to come here to draw water.”

Yeshua is the source of living water. He gives it to those who ask. It is the source of eternal life.

***Revelation 7:15–17*** (ESV)  
**15** “Therefore they are before the throne of God, and serve him day and night in his temple; and he who sits on the throne will shelter them with his presence. **16** They shall hunger no more, neither thirst anymore; the sun shall not strike them, nor any scorching heat. **17** For the Lamb in the midst of the throne will be their shepherd, and **he will guide them to springs of living water**, and **God will wipe away every tear from their eyes**.”

Every tear from their weeping and mourning will be wiped away. The living water will cleans them from all iniquity.

1. Consider the phrase “**cleanse them from sin and uncleanness**.” There are other prophesies in Zechariah with a similar message, although the wording is different. For example, look at Zech 3:8-10. How is that message similar to this one?

***Zechariah 3:8–10*** (ESV)  
**8** Hear now, O Joshua the high priest, you and your friends who sit before you, for they are men who are a sign: behold, I will bring my servant the Branch. **9** For behold, on the stone that I have set before Joshua, on a single stone with seven eyes, I will engrave its inscription, declares YHWH Tsava’ot, and **I will remove the iniquity of this land in a single day.** **10** **In that day,** declares YHWH Tsava’ot, every one of you will invite his neighbor to come under his vine and under his fig tree.”

Joshua (Yeshua) represented the priestly line. The Branch (also a term referring to the Messiah) was here Zerubbabel who represented the kingly line. Both of them were men “who are a sign” of the Messiah. And “on that day” YHWH will remove the sins of the people.

1. Compare the message of Zech 13:1 to Ezek 36:25-29. How are they similar? Next, recall that this Ezekiel passage is linked with Jer 31:31, and that both refer to the prophesied new covenant. When was this new covenant actually initiated? And when will it be fully implemented? With that in mind, review your answer to Question 4 above. How is the timeframe of the new covenant linked to the timeframe of “on that day” and when “they looked upon him whom they have pierced”?

***Ezekiel 36:25–29*** (ESV)  
**25** 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. **26** 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**. **27** And I will put my Spirit within you, and cause you to **walk in my statutes** and be careful to obey my rules. **28** You shall dwell in the land that I gave to your fathers, and **you shall be my people, and I will be your God. 29** 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.

***Jeremiah 31:31–34*** (ESV)  
**31** Behold, the days are coming, declares YHWH, when I will make **a new covenant** with the house of Israel and the house of Judah, **32** not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares YHWH. **33** For this is the covenant that I will make with the house of Israel after those days, declares YHWH: 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**. **34** And no longer shall each one teach his neighbor and each his brother, saying, ‘Know YHWH,’ for they shall all know me, from the least of them to the greatest, declares YHWH. **For I will forgive their iniquity, and I will remember their sin no more.**”

***Luke 22:20*** (ESV)  
**20** And likewise the cup after they had eaten, saying, “This cup that is poured out for you is **the new covenant** in my blood.

YHWH, the fountain of living water, will sprinkle clean water on His people, and cleanse them from all sin and uncleanliness. He will cause them to walk in a straight path (in his statutes, obeying his Torah).

The new covenant was initiated with Yeshua’s crucifixion. Since it includes “they shall all know me” and there will be no need to teach others about Him, the new covenant won’t be totally implemented until the Messiah’s return. This is the completion of the events that will take place “on that day.”

This is just the same as our understanding of the time period of “on that day” referring to those that “looked upon the one whom they had pierced” in Question 4 above. It is another example of prophetic compression of time and events relating to the last days. It seems that the period of time from the crucifixion of the Messiah until he returns to claim final victory are all seen as though happening at the same time. Therefore it is not wrong to say that we are living the latter days.

1. How would you summarize Zechariah 12:1 – 13:1?

The first section is about victory “on that day” of the Messiah’s return. This will be a day final judgment, when God will bring both salvation to His people and overpowering wrath to the enemies of Israel. With God providing the strength, even the weakest will be like King David (recalling perhaps the battle of David and Goliath).

The last section is speaks of the sorrow and mourning that will be the initial response of all of Israel when the Messiah returns and they realize their rejection of Him and the depth of their sins. But God will hear their pleas for mercy and pour out his grace upon them. He will bathe them in living water to cleanse them of all sin.

1. What does this passage say to you, personally?

Do I really understand the heaviness of my sin? When I cry out to Him for mercy, he showers me with grace and washes me with living water.