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?
2. 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?
3. 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.
4. 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.
5. 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?
6. What are all the references to the Messiah that you see in Zech 12:10?
7. Look at Jer 50:4-7. How is Jeremiah’s prophesy similar to the prophesy of Zechariah 11-12?
8. 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?
9. What is the main point of Zech 12:11-14?
10. Why will the people be weeping and mourning?
11. What is the significance of the statement that each family will mourn “by itself”, and their wives “by themselves”?
12. People argue over where 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 the 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?
13. 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?
14. In Zech 13:1 “**a fountain will be opened**”. What does this mean? What comes from a fountain? What is the result?
15. 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?
16. 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?
17. 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”?
18. How would you summarize Zechariah 12:1 – 13:1?
19. What does this passage say to you, personally?