



## World Christian Fellowship

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### **Zechariah 12:1-14** **Deliverance of Israel**

**Zechariah 12:1-14**, *The burden of the word of the Lord against Israel. Thus says the Lord, who stretches out the heavens, lays the foundation of the earth, and forms the spirit of man within him: <sup>2</sup>“Behold, I will make Jerusalem a cup of drunkenness to all the surrounding peoples, when they lay siege against Judah and Jerusalem. <sup>3</sup>And it shall happen in that day that I will make Jerusalem a very heavy stone for all peoples; all who would heave it away will surely be cut in pieces, though all nations of the earth are gathered against it. <sup>4</sup>In that day,” says the Lord, “I will strike every horse with confusion, and its rider with madness; I will open My eyes on the house of Judah, and will strike every horse of the peoples with blindness. <sup>5</sup>And the governors of Judah shall say in their heart, ‘The inhabitants of Jerusalem are my strength in the Lord of hosts, their God.’ <sup>6</sup>In that day I will make the governors of Judah like a firepan in the woodpile, and like a fiery torch in the sheaves; they shall devour all the surrounding peoples on the right hand and on the left, but Jerusalem shall be inhabited again in her own place—Jerusalem. <sup>7</sup>“The Lord will save the tents of Judah first, so that the glory of the house of David and the glory of the inhabitants of Jerusalem shall not become greater than that of*

*Judah. <sup>8</sup>In that day the Lord will defend the inhabitants of Jerusalem; the one who is feeble among them in that day shall be like David, and the house of David shall be like God, like the Angel of the Lord before them. <sup>9</sup>It shall be in that day that I will seek to destroy all the nations that come against Jerusalem. <sup>10</sup>“And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for his only son, and grieve for Him as one grieves for a firstborn. <sup>11</sup>In that day there shall be a great mourning in Jerusalem, like the mourning at Hadad Rimmon in the plain of Megiddo. <sup>12</sup>And the land shall mourn, every 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; <sup>13</sup>the family of the house of Levi by itself, and their wives by themselves; the family of Shimei by itself, and their wives by themselves; <sup>14</sup>all the families that remain, every family by itself, and their wives by themselves.*

**Zechariah 12<sup>th</sup> Chapter** is a rather familiar theme of Israel's final deliverance and salvation. All the way through the book of Zechariah this has been predicted.

This has been prophesied.

This has been anticipated and hoped for and now we find a description of its coming to pass.

Since 1948, the eyes of the world have focused on that little plot of ground that is known as Israel. It has drawn the attention of the world because of its amazing existence and because of its amazing sanctification.

It exists as an island in the sea all around it that is endeavoring to rage and swallow it up. Since it became a nation again in 1948, this little nation that we might call the mystery of history has caused the world to focus its attention right there.

There is a reason that Israel is the focus of history again and that God is not yet finished with His purposes for them.

A major part of the end of the redemptive plan of history finds its way coursing through the land of Israel.

We believe that the Bible teaches that there is coming a great day for the nation Israel.

- A day of deliverance,
- A day of salvation,
- A day of tremendous political victory
- A day of tremendous spiritual victory.

God has planned it.

God has predicted it repeatedly in the Old and the New Testament.

God details it right here in Zechariah 12<sup>th</sup> chapter.

It is going to be a day when what has been a very tragic history will be reversed and be a history of great joy for Israel.

Zechariah chapter 11 deals with the coming of Jesus Christ. He is pictured here as a shepherd. **Zechariah 11:4-14** is about the Jesus' first coming. He came as the true shepherd, and He was rejected.

**Zechariah 11:15-17** after Israel rejected the true shepherd, they would accept the false shepherd.

That in the end time would come the one called the foolish shepherd who was Antichrist and Israel would accept him.

Zechariah chapter 11 is that Israel refused Christ at His first coming. They refused the true shepherd and will accept the false one.

**Zechariah 12** we find that at the second coming of Jesus Christ the very opposite happens and Israel receives the true shepherd.

**V 10** says that they shall look on Me whom they have pierced and mourn for Him as one mourns for his only son and be in bitterness for Him as one that is in bitterness for his firstborn.

The first time Jesus comes in chapter 11, He was rejected.  
The second time Jesus comes in chapter 12, He is accepted.

Those are the distinguishing elements in these two chapters.

**Zechariah chapters 1-8** deals with Zechariah's time. They have prophetic implications, but basically, they deal with Zechariah's time.

**Zechariah chapter 9-14** we have this sweeping prophetic picture of the end time. The closing of redemptive history.

**Zechariah chapter 9-14** there are two parts.

**Zechariah chapter 9-11** deals with the first coming of Christ.

**Zechariah chapter 12-14** deals with the second coming.

The first part of the book is basically historic.

The second part is basically futuristic.

In the futuristic part there are two sections, one dealing with the first coming of Christ, 9-11. The second dealing with the Second coming, 12-14.

As we come to chapter 12 we are coming to the second coming of Christ. His return to earth to set up His kingdom.

**Zechariah chapters 12-14** is to show that when Christ returns, Israel will be converted, and the kingdom will be established.

**Zechariah 12-14** is filled with so much prophecy here and it is so loaded that there's no way we can really cover everything.

It is indispensable to an understanding of the events of the last days for Israel, the time of the great Tribulation and the establishment of God's Kingdom and His rule.

The actual events which are presented here include the world confederacy against Jerusalem, the victory of God's people empowered of the Lord, the conviction of Israel nationally by the Spirit of God, the presentation of Christ as their rejected Messiah, the National Day of Atonement, the cleansing of the hearts of the nation, the purging of the land of idolatry and false prophets, the crucifixion of Messiah, the time of Jacob's trouble, the partial success of the nation's invading Palestine, the appearance of the Messiah for His people, Messiah coming with His saints, the changed and renovated Holy Land, the establishment of the Messianic kingdom, the punishment of the nations for their feudal assault on Israel, the celebration of the kingdom feast, The Feast of Tabernacles, and the complete restoration of the people of God to a holy nation.

A very expressive and vital area of prophecy.

**Zechariah 12-14** the phrase “in that day” appears **16 times**.

We know one thing for sure, this whole section is about that day.

### **What day?**

The day of the Lord.

The whole picture focuses on the apocalyptic day of the Lord when history resolves into the Kingdom of our God and of His Christ.

There are four features of Israel’s coming deliverance and conversion, four features, four major events:

- 1. The siege of Israel,**
- 2. The shielding of Israel,**
- 3. The sorrow of Israel, and**
- 4. The salvation of Israel.**

These are dealt with in Zechariah 12.

This is not only exciting to the Jew to hear, and there certainly ought to be some of us pronouncing this and proclaiming it to Jews around the world so that they will know what God has planned for them.

But it is exciting for us to know that God is in control of history.

## **1. The siege of Israel.**

*V 1-3, The burden of the word of the Lord against Israel. Thus says the Lord, who stretches out the heavens, lays the foundation of the earth, and forms the spirit of man within him: <sup>2</sup>“Behold, I will make Jerusalem a cup of drunkenness to all the surrounding peoples, when they lay siege against Judah and Jerusalem. <sup>3</sup>And it shall happen in that day that I will make Jerusalem a very heavy stone for all peoples; all who would heave it away will surely be cut in pieces, though all nations of the earth are gathered against it.*

These three verses very obviously tell us about a siege against Israel.

The word siege is used in KJV and NKJV.

The first element that the Holy Spirit wants us to focus on is that there will be a great attack by the Gentile nations coming against Israel. It's obvious at the end of verse 3 that all the nations of the earth will be gathered against Israel in this siege.

So, there is a day coming when a tremendous world war is going to happen. Some have called it the battle of the ages,

the battle of the centuries, the greatest war of history, the ultimate war.

The Gentile invasion of Israel in the tribulation commonly called the Battle of Armageddon. This is a worldwide battle where all the nations of the world converge on the nation Israel to wipe it out and to wipe out the potential of the Messiah's return to establish the kingdom.

It focuses on Israel.

**V 1**, "The burden of the word of the Lord for Israel"

This is all about Israel. They are the subject.

All through this chapter in addition to just Israel.

**V 2**, Judah again, Jerusalem.

**V 5** the governors of Judah.

**V 6** the governors of Judah.

**V 7**, the tents of Judah.

**V 7**, the house of David.

Obvious this whole prophecy is directed at Israel.

The term burden.

The burden of the word of the Lord.

This Hebrew term is used frequently in prophetic literature.

Used in **Zechariah 9:1** for a particular burden of prophecy against the Gentiles.

It is used to signify a prophecy of grief, something that really burdens down the prophet. Something that creates anxiety and grief.

Before there can ever be conversion in Israel and before there can ever be repentance in Israel and before there will ever be salvation in Israel and before God will ever set up His kingdom, there is going to be grief.

It is directed to Israel.

It is a word of grief, to begin with, about an attack and a siege against them, but that it is from God.

It is God Himself who brings this to pass.

The burden of the Word of the Lord.

This is the Word of the Lord.

**V 2**, "Behold, I will make" God is in mind here.

He is the I.

**V 3**, "In that day I will make."

**V 4**, "In that day, I will smite and I will open Mine eyes."

**V 6**, "In that day I will make."

Repeatedly we get the idea that God is acting here.

All through the history of the world is really the enacting of the sovereignty of God to one direct degree or another. God is

involved in the flowing of history and if this attack is to come on Israel, then it is God who makes it happen.

We saw the same thing similarly with the idea that there would come a false shepherd, and we saw how that it literally is God who allows him to come, even the Antichrist.

Now God is making a promise here.

God is directing a prophecy.

It's a prophecy of siege but it's also a prophecy of salvation, and God is behind the whole thing.

The reason this is emphasized so greatly is that the people who hear this prophecy will have the confidence to believe that it will come to pass.

It doesn't depend on men.

It depends upon an unchanging immutable God.

God who doesn't make plans and scuttle them.

God who isn't thwarted by some other power.

When God says it and God plans to do it, it'll be done.

This is why the emphasis here on God.

**V 1**, *The burden of the word of the Lord against Israel. Thus says the Lord, who stretches out the heavens, lays the*

*foundation of the earth, and forms the spirit of man within him:*

What he is saying is that the God who made it all will end it all. With the same power that God could make it begin, God will draw it to an end.

He is the alpha and the omega in terms of history.

This is a solid basis for faith in the ultimate destiny of history because you go back to the one who made it to start with, who created.

We can see the divine element here than in many ways.

The word burden is a message of grief, and it always indicates a divine message attached with judgment. So, this very word burden indicates that it comes from God, thus it is called the burden of the Word of the Lord.

Secondly, *Thus says the Lord* again it reemphasizes that it's from God. God is the one who is sovereign in offering this.

Thirdly, it describes God as the omnipotent creator of the world.

He is the beginning.

He will be the end.

He made it in the beginning, He will make it in the end to fit His plan. It's as if it all began from Him under His control and that's the way it will all end.

The prophecy is toward Israel, and it is from God.

The prophet says it will begin with a siege.

**V 2-3**, *“Behold, I will make Jerusalem a cup of drunkenness to all the surrounding peoples, when they lay siege against Judah and Jerusalem. <sup>3</sup>And it shall happen in that day that I will make Jerusalem a very heavy stone for all peoples; all who would heave it away will surely be cut in pieces, though all nations of the earth are gathered against it.*

**V 2**, I will make

**V 3**, I will make.

God says the siege is going to come and this is what's going to take place.

First, I will make Jerusalem a cup of trembling.

The Hebrew word is **saph**, means a basin rather than a cup.

What we have here is a very large basin and it needs to be very large because it's a cup of trembling for all the people.

**V 3**, all the people on the earth are going to have to drink out of it.

The picture here that the prophet has in mind is this huge basin. Everybody's going to drink it.

### **What does he mean?**

There are certain cups from which if you drink you will find yourself staggering around.

A cup of trembling. Not the idea that you are nervous, but the idea that you are sort of reeling around a little bit.

You can't walk the straight line, and you fail the test.

I will make Jerusalem a basin of intoxication to all people.

The nations are going to attack Jerusalem. There is going to be a great world war, the battle of the centuries. They are going to converge on Israel.

- They are going to attack Israel.
- They are going to attack Judah and the surrounding countryside.
- They are going to have their sight set on Jerusalem.
- They never really can pull off much of an attack on Jerusalem as this prophecy points out.

But they really begin to go after the land of Israel. He says they are going to be like men greedily draining a wine goblet. They are going to come in and going to drink it up.

But in the end, they are going to find themselves reeling and staggering around like helpless drunks, unable to claim the coveted prize.

They are going to be so disorganized and so drunk and so staggering around that they're going to be easy prey for divine judgment.

**Revelation 17:6**, *I saw the woman, drunk with the blood of the saints and with the blood of the martyrs of Jesus. And when I saw her, I marvelled with great amazement.*

In a similar sense that's what's going to happen. The nations come in and they get drunk with the idea of conquest.

They think that they are going to conquer Israel.

They drink deeply of the goblet of victory, war, and they find that instead of them having the sanity to make the victory they have in mind, they wind up as stupefied reeling staggering drunks who are easy prey for the judgment of God.

Then he has a second metaphor that he uses to speak of them. He says, "I will make them a burdensome stone."

A stone of burden, a heavy stone, hard to lift. The word referred to a stone that was used in weightlifting contests. A stone used in weightlifting contests.

Apparently in those days they had weightlifting contests, and they just got bigger and bigger stones till people got eliminated. The person who could lift the biggest stone ultimately was the winner. Now the figure here is very simple.

He is saying that I am going to make Jerusalem a burdensome stone, and literally what it's saying is anybody that tries to lift it is going to get a hernia.

*"All that burden themselves with it shall be cut in pieces."*

Shall grievously injure themselves. The simple meaning in the Hebrew is to rupture, to tear's oneself, an injury perhaps sustained from lifting something too heavy.

### **What is going to happen?**

Here come these nations to siege against Israel and instead of being able to lift Israel, the picture of conquering Israel, they are simply going to tear themselves to pieces in the effort.

The proud Gentile nations who think they are going to take Jerusalem. They think that they are going to destroy God's people, and to remove any possibility of the Messiah having anybody left to set up His Kingdom.

All these nations of the world are all going to be gathered there. They are all going to be in the siege against Judah and Jerusalem.

In that day they are going to find themselves reeling around in a drunken stupor. They are going to find themselves torn up inside because they have tried to do something that's impossible.

Why?

Because God is on the side of His people.

This isn't wishful thinking or something down the road that's some kind of a modified fairy tale.

There is a day literally coming when the entire world attacks that little nation and that little nation wins.

A staggering reality.

But after all, if the same people could walk around the walls of Jericho blowing horns and have all the walls fall down, don't discount what could happen in the future. It's describing for us Armageddon.

Now it isn't the only book that describes it.

**Joel 3:9-17**, *Proclaim this among the nations: "Prepare for war! Wake up the mighty men, Let all the men of war draw near, Let them come up. <sup>10</sup>Beat your ploughshares into swords And your pruning hooks into spears; Let the weak say, 'I am strong.' "* <sup>11</sup>*Assemble and come, all you nations, And gather together all around. Cause Your mighty ones to go*

*down there, O Lord. <sup>12</sup>“Let the nations be wakened, and come up to the Valley of Jehoshaphat; For there I will sit to judge all the surrounding nations. <sup>13</sup>Put in the sickle, for the harvest is ripe. Come, go down; For the winepress is full, The vats overflow— For their wickedness is great.” <sup>14</sup>Multitudes, multitudes in the valley of decision! For the day of the Lord is near in the valley of decision. <sup>15</sup>The sun and moon will grow dark, And the stars will diminish their brightness. <sup>16</sup>The Lord also will roar from Zion, And utter His voice from Jerusalem; The heavens and earth will shake; But the Lord will be a shelter for His people, And the strength of the children of Israel. <sup>17</sup>“So you shall know that I am the Lord your God, Dwelling in Zion My holy mountain. Then Jerusalem shall be holy, And no aliens shall ever pass through her again.”*

Coming a day of salvation. Jerusalem will be holy.

There is going to be a time when Jesus Christ comes and judges the nations.

Joel says there is going to be a time when the nations come against Israel with a great war. A war generated by Satan, enticed, motivated, innovated, all in direct accord with the plan of God. All the nations of the world come there convening with all their armies, they are defeated by Jesus Christ, brought into the Valley of Jehoshaphat. There they are judged for their evil. Joel speaks of the very same event.

We find there are four armies going to be at Armageddon.

The army from the **west** is signified in **Daniel chapter 2 and 7. Revelation 17** also talks about this.

This is what we know as the European Confederacy. This is what Daniel would call the revived Roman Empire. Those nations that once made up a part of the Roman Empire regrouped, reunited, ten nations making up one confederacy.

Those nations constitute the army of the west led by the Antichrist, the emperor of that particular dominion. They march against Israel.

Then there is the army of the **north** in **Ezekiel 38 and 39**. We know it as **Russia and her allies, Gog and Magog**, the land of **Meshech and Tubal**.

They ally with Cush and Put and so forth, those other names which are ancient names of modern **Arab states**. So, there is a **Russian Arab alliance**.

There is an army coming up from the **south is Egypt. Daniel 11:40- 44** talks about it. The army of the south will be Egypt and other Arab allies.

We have got the west, the north, and the south.

In **Revelation 9 and 16** there is a great army of the **east** with **200 million soldiers** that comes moving toward Israel. The Euphrates River is dried up and they march toward Israel.

So, we have got the west, the north, the south and the east converging.

When they all arrive, there is going to be some kind of battle. Just imagine the army of the east alone has 200 million soldiers. That's amazing and would be shocking except for the fact that the army in Red China right now numbers 200 million soldiers.

**Revelation 14:20**, *And the winepress was trampled outside the city, and blood came out of the winepress, up to the horses' bridles, for one thousand six hundred furlongs.*

Apparently, they don't really get into the city of Jerusalem. They begin to tear up the countryside all around.

Literally what it says is there was blood as deep as horses' bridles for a two-hundred-mile area.

Now that may not be specifically literal, it may be somewhat figurative, but the point is there is going to be unprecedented bloodshed all over the face of that land.

The whole land is going to be during a drowning blood bath as the battle rages the war of the world, the battle of the centuries.

In the midst of it all, the world is going to find out that all they get out of it is a drunken stupor and they are unable to claim their prize.

All they get out of it is a sort of a political spiritual rupture in trying to lift the stone that's far too heavy because God happens to be sitting on it. Hope for that day is expressed in one of the Psalms.

**Psalm 118:6-11**, *The Lord is on my side; I will not fear. What can man do to me? <sup>7</sup>The Lord is for me among those who help me; Therefore I shall see my desire on those who hate me. <sup>8</sup>It is better to trust in the Lord Than to put confidence in man. <sup>9</sup>It is better to trust in the Lord Than to put confidence in princes. <sup>10</sup>All nations surrounded me, But in the name of the Lord I will destroy them. <sup>11</sup>They surrounded me, Yes, they surrounded me; But in the name of the Lord I will destroy them.*

Psalm that sings of the victory that God brings over the armies of Armageddon. So, the siege of Israel.

## **2. The shielding of Israel. V 4-9.**

This section deals with the shielding of Israel. God is going to come in protection and bring a tremendous victory.

**V 4**, *In that day," says the Lord, "I will strike every horse with confusion, and its rider with madness; I will open My eyes on*

*the house of Judah, and will strike every horse of the peoples with blindness.*

Horses were the symbol of strength.

They were the symbol of power.

They were a symbol of a formidable army.

In that day, He says, "I will smite every horse with terror."

Now this probably means confusion. The horses are just going to go off in all kinds of directions.

He will smite every horse of the people with blindness.

Now if you believe that the battle of Armageddon will have literal horses will be smitten with blindness and confusion.

If you believe this is talking about military tanks and weaponry and so forth then that will all fall into confusion, and they won't know where they are going.

*"And the riders with madness."*

This simply means panic, a wild and helpless kind of panic in the Hebrew.

So here come all these great armies of the world and suddenly all their weaponry, their instruments, and their vehicles and all the people who are running the thing go into total confusion, blindness, and panic.

Things described in verse 4 are the very calamities that befell Israel in **Deuteronomy 28:28**. The very thing that happened to Israel in her unbelief is going to come to happen to those Gentile nations at Armageddon. So, terror, confusion, seize the ranks of the world's armies.

Remember some armies in the Old Testament that got so confused they started killing each other.

Terror and confusion seize the ranks of the world's armies. While they have imagined that they have gained the victory, they find out that rather than chasing the vanquished Jews is rushing themselves to destruction.

“I will open My eyes on the house of Judah.”

No longer will I turn My back. No longer will I keep My eyes closed to what's going on. I am going to open My eyes.

These are eyes of love, care, tenderness, and forgiveness.

These are eyes of salvation. God says I am going to open My eyes toward Israel.

*V 5, And the governors of Judah shall say in their heart, 'The inhabitants of Jerusalem are my strength in the Lord of hosts, their God.'*

Now we are looking at the countryside around the city of Jerusalem. The people who would be the most vulnerable in a

war. They wouldn't have any defense. Jerusalem is somewhat defensible. They wouldn't have any defense.

Just the people living all over the land and the governors, the leaders out in the countryside are going to say in their heart.

God has chosen Jerusalem to be His city, the city of His affection, His election, the city He will save gives confidence to us in the surrounding countryside.

Jerusalem is God's city. All of us who live anywhere in this land are preserved because God has chosen Jerusalem. That's what they are saying.

The governors of Judah outside and around are saying it is because of what God has promised to do for the inhabitants of Jerusalem, that becomes our strength.

God has chosen Jerusalem and because He has chosen Jerusalem and the nation around, the princes of Judah are confident that they too are invincible.

**Psalm 46:5**, *God is in the midst of her, she shall not be moved; God shall help her, just at the break of dawn.*

It opens the door with just a crack and the light starts to come in.

**What light?**

The light of the beginning of saving faith.

Suddenly all through Israel's history they have been thinking their strength is in themselves, in their guns, their smarts, and their military expertise.

They are going to come to the place where they suddenly say in their hearts, "The inhabitants of Jerusalem shall be my strength." Not in their power or in their military prowess or because they have got so many smart people, but in the Lord of host their God.

Suddenly they turn from the politics of it and the armies, and they begin to see God as the resource.

They don't see that yet. But when they begin to see God shield them during Armageddon. They are going to see that God is their strength.

They are going to realize there is no way militarily that they could handle what they're handling. They might be able to win and stop the encroachment from Jordan, Egyptians etc.

But when the world arrives and suddenly, they see themselves gaining victory. They are going to know that the strength that they have seen is not the strength of men. And here is the first glimpse of the saving faith that comes to the hearts of Israel.

*V 6, In that day I will make the governors of Judah like a firepan in the woodpile, and like a fiery torch in the sheaves; they shall devour*

A fire pot was just that, a bunch of coal in a little metal pot that you put in some kindling wood, and it started a fire. You drop a fire pot on a pile of kindling, you are going to get a quick fire.

The Gentile armies are kindling. The governors of Judah are fire pots. Those simple little people in their simple little military weakness are going to fire and burn the armies of the nations.

He says it will also be like a torch of fire in a dry sheaf. Take a sheaf of grain that's dry and set a torch to it drop a fire pot in some dry sticks, you get the same thing.

So just as a fire pot sets fire to twigs and dry wood and a torch sets fire to dry grain, so Judah's princes will devour.

**Who will they devour?**

*V 6, all the surrounding peoples on the right hand and on the left, but Jerusalem shall be inhabited again in her own place—Jerusalem.*

In the end nothing will have happened to that city. It won't be moved. It will never be destroyed. It's going to be there right where it belongs.

What's incredible about that?

That city hasn't moved.

As you study archaeology, you find a lot of cities move from place to place. You can go right to Jerusalem, right in the middle of Jerusalem, walk right out, put your hand out in that mosque and lay it right on Mount Moriah. It's still there.

You can take about a ten-minute walk and stand with your feet on Mount Zion. It's right there. Nothing moved.

God says it won't move either. They are not even going to get there with any powerful effect. Because when they just get into the countryside. God is going to use the governors of Judah to set them aflame.

There is going to be the protection of God and Jerusalem will be inhabited in her own place even in Jerusalem.

**V 7**, *“The Lord will save the tents of Judah first, so that the glory of the house of David and the glory of the inhabitants of Jerusalem shall not become greater than that of Judah.*

If Jerusalem won this big victory to start with, if all the military geniuses and all the hotshots in Jerusalem won, they would say, it was us.

So just to make sure they don't mistake it being human and know it's God, the great victory comes first to all the little people out in the countryside who win the war, who knock off the big Gentile armies. Then Jerusalem's got nothing to boast about. Because by the time it comes to them, all they can say is that it is got to be God. It sure isn't us.

To prevent Jerusalem from magnifying itself against the country people gain the first deliverance.

### **Why?**

This is a time of humbling for nations.

This is a time of penitence.

This is a time of repentance.

This is a time of bending the back and bowing the knee and laying prostrate before God.

God wants no human glory, no human magnification, and so just to make sure it won't happen He starts by giving the victory first to the little people in the countryside.

The defenseless land is delivered first. The well defended capital last in order that Jerusalem not think it was by her military might and be lifted up with pride. So, God defends the defenseless and then Jerusalem.

*V 8, In that day the Lord will defend the inhabitants of Jerusalem; the one who is feeble among them in that day shall be like David, and the house of David shall be like God, like the Angel of the Lord before them.*

**Who was the greatest soldier in the history of Israel?**

David.

Saul has slain his thousands.

David his ten thousands.

Greatest soldier in the history of Israel.

One little rock one dead Goliath. Greatest soldier in the history of Israel.

The weak and the puny on this day will all be like David.

The strong represented by the house of David, those who are in the house of David, the royal line, the great warriors, the strong shall be like God. They will be like the angel of the Lord.

**Who is the angel of the Lord?**

Christ.

They will be infused with the power of Christ.

The feeble are going to be like David and the people who normally are like David are going to be like God, infused with the energy of the Messiah Himself, the angel of the Lord.

Jesus Christ is going to be there winning the victory.

When we study the book of Revelation, we find out that just at the climax of Armageddon, just when the war reaches its high point, out of the sky comes Jesus Christ.

### **How does Christ win it?**

His conquering blow.

His sword, but somehow, it's His power poured through these people who shall be like God, like the angel of the Lord.

The angel of the Lord is equated with God. Another evidence that the angel of the Lord was not just an angel but God, God incarnate Jesus Christ.

*V 9, It shall be in that day that I will seek to destroy all the nations that come against Jerusalem.*

God is going to wipe out all those who sought to wipe out His people and His Kingdom.

The term "will seek" is a most interesting Hebrew term. It is a term that is used of a marksman who bends his bow with his eye focused on the target. He wants to hit the bullseye and nothing distracts him. The cup of iniquity is full, and God comes in judgment.

Read **Revelation 16, and 19**, and see how God begins to come in judgment. How Jesus splits the heavens with His coming,

comes in glory and power with a flaming victory at hand with a sword dipped in blood and He comes to conquer.

**Zechariah 12:1-9** describe prophetically Israel's great deliverance and the destruction of the armies of the world gathered against her.

That is political.

The next part is spiritual.

### **3. The sorrow of Israel.**

In the political victory, what's the one thing that stands out in your mind?

They are going to recognize God. They are going to see God at work.

That's the beginning.

**V 10**, *“And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they pierced.*

While their spiritual eyes are up and they are thinking about God and how He has delivered them.

They are going to see God incarnate, Jesus, coming.

They are going to look on Him.

The Saviour will be revealed as the victor.

They have a simple response.

**V 10-14**, *Yes, they will mourn for Him as one mourns for his only son, and grieve for Him as one grieves for a firstborn. <sup>11</sup>In that day there shall be a great mourning in Jerusalem, like the mourning at Hadad Rimmon in the plain of Megiddo. <sup>12</sup>And the land shall mourn, every 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; <sup>13</sup>the family of the house of Levi by itself, and their wives by themselves; the family of Shimei by itself, and their wives by themselves; <sup>14</sup>all the families that remain, every family by itself, and their wives by themselves.*

There will be national mourning in this sense, every family on its own. Within that family, every individual, the men here, the wives here. There will be individual mourning, individual repentance, family repentance and then all those families making up the whole national repentance. This is right at the point of victory.

Here they are, they have just won the battle of the centuries. Here they are, the greatest victory conceivable has just been won and their reaction is to all cries.

**Why?**

Because they recognize that the very one who came back as their deliverer was the same one, they killed, and they pierced when He came the first time.

That is why they mourn.

The anguish of true repentance.

There is only one sin that God wants you to repent of in the act of salvation, just one.

**John 16:8-9**, *And when He has come, He will convict the world of sin, and of righteousness, and of judgment: <sup>9</sup>of sin, because they do not believe in Me;*

The one sin the Spirit of God must convict to bring a person to salvation. Exactly the one Israel will be convicted of.

They will look on Me, says God, whom they have pierced and mourn as if they were mourning the death of their only son. Sorrow for the sin of rejecting Christ.

Anybody to be saved must turn from the ultimate sin, which is the sin of rejecting Jesus Christ, not believing in Him.

He says this mourning and this bitterness is like that which was in the valley of Hadadrimmon, the valley of Megiddon.

**2 Chronicles 35** records for us a sad story. There was a godly king in Judah and his name was Josiah.

There was a bad, bad ruler in Egypt known as Pharaoh Necho, Pharaoh Necho murdered Josiah, and **2 Chronicles 35** records the terrible weeping, wailing, and mourning that occurred over the murder of Josiah. And so says Zechariah, the mourning in that day in Jerusalem will be reminiscent of the mourning of the people over the death of the good godly King Josiah at the hands of Pharaoh.

**V 12**, it singles out the family of David and then the family of Nathan.

### **Why?**

The family of David is the royal line, the regal line, the line of Solomon, the line through which Joseph the husband of Mary descended.

So, the royal family is going to mourn. It's talking about all classes of people.

Then the family of Nathan.

### **Who is Nathan?**

Nathan is the brother of Solomon through whom Mary was descended. Luke 2.

So, all those people who fit anywhere into the royal line, anywhere into the Messianic line are going to weep. Naturally, don't you think they will be the first ones to weep?

They will, because they will know that it was in their very line that the Messiah came and was rejected.

Then the family of Levi and the family of Shimei.

They were priestly families.

### **Don't you think the priesthood will weep?**

All those years they were supposed to connect men to God,  
All those years they were supposed to speak to men for God,  
All those years they were supposed to speak to God for men,  
All those years they stood in the place of God and when God finally arrived, they slew Him.

### **Don't you think they will mourn?**

These are the aristocratic and privileged lines. These are the kings and the priests who in times past often set an evil example to the whole nation, where they will now be foremost in their self-contrition and mourning over the great national sin.

Their example for good will now also be followed by all the rest of the people.

## **4. Salvation of Israel.**

**V 14** says all the families that remain, every family apart individually, each family repenting, and their wives, even the individuals in the family repenting.

Great sorrow.

*“Blessed are they that mourn, for they shall be comforted.”*

This is the mourning of true repentance.

They will be comforted. The Hebrew word mourn means to strike the breast in deep grief, bitter sorrow, true repentance. So the siege, the shielding, and the sorrow culminates into salvation of Israel.

**V10** at the beginning “And I will pour upon the house of David and on the inhabitants of Jerusalem the Spirit.”

God never sprinkles.

He always pours.

God never gives His Spirit to an unbeliever.

When God pours out His Spirit by grace, we respond in prayer. Zechariah is saying that just as God pours out refreshing showers on thirsty and parched ground, so will He pour out the Spirit of grace and supplication on a repentant needy Israel.

*“They will look on Me whom they have pierced, and they shall mourn for Him.”*

God is talking.

**Do you know who it was on that cross?**

God.

**Zechariah 13:1**, *“In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.”*

God’s going to wash the nation from its sin. They are going to realize it was God they pierced.

God’s going to turn the fountain loose and wash them and pour out His Spirit.

The fountain is open right now.

**Did you know that?**

**I have been there, have you?**

I have been washed. It’s open right now.

We as Christians look forward expectantly to the day of national mourning and blessing for Israel.

Meanwhile we can tell every Jew and every Gentile that they don’t need to wait till then. The fountain is open right now.