

Zechariah 12 - The Little Apocalypse of Zechariah: The Future Physical & Spiritual Deliverance of Israel

IV. Zechariah's two burdens (Zech 9:1—14:21)

(2) The second burden concerning the Messiah's coming kingdom due to Israel's acceptance of her Messiah (12:1—14:21)

(A) Deliverance of Jerusalem (12:1—13:9)

(a) Physically (12:1-9)

(i) The nations will come against Jerusalem (12:1-3)

(ii) God will protect Jerusalem and destroy her attackers (12:4-9)

(b) Spiritually (12:10—13:6)

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(ii) Israel to mourn over rejecting her Messiah (12:10b-14)

Zechariah 12

(2) The second burden concerning the Messiah's coming kingdom due to Israel's acceptance of her Messiah (12:1—14:21)

The previous section (11:15-17) ended with God instructing Zechariah to act as a foolish leader to illustrate how the future Antichrist would neglect and oppress the Jews rather than serve them. God then pronounced judgment against that ruler for his worthlessness and wickedness.

Two conditions are necessary for the establishment of Israel's future messianic kingdom: (a) the overthrow of the Gentile world powers that oppose the establishment of this kingdom and (b) the regeneration of individual Jews who will constitute the nation when God fulfills the Abrahamic and Davidic Covenants. Both of these conditions will be accomplished by the Lord, as seen in Zech 12-13. He will deliver Israel physically from her enemies (12:1-9) and He will deliver her spiritually (12:10—13:9).

(A) Deliverance of Jerusalem (12:1—13:9)

(a) Israel's physical deliverance (12:1-9)

(i) The nations will come against Jerusalem (12:1-3)

1 The pronouncement of the word of the LORD concerning Israel: The LORD who stretches out the heavens, lays the foundation of the earth, and forms the spirit of a

person within him, declares:

1 The burden of the word of the LORD concerning Israel. *Thus* declares the LORD who stretches out the heavens, lays the foundation of the earth, and forms the spirit of man within him,

1 A declaration: a message from the LORD to Israel. "The LORD, who stretches out the heavens, who lays the foundation of the earth, and who frames the spirit of man within himself, declares,

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

- "The pronouncement of the word of the LORD" - the beginning of the second "pronouncement" (oracle or burden, Cf. 9:1)

— "pronouncement" - *massa*, sometimes refers to the burden carried by an animal (Ex 23:5; 2 Kings 5:17); in Proverbs it refers to a revelation of some sort (Prov 31:1). In prophetic literature it usually refers to a weighty message, a great responsibility, such as proclaiming disaster against foreign nations, as here (Cf. 9:1; Nahum 1:1; Is 13:1; 15:1).

— A burden is a nagging compulsion that God impresses on our hearts that will not go away, so the only thing we can do is obey. For Zechariah, his "burden" was the "word of the LORD." The topic of his burden was the nation of Israel.

- "...stretches out the heavens, lays the foundation of the earth" - these are all present tense participles in Hebrew, meaning if God has the power and authority to "stretch out the heavens" and "lay the foundation of the earth" (both the celestial and terrestrial realms), He certainly has the power and authority to perform the works prophesied by Zechariah.

— The LORD is the Preserver of His creation. His almighty power is mentioned here to confirm His ability to fulfill the deliverance predicted in the following verses.

— If you believe that God did what is stated in Gen 1-2, it's easy to believe everything else stated in Scripture

This second oracle (or burden) of God to Zechariah deals with events in the distant future. As a portion of the prophetic Scriptures it is second to none in importance in this book or any other OT book. 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 on earth. In the time of our passage all the nations of earth will be bitten by the virus of anti-Semitism. [Feinberg]

2 "Behold, I am going to make **Jerusalem a cup that causes staggering** to all the peoples around; and when **the siege is against Jerusalem, it will also be against Judah.**

2 "Behold, I am going to make Jerusalem a cup that causes reeling to all the peoples around; and when the siege is against Jerusalem, it will also be against Judah.

2 'Look, I am making Jerusalem an unstable cup toward all of its surrounding armies when they lay siege against Judah and Jerusalem.

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.

- Zechariah is dealing with the nations who will attack Israel in the last days

— If you understand this verse (and v3), you'll understand the current geo-political tensions in our world today

- "...Jerusalem" - used over 800x in Scripture, and every single time it refers to the city of Jerusalem

- "...cup that causes staggering" - this is a common prophetic phrase that describes divine judgment (Cf. Is 51:17,21-22; Jer 25:15-28)

— The nations will lose their mental faculties trying to figure out what to do with Jerusalem; it will be intoxicating to them, it will fill their minds constantly, causing them to stumble around like a drunkard.

— Much of the insanity that will revolve around Jerusalem in the last days will be demonically inspired (Cf. Rev 16:14)

- "...the siege is against Jerusalem" - all the talk and intoxication with Jerusalem will eventually end up in an attack on the city

- "...it will also be against Judah" - when the attack comes against Jerusalem, it will come against Judah simultaneously; and when it comes against Judah, it will come against the nation of Israel

— To understand this, you have to think the way God thinks: God considers Jerusalem to be the center of the earth as far as God's purposes are concerned. An attack against Jerusalem is an attack on God Himself.

3 It will come about **on that day** that I will make **Jerusalem** a **heavystone** for all the peoples; all who lift it will **injure themselves severely**. And **all the nations** of the earth will be gathered against it.

3 It will come about in that day that I will make Jerusalem a heavy stone for all the peoples; all who lift it will be severely injured. And all the nations of the earth will be gathered against it.

3 It will come about at that time that I will make Jerusalem a heavy weight; so everyone who burdens themselves with it will be crushed, even though all of the nations of the earth gather themselves against it.

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.

- "...on that day" - mentioned 5x in v3-4,6,8-9, 3x in Zech 13 (v1-2,4), and 7x in Zech 14 (v4,6,8-9,13,20-21) refers to the future Battle (or better, Campaign) of Armageddon in which the nations' armies will gather against Jerusalem (Cf. 14:1-3; Rev 16:16; 19:19).

— This is not a panorama of history that we're being given here...it's what will occur on a specific day in the future when the nations, in their drunken state, will come against Jerusalem

- "...Jerusalem" - specific; not dealing with any other city on earth

- "...heavy stone" - Jerusalem is like a giant rock that cannot be moved. God will make Jerusalem a "heavy stone" so that anyone who attempts to lift or move it will hurt only themselves.

- "...injure themselves severely" - the more you try to move a heavy rock, the more you injure yourself

— "injure" - *sārat*, to cut; when you reference how this word is used elsewhere, it refers to cuts or tattoos on your body (Lev 19:28); cuts in flesh (Lev 21:5)

— What God is saying is that those who try to move Israel are trying to lift something that is too heavy for them to lift.

— Zechariah doesn't tell us what the nations will do to Israel in the last days, but Joel 3:2 does: I will gather **all the nations** And bring them down to the Valley of Jehoshaphat. Then I will enter into **judgment** with them there On behalf of My people and My inheritance, Israel, Whom they have scattered among the nations; And **they have divided up My land**.

— God is saying that the nations who "cut up" (divide) Israel, God will cut them up. This is another outworking of the Abrahamic promises to curse those who curse Israel (Gen 12:3).

- "...all the nations" - every nation on earth, in an intoxicated mental state, will come against the land of Israel in the last days (Cf. 14:2)

(ii) God will protect Jerusalem and destroy her attackers (12:4-9)

4 On that day," declares the LORD, "I will strike every **horse** with confusion and its rider with insanity. But **I will watch over the house of Judah**, while I strike every horse of the peoples with **blindness**.

4 In that day," declares the LORD, "I will strike every horse with bewilderment and his rider with madness. But I will watch over the house of Judah, while I strike every horse of the peoples with blindness.

4 At that time,' declares the LORD, 'I will strike every horse with panic and every rider with insanity. I will keep my eyes on the house of Judah, but I will blind every horse of the invading armies.

4 In that day, saith 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.

- God brings about victory for His people by first overpowering and depriving the enemy of their strength, then He empowers and fortifies His people to resist and conquer them

— However, Zechariah makes it clear that the victory will be supernatural ("I will strike" [2x]..."I will watch".

- "...horse" - see notes on Ezek 38:4

- "...I will watch over the house of Judah" - God's protective care is attributed to His watchful eye

- "...blindness" - while God is blinding the horses of the attacking nations, He is simultaneously removing the blindness of Israel to recognize and acknowledge their Messiah (Cf. v10; Rom 11:25)

5 Then the clans of Judah will say in their hearts, 'The inhabitants of Jerusalem are a strong support for us through the LORD of armies, their God.'

5 Then the clans of Judah will say in their hearts, 'A strong support for us are the inhabitants of Jerusalem through the LORD of hosts, their God.'

5 The leaders of Judah will say to themselves, "Those who live in Jerusalem are my strength through the LORD of the Heavenly Armies, their God."

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.

- Israel will realize that their help comes from the Lord

— God will bring the nation to the point that they will recognize that it's through God Himself that they receive their help and rescue. They will not recognize where their strength originates until they are put into a position where their own strength can't rescue them, and the only Person who can is God.

— Rev 11:8 describes the current state of the city of Jerusalem, which will remain until this verse takes place. It is described mystically as "Sodom" (depravity) and "Egypt" (bondage or legalism).

— God will take this city of bondage and depravity and reconcile it to Himself

6 "On that day I will make the clans of Judah **like a firepot among pieces of wood** and **a flaming torch among sheaves**, so they will consume on the right and on the left all the surrounding peoples, while the inhabitants of Jerusalem again live on their own sites in Jerusalem.

6 "In that day I will make the clans of Judah like a firepot among pieces of wood and a flaming torch among sheaves, so they will consume on the right hand and on the left all the surrounding peoples, while the inhabitants of Jerusalem again dwell on their own sites in Jerusalem.

6 'At that time, I will make the leaders of Judah like a brazier filled with blazing wood, or like a torch setting fire to harvested grain. They will devour all the invading armies, both on the right hand and on the left. As a result, Jerusalem will again be inhabited in its rightful place—as the real Jerusalem.'

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.

- Zechariah provides two similes to describe God's victory over the invading armies:

- "...like a firepot among pieces of wood" - the clans of Judah will consume their attackers like a fire consumes kindling

- "...a flaming torch among sheaves" - the armies of the nations will be devastated quickly and thoroughly while the residents of Jerusalem stay put and watch

7 The LORD also will **save** the **tents of Judah first**, so that the glory of the house of David and the glory of the **inhabitants of Jerusalem** will not be greater than Judah.

7 The LORD also will save the tents of Judah first, so that the glory of the house of David and the glory of the inhabitants of Jerusalem will not be magnified above Judah.

7 The LORD will deliver the tents of Judah first, so that neither the glory of the house of David nor the glory of the inhabitants of Jerusalem overshadows Judah.

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.

- "...save" - often refers to salvation, but not always (Cf. Phil 1:19; Heb 11:7); here it refers to rescue

— God will physically protect them from the invading army, but He also has a lot more in store for Israel than saving them from these drunken armies: He will regenerate them, lift their partial blindness, and they will finally recognize and acknowledge their Messiah.

— First the physical salvation, then the spiritual salvation, and it's the same word that describes both events

- "...tents of Judah" - the defenseless people

- "...first" - God will save the defenseless first, before those who are in fortified positions.

God gives priority to the weak and defenseless so that human glorying may have no basis.

— This is confirmed in 14:3-4, which provides a more detailed chronology: the Messiah will return to fight against the invading nations first (14:3), then His feet will stand on the Mount of Olives (14:4).

- "...inhabitants of Jerusalem" - those living under fortification; defensible positions

— God will save both the defenseless and the fortified in the exact same manner

— God will work in such a way that people, once rescued, cannot say that anything they did or where they lived had anything to do with their protection...all glory must go to God.

8 On that day the LORD will protect the inhabitants of Jerusalem, and **the one who is feeble among them on that day will be like David**, and **the house of David will be like God, like the angel of the LORD** before them.

8 In that day the LORD will defend the inhabitants of Jerusalem, and the one who is feeble among them in that day will be like David, and the house of David *will be* like God, like the angel of the LORD before them.

8 At that time, the LORD will defend those who live in Jerusalem, and the one who is feeble among them at that time will be like David. The entire house of David will be like God—indeed, like the angel of the LORD in their midst!

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.

- As God is defending Israel and as they trust in His power, to the point where they are so powerful because God is on their side, Zechariah now gives more descriptive imagery...

- "...the one who is feeble among them on that day will be like David" - the weakest person in Israel will be like David (1 Sam 18:7)

- "...the house of David *will be* like God" - not saying that man can ascend to be like God; it's saying that the Jews of that day will fight as if God was fighting; their adversaries will think that they are fighting against God Himself.

— Very similar to what God said to Moses (Cf. Ex 7:1); God was not saying that Moses would become a god, He's saying that His power through Moses would be so profound that to the enemy, he will seem like God.

- "...like the angel of the LORD" - another way of saying that to their enemies, it will appear as if they are fighting the angel of the Lord

— Once Israel's pride is broken away and God strengthens His people, they will appear as strong and mighty as an angel of the Lord (Cf. Is 37:36)

9 And on that day I will seek to destroy all the nations that come against Jerusalem.

9 And in that day I will set about to destroy all the nations that come against Jerusalem.

9 "At that time, I will search out and destroy all of the nations who have come against Jerusalem.

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

- God will summarily deal with the nations who seek to thwart His purposes in Israel for world blessing.

- Every nation in the end times, in their drunken state, will come against the city of Jerusalem, and every one of those nations will be destroyed.

(b) Israel's spiritual deliverance (12:10—13:6)

God has thus far made known His righteous judgment on the nations, but He has spiritual purposes which must be accomplished in Israel also. The nation is not yet in the place of blessing, not yet in the place of obedience and trust in Messiah the Savior.

In the remainder of Zech 12, the prophet sets forth, as nowhere else in Scripture with such vividness and power, the conversion of Israel to the Lord. Nothing in Israel's past history can be interpreted as the fulfillment of this passage. In that coming day of Israel's national atonement, the Lord will pour upon the royal house and all who dwell in Jerusalem, then throughout the whole nation, the spirit of grace and supplication.

(i) Outpouring of the Spirit (12:10a)

(ii) Israel to mourn over rejecting her Messiah (12:10b-14)

10 "And I will **pour** out on the **house of David** and on the **inhabitants of Jerusalem** the **Spirit of grace** and of **pleading**, so that **they will look at Me whom they pierced**; and **they will mourn for Him**, like one mourning for an only son, and they will **weep bitterly** over Him like the bitter weeping over a firstborn.

10 "I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn.

10 I will pour out on the house of David and on the residents of Jerusalem a spirit of grace and of supplications, and they will look to me—the one whom they pierced. Then they will mourn for him, as for an only son. They will grieve bitterly for him, as for a firstborn son.

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 [*the aleph and the tau*] whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

- The topic shifts in v10 from Israel's physical protection (v1-9) to their spiritual protection (v10-14), brought about by a work of the Holy Spirit. This was God's ultimate goal from the beginning.

- Israel's spiritual deliverance at the Second Advent of Christ will be accomplished only by a divinely provided fountain of cleansing (13:1) and the outpouring of the Holy Spirit to lead individual Israelites to repentant faith in Jesus as their Messiah (12:10-14).

— We heard about the Holy Spirit earlier in 4:6, where the Lord told Zechariah that the temple would be rebuilt not by human effort ("might" or "power"), but rather by His Spirit

- "...pour" - *shaphak*, used to indicate a transforming spiritual transaction, as in Joel 2:28ff (Cf. Is 44:3; Ezek 36:26-27; 39:29)

- "...house of David...inhabitants of Jerusalem" - specifically describing this work by the Spirit upon the entire nation of Israel; this cannot refer to some worldwide revival in the last days of the Gentiles...it's specific to the salvation of Israel at the end of the Tribulation.

— Ezekiel predicts a regathering of Israel in unbelief before the Spirit is poured out, as described here (Cf. Ezek 36:24-28; 37:7-11)

- "...Spirit of grace" - unmerited favor; Israel has spent 2000 years rejecting their Messiah. If anyone needs grace, it is Israel, if they are going to turn from a Christ-rejecting nation to a Christ-accepting nation.

— If it were not for God's grace, Israel (or any of us) could not be saved. The only reason anyone can be saved is because God decided to grant us favor that we do not deserve (Eph 2:8-9).

- "...[Spirit of grace and of] pleading" - "grace" and "pleading" (or supplication) are derived from the same Hebrew root. It refers to the Holy Spirit in all of His influences. The outpouring of His conviction upon them will drive them to believing prayer (Cf. Ezek 39:29; Joel 2:28-29).

— They will literally supplicate or "plead" the Lord at that time for His forgiveness and favor

- "...they will look at Me whom they pierced" - the Spirit's work of grace and pleading will open Israel's eyes to who their Messiah is...Jesus Christ, whom they turned over to the Romans to put to death 2000 years ago

— In their broken down, backs-against-the-wall condition, they will look with earnest regard and fixed attention on the One whom they pierced, realizing for the very first time what they had never conceived before. Their confession at this time is Is 52:13—53:12).

— How simple yet how glorious is the way of salvation provided by our God. It is a looking away from self and manmade plans to the Lamb of God who takes away the sin of the world. In Israel's conversion, she will look at her rejected and pierced Messiah (John 3:14-15; Cf. Num 21:5-9).

— "pierced" - written over 500 years before Jesus was crucified; also predicted in Ps 22:16; Is 53:5

— Incontrovertible evidence that the Holy Spirit wrote the book of Zechariah (as well as the rest of the Bible), as crucifixion wasn't brought to Israel as a form of punishment until over 450 years *after* Zechariah wrote these words

— But how did this future generation "pierce" the Messiah? By their unbelief and rejection of Him, they made the actions and deeds of their ancestors their own (Cf. John 19:37).

- "...they will mourn for Him" - the mourning for sin that is prompted by the outpouring of the Spirit is illustrated as a private act of mourning here (v10) and a public act of mourning (v11).

- "...weep bitterly" - once Israel's eyes are opened and they recognize that they missed their Messiah for the past 2000 years, they will be heartbroken

— Once they view Him as He was rejected, they will manifest their true repentance by mourning—of the most intense and forceful kind of grief: that of a firstborn son. See extensive notes on **The Basis for the Second Coming** in Lev 26:40-42.

— They rejected Jesus the first time, but will accept Him the second time; once they accept Him the second time, there will be lots of sobbing and weeping

— A parallel to Israel's rejection and subsequent acceptance of their Messiah is the story of Joseph...his brothers betrayed him and left him for dead. They rejected him the first time, but when they accepted him after he was second in command in Egypt. When they recognized who he was, there was sobbing and weeping (Gen 45:14; 46:29; Cf. 50:20). [Joel 2:28]

Israel's Two Regatherings	
THE PRESENT (FIRST) REGATHERING	THE PERMANENT (SECOND) REGATHERING
Return to part of the land	Return to all the land
Return in unbelief	Return in faith
Restored to the land only	Restored to the land and the Lord
Sets the stage for Tribulation (discipline)	Sets the stage for Millennium (blessing)
Adapted from: Price, <i>Jerusalem In Prophecy</i> , 219	

The Aleph and Tau?

There is an interesting identity that God uses of Himself in Is 41:44: ...I the Lord, the first, and with the last; I am he.

And again in Isaiah 44:6: Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts; I am the first, and I am the last; and beside me there is no God.

And again in Is 48:12: Hearken unto me, O Jacob and Israel, my called; I am he; I am the first, I also am the last.

This identity is continued in the Book of Revelation: Saying, I am Alpha and Omega, the first and the last... (Rev 1:11). And, I am Alpha and Omega, the beginning and the end, the first and the last (Rev 22:13).

"The First and the Last" is, thus, linked to the "Alpha and Omega," which are the first and last letters of the Greek alphabet. These are also continued as an identity: "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty" (Rev 1:8). And, "...he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely (Rev 21:6).

This identity is clearly the Jesus of the NT as further clarified in Rev 1:17-18: "And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." And also in Rev 2:8: "These things saith the first and the last, which was dead, and is alive..."

A Hidden Identity

In the OT there is an interesting passage in Zech 12:10: "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 mourneth for his only son..."

This passage is remarkable since it speaks of the end times, and yet presents the Messiah of Israel as the "One Whom They Have Pierced." Thus, it is also an allusion to the Crucifixion.

It is even more remarkable when one examines the *Hebrew* text. Below we have an extract from a Hebrew Interlinear Bible. The translation for each word is just below it. (But remember, the Hebrew goes from right to left.)

Notice that there is an *untranslated* word between the "me" and the "whom." It is simply two letters, the *aleph* and the *tau*, the first and last letters of the Hebrew alphabet! This seems to suggest a more insightful translation could be: *...and they shall look upon me, the Aleph and the Tau, whom they have pierced...* In Greek, it would be "the Alpha and Omega"!

This phrase (aleph/tau) is used 159x in the OT...158x it is used correctly, with Zech 12:10 being the exception. William Welty, Ph.D. has written a paper on this: [Welty-Jewish Rendering of Aleph/Tau in Zech 12:10](#), documenting each of the 159 uses in the OT.

11 On that day the mourning in Jerusalem will be great, like the mourning of **Hadadrimmon** in the **plain of Megiddo**.

11 In that day there will be great mourning in Jerusalem, like the mourning of Hadadrimmon in the plain of Megiddo.

11 At that time, Jerusalem will mourn deeply, like the mourning about Hadad-rimmon that took place in the plain of Megiddo.

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

- "...Hadadrimmon" - the location where godly King Josiah was killed by Pharaoh Necho — Josiah was Israel's last godly king, so when he was slain in battle, the nation wept uncontrollably because he was the only ray of hope of the nation between Hezekiah and the fall of the Jewish nation (Cf. 2 Kings 23:29-30; 2 Chr 35:22-27).

- "...plain of Megiddo" - Armageddon (Rev 16:16)

12 The land will mourn, every family **byitself**; 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;

12 The land will 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;

12 And so the land will mourn, families by families, alone by themselves—the family of the house of David by itself with their wives by themselves, the family of the house of Nathan by itself with their wives by themselves,

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;

- In v12-14, Zechariah continues to describe the mourning that will take place as these families realize that Jesus was their Messiah...

- "...by itself...by themselves" - repeated in this passage for each group, as well as their wives

— It speaks to individual revival, which is what true revival is...this won't be a group revival, but will be individual. The individual people getting saved changes the family; the family getting saved changes the community; the community getting saved changes the tribes; and the tribes getting saved changes the nation.

— Only the Spirit can do this individual work...you can't do it through social media, through corporate media, through books, or any other tool...it is only through the work of the Holy Spirit that revival comes (Cf. Rom 11:26).

- "...the house of David" - represents the kings, leaders; those in regal authority over the nation will mourn (2 Sam 7:16)

- "...the house of Nathan" - Nathan was the prophet who confronted David about his sin with Bathsheba; represents the prophets (2 Sam 7:17; 12:7)

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;

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;

13 the family of the house of Levi by itself with their wives by themselves, the family of Shimei by itself with their wives by themselves—

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

- "...the house of Levi" - represent the priests, religious leaders

- "...the family of the Shimeites" - non-priestly Levites; people who were Levites but were not direct descendants of Aaron (which was required to be a priest) (Num 3:21)

14 **all the families that are left, every family by itself**, and their wives by themselves.

14 all the families that remain, every family by itself and their wives by themselves.

14 all of the surviving families by themselves, along with their wives by themselves.

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

- "...all the families that are left" - not every Jew will be saved because many (two-thirds) will perish (Cf. 13:8-9), but every *living* Jew at the time of the Second Coming will be saved (Rom 11:26; Jer 30:7).

- "...every family by itself" - ordinary citizens; the family unit is saved because every member of the household is saved

— The revival brought on by the Holy Spirit will affect all social, economic and political statuses in society