

ZECHARIAH 12: 1 An oracle. the LORD's word concerning Israel. The LORD, who stretches out the heavens, and lays the foundation of the earth, and forms the spirit of man within him says:

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The first part of this chapter, with several passages in chap. 14, relates to an invasion that shall be made on the inhabitants of Judea and Jerusalem in the latter ages of the world, some time after the restoration and settlement of the Jews in their own land. It also describes, in very magnificent terms, the signal interposition of God in their favor. From this the prophet proceeds in the latter part of the chapter, Zac 14:10-14, to describe the spiritual mercies of God to converting his people; and gives a very pathetic and affecting account of the deep sorrow of that people, when brought to a sense of their great sin in crucifying the Messiah, comparing it to the sorrow of a parent for his first-born and only son, or to the lamentations made for Josiah in the valley of Megiddon, 2Chr 35:24, 2Chr 35:25. A deep, retired sorrow, which will render the mourners for a season insensible to all the comforts and enjoyments of the most endearing society.

Verse 1

The burden of the word of the Lord - This is a new prophecy. It is directed both to Israel and Judah, though Israel alone is mentioned in this verse.

Which stretcheth forth the heavens - See on Isa 42:5 (note).

Formeth the spirit of man within him - Then it is not the same substance with his body. It is a Spirit within Him.

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ZECHARIAH 12: 2 "Behold, I will make Jerusalem a cup of reeling to all the surrounding peoples, and on Judah also will it be in the siege against Jerusalem.

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Verse 2

Jerusalem a cup of trembling - The Babylonians, who captivated and ruined the Jews, shall in their turn be ruined.

I incline to think that what is spoken in this chapter about the Jews and Jerusalem, belongs to the "glory of the latter times."

Shall be in the siege - This may refer to some war against the Church of Christ, such as that mentioned Rev 20:9.

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ZECHARIAH 12: 3 It will happen in that day, that I will make Jerusalem a burdensome stone for all the peoples. All who burden themselves with it will be severely wounded, and all the nations of the earth will be gathered together against it.

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Verse 3

A burdensome stone - Probably referring to that stone which was thrown on the breast of a culprit adjudged to lose his life by stoning, by which the whole region of the thorax, heart, lungs, liver, etc., was broken to pieces.

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ZECHARIAH 12: 4 In that day," says the LORD, "I will strike every horse with terror, and his rider with madness; and I will open my eyes on the house of Judah, and will strike every horse of the peoples with blindness.

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Verse 4

I will smite every horse - Some apply this to the wars of the Maccabees with the Syrians; but it is more likely to be a prophecy not yet accomplished. The terms are too strong for such petty and evanescent victories as those of the Maccabees.

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ZECHARIAH 12: 5 The chieftains of Judah will say in their heart, 'The inhabitants of Jerusalem are my strength in the LORD of Armies their God.'

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Verse 5

The governors of Judah - This supposes a union between the two kingdoms of Israel and Judah.

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ZECHARIAH 12: 6 In that day I will make the chieftains of Judah like a pan of fire among wood, and like a flaming torch among sheaves; and they will devour all the surrounding peoples, on the right hand and on the left; and Jerusalem will yet again dwell in their own place, even in Jerusalem.

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Verse 6

Jerusalem shall be inhabited again - This seems to refer to the future conversion of the Jews, and their "return to their own land."

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ZECHARIAH 12: 7 The LORD also will save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem not be magnified above Judah.

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Verse 7

The Lord also shall save the tents of Judah first - This, I suppose, refers to the same thing. The Gospel of Christ shall go from the least to the greatest. Eminent men are not the first that are called; the poor have the Gospel preached to them. And this is done in the wise providence of God, that the "glory of the house of David," etc., that secular influence may appear to have no hand in the matter; and that God does not send his Gospel to a great man, because he is such.

ZECHARIAH 12: 8 In that day the LORD will defend the inhabitants of Jerusalem. He who is feeble among them at that day will be like David, and the house of David will be like God, like the LORD's angel before them.

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Verse 8

He that is feeble among them - shall be as David - Here is a marked difference between Judaism and Christianity. So clear, full, and efficient shall be the salvation of believers under the Gospel that the feeblest among them shall be as strong, as full of courage, and as successful as David when he went against Goliath. The least in the kingdom of heaven was greater than John the Baptist.

And the house of David - as the angel of the Lord - The family the Church of the true David, the Lord Jesus, shall be as the angel of the Lord; shall stand in the Divine presence like Gabriel; for Christ hath said, "Blessed are the pure in heart, for they shall see God." So "we all, with open face beholding as in a glass the glory of the Lord, are changed from glory into glory, as by the Spirit of the Lord." Thus the house of David, the true Christians, shall here walk with, after, and before God.

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ZECHARIAH 12: 9 It will happen in that day, that I will seek to destroy all the nations that come against Jerusalem.

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Verse 9

I will seek to destroy all the nations - When this time shall arrive, all nations that "will not receive the faith of our Lord Jesus" shall be destroyed, when the longsuffering of God shall no longer wait upon them. This seems to belong to a period yet very remote.

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ZECHARIAH 12: 10 I will pour on the house of David, and on the inhabitants of Jerusalem, the spirit of grace and of supplication; and they will look to me whom they have pierced; and they shall mourn for him, as one mourns for his only son, and will grieve bitterly for him, as one grieves for his firstborn.

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Verse 10

I will pour upon the house of David - This is the way in which the Jews themselves shall be brought into the Christian Church.

1. "They shall have the spirit of grace," God will show them that he yet bears favor to them.
2. They shall be excited to fervent and continual prayer for the restoration of the Divine favor.
3. Christ shall be preached unto them; and they shall look upon and believe in him whom they pierced, whom they crucified at Jerusalem.

4. This shall produce deep and sincere repentance; they shall mourn, and be in bitterness of soul, to think that they had crucified the Lord of life and glory, and so long continued to contradict and blaspheme, since that time.

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ZECHARIAH 12: 11 In that day there will be a great mourning in Jerusalem, like the mourning of Hadadrimmon in the valley of Megiddon.

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Verse 11

A great mourning - A universal repentance.

As the mourning of Hadadrimmon - They shall mourn as deeply for the crucified Christ as their forefathers did for the death of Josiah, who was slain at Hadadrimmon in the valley of Megiddon. See 2Chr 35:24, 2Chr 35:25.

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ZECHARIAH 12: 12 The land will 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;

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Verse 12

Every family apart - The meaning of the word apart, which recurs here so often, may be this: Their sorrow shall be so deep and distressing, that every one will endeavor to avoid another, and vent his grief and distress of soul in private. And even husbands and wives shall separate from each other in this general mourning, as they were obliged to do by law in certain circumstances. See 1Cor 7:5 (note), and the note there.

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ZECHARIAH 12: 13 the family of the house of Levi apart, and their wives apart; the family of the Shimeites apart, and their wives apart;

ZECHARIAH 12: 14 all the families who remain, every family apart, and their wives apart.

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