

Global Endtime Trend: War in Israel (Zech 12-14)



A. Overall Structure of Zechariah

Section 1	Night Visions	Chapters 1-6
Section 2	Question on Fasting	Chapters 7-8
Section 3	Final Oracles - Burden 1 - Burden 2	Chapters 9-14 - Ch 9-11 - Main Theme: 1 st Coming of Christ - Ch 12-14 - Main Theme: 2 nd Coming of Christ

Chapter 12-14 records Zechariah's final burden 'for/against' Israel. It is one message with chronological and sequential logic.

- Two important words set the context of the final section:
 - 'Jerusalem' (x10) in Zech 12.
 - 'In that day' (x7) in Zech 12, or in (x18) in Zech 12-14. (c.f. Jer 30:5-7, 'the time of Jacob's trouble')
- Ch12 opens up with the 'siege of Jerusalem' (12:2). So does Ch 14 (14:2).

An important question to consider is, 'Do Ch12 and Ch14 describe the same event, told twice from different angles? Or are they two separate events?'

Consider the content of the conflict, the outcome, how Israel triumphs, and the outcome of her victory. This unique set of information regarding the final battle surrounding Jerusalem, is found nowhere else but in Zechariah!

- Ch12-14 is a 'politically incorrect' message. To the Jews (13:8ff) and Gentiles alike (14:16ff). But it will be a powerful message of salvation to the Jews (12:10) and a warning to the Gentile nations (12:9; 14:3ff).

B. Coming Siege & Deliverance of Judah and Jerusalem (12:1-9)

Verse 1

- 'Burden/oracle' ('massah') – the importance of 'prophetic burden' in the heart of God's messengers. This makes the message their prayer. ('לַי' - against or for)
- God who gives this 'sure prophetic word' is the One :
 - 'Who stretches out the heavens' – (scientific theory of the ever-expanding universe. Not a single man knew this in Zechariah's day).
 - 'Lays the foundation of the earth'.
 - 'Forms the spirit of man within him.' (C.f. Is 42:5) – God who created & sustains the universe (c.f. Heb 1:3) and knows every man's thoughts & desires, will carry out His word. It is the last prophetic burden for and against Israel.

Verse 2-3

- Context is 'all the surrounding peoples' laying siege against 'Judah' and 'Jerusalem'. Note: 'surrounding peoples' vs 'all nations' (C.f. 12:6 (12:3, 9); Comp.14:2). The 'surrounding people' seem to be laying the siege against Jerusalem/Judah, but the nations are politically involved in this event.
- Why siege Jerusalem? With no port, harbour, river, significant trade route, natural resources with fewer than 1 million people? What is the motive? *Is Israel in one sense 'under siege' right now?*
- Two descriptions of Jerusalem - the political/military leaders of the nations don't know about Zech 12:3.
 - 'a cup of drunkenness' – a well-known symbol of God's judgment (C.f. Is 51:17, 22-23 – first to Israel, then the nations; Jer 25:15-29 – list of the nations involved).

- 'a very heavy stone' – an immovable stone with which the nations will only hurt themselves (cut in pieces), though all the nations of the earth are gathered against it. The list is to be determined. E.g., 'UN resolution 2334'.

Verse 4-9 describes how the Lord delivers Judah and Jerusalem.

4. **Verse 4** - The Lord will supernaturally strike Israel's enemy with three plagues. (i) astonishment (or confusion); (ii) madness; (iii) blindness. (C.f. Deut 28:28 curse involved the same three plagues on disobedient Israel.) Also on Sodom (Gen 19:10-11). How? The Lord will 'open His eyes' toward the House of Judah (c.f. Ex 14:24-25). An EMP attack? We mustn't ignore the supernatural dimension to this victory.
5. **Verse 5** - The inner motivation of the governors of Judah is revealed. They confess their love for their people, and trust in the God of their forefathers as the One who will fight for them – 'The Lord of the hosts.'
6. **Verse 6** - God will supernaturally empower the 'governors of Judah' to overpower their enemy (v6) like (i) firepan in the woodpile, and (ii) fiery torch in the sheaves (Judges 15:1-5), to devour all the surrounding people on the right and the left spontaneously and rapidly. It will be like the Australian bush fire. '*But Jerusalem shall be inhabited again in her own place – Jerusalem.*' It suggests there is a problem for the Jews from fully inhabiting the 'ancient Jerusalem' as it is now. Is it possible that the division of East Jerusalem will trigger Zech 12 event?
7. **Verse 7** - Order of conflict & deliverance – If we take 'tents of Judah' in the geographic sense, then the conflict will involve both Judah and Jerusalem, while Judah (Southern part of West Bank) being liberated first, then Jerusalem. Hence, there will be a spirit of unity in Israel rather than division/envy from victory. The focus will be 'triumphant Judah (Israel)' over triumphant 'Jerusalemites'.
8. **Verse 8** - Miraculous victory in Jerusalem– The Lord's defence of the inhabitants of Jerusalem will deliver the decisive blow to this war as a large number of the army surrounding Jerusalem gets swiftly decimated by Israeli force. It will be reminiscent of the most amazing battle between David and Goliath (1 Sam 17). The feeblest in Jerusalem be mighty like David in the battle, and the house of David like God or the Angel of the LORD! (Ex 14:24-25; 23:20)
9. **Verse 9** - God's motive and scope of this battle revealed (v9) – Direct participants of this battle are not listed (to be decided?), yet its scope is truly global! Imagine the Lord actively seeking to destroy all the nations that come against Jerusalem!

C. The Revival of Israel (12:10-14)

Verse 10 follows or is around the time of the siege and deliverance of Judah and Jerusalem. There comes the greatest spiritual awakening and cleansing in Israel.

1. 'pour' – 'shaphak': 'pour out' (C.f. Joel 2:28ff; Is. 44:3; Ezek 39:29).
2. "...on the house of David...Jerusalem" involving the entire nation of Israel around the time of Zech 12:1-9.
3. The most drastic heartfelt national repentance that will transform the entire spiritual landscape of Israel!
4. The heart of revelation = '*They will look on (upon) Me whom they pierced.*' (C.f. Is 53) Only Yeshua fits this description. The Suffering Messiah is also YHWH (Servant Song of Isaiah). This revelation will trigger the most dramatic national conversion of Israel in all of her history. (C.f. Rom 11:25-27, 15)
5. It will also accompany the most intense and forceful grief – *that of losing their firstborn son.*
6. *How do they 'look upon Him'?* When Christ returns all the tribes will 'see' and mourn because of Him (Rev 1:7; 19:11-21). However, it is not the time for the Lord's return yet. Then, this is not the 'physical eyes', but 'spiritual eyes'. (c.f. Joel 2:28ff) E.g. The testimony of a young Jewess who fasted and mourned for seven days for Jesus upon her conversion, then afterward became a mighty witness for Him!
7. What precedes this outpouring of the Spirit in Israel? The 'Spirit of grace and supplication', the 'grace to make supplication/prayer? Who will participate in this? (Matt 24:20). The mystery of co-dependence of Israel and the Church for their destiny. This is the number one prayer priority for the Church. Paul's

conversion where he 'saw the One' he was persecuting will be the 'paradigm' of Israel's national conversion.

8. The hidden name of Christ in this verse? 'תא' - 'aleph & tau' (untranslatable accusative) before 'whom they pierced' The first & the last letter in Hebrew alphabet as in the sense: 'I am the Alpha and Omega'.

Verse 11

1. The intensity of the great mourning in Jerusalem will be like *Hadad-Rimmon* in the plain of Megiddo (~Armageddon), where King Josiah's life, the last hope of Israel, was extinguished by Pharaoh Necho (2 Kgs 23:29-30; 2 Chr 35:22-25). Jeremiah composed the song of lamentation for Josiah (2 Chr 35:25).
2. This is also the same place where Saul and his sons perished in the hands of the Philistine army (1 Sam 31).

Verse 12-14

1. Their deep grief seeks privacy and seclusion. Hence, husbands and wives mourn separately by themselves without comforting each other.
2. The family arrangement may be:
 - The house of David and Nathan as the royal family - David and his son Nathan (2 Sam 5:14; Lk 3:31); House of Levi and Shimei as priestly family - Levi and his grandson Shimei (Num 3:18) OR
 - The house of David (King); Nathan (Prophet, 2 Sam 7:2); Levi (Priest); Shimei (grandson of priest Num 3:18, or Saul's family, 2 Sam 16:5-14)

D. The Cleansing of Israel (13:1-6)

Verse 1

1. '*In that day*' - following the dramatic repentance and conversion in Ch12, come deep spiritual cleansing in Israel and Jerusalem. A beautiful 'fountain' will open up, not the physical river in Zech 14:8, but a fountain filled with the blood of Christ to wash their sins away.

Verse 2-6

1. Their cleansing includes deliverance from (i) idolatry, (ii) false prophets, and (iii) 'unclean spirit'. Note Jesus' three-fold ministry: Preaching; Healing; Casting out demons.
2. The current spiritual condition of Israel - Gnostic religions such as Kabala, Legalistic Orthodox Jewish religion, Ultra-secular philosophies is all-pervading in the land.
3. The name of the idols is not even to be mentioned (Ex 23:13; Ps. 16:4). It will be 'cut off' (destroyed).
4. Ministry of deliverance from unclean spirits is directly connected to Israel possessing their land (Obad 17).
5. In the latter days, false prophets in Israel will be dealt with most severely (C.f. Deut 13:6-10; 18:18-20). Why is the judgment so severe here? (Zech 13:3)
6. Zechariah prophesied about the 'idols that speak' and the 'false prophets' in Israel (Zech 10:2). Is this about the antichrist and the false prophet? 'The mystery of lawlessness will be revealed!' (2 Thess 2:9-12; Matt 24:10-11) Also, consider the impact of the two witnesses in Israel for 3½ years (Rev 11). It will be like the confrontation between the Elijah's of God and the prophets of Baal all over again.
7. The false prophets who wear the robe of coarse hair like Elijah to deceive people (Elijah, 1 Kgs 19:13, 19; 2 Kgs 2:13-14) will cease (Mic 3:5-7). What kind of 'robe of coarse hair' do we wear to project our 'super-spirituality'? One day the highest level of prophetic integrity will be restored. They will even deny the wounds of divination in their hands to escape the death sentence (Zech 13:6 c.f. 1 Kgs 18:28; Lev 19:28).
8. Note: If we put v6 with v7 context, then it is part of the messianic prophecy. The amazing grace of Jesus, calling those who pierced His hands 'His friends' - *I was wounded in 'the house of my friends'* - in response to the national repentance of 12:10-14.