

Studies in Zechariah 11 Zechariah 12:

by John W. Bramhall

God will make Jerusalem a cup of trembling for the nations, and the remnant of Judah will find strength in the Lord their God.

Duration: 56:52

Scripture: Zechariah 13:1-7

Topics: "End Times", "Israel Restoration"

Description

In this sermon, the speaker focuses on the last section of the book of Zechariah, specifically chapters 12, 13, and 14. These chapters discuss events related to the closing of the Gentile Age, the final great tribulation, and the personal return of Jesus to the earth. The phrase 'in that day' is repeated sixteen times throughout these chapters, indicating that they are referring to a specific time in the future. The speaker emphasizes that these events are significant for Israel and highlight the conflict between God and man, with God ultimately triumphing over his people and bringing them to confess their Messiah.

Transcript

Shall we turn in the book of Zechariah tonight to chapter 12. We come to the last section of the prophecy, which is the last burden of the closing section that begins with chapter 9. And in chapter 12 we begin the second burden that is declared by the Spirit of God regarding the end of the age, for we have the events of the distant future, particularly before us in these last three chapters. May I read the chapter through? The burden of the word of the Lord for Israel saith the Lord, which stretcheth forth to heaven, and layeth the foundation of the earth, and formeth the spirit of man within him.

Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in besiege, both against Judah and against Jerusalem. 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.

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. And the governors of Judah shall say in their hearts, The inhabitants of Jerusalem shall be my strength in the Lord of hosts, their God.

In that day will I make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a sheath. 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.

The Lord also shall say the tense 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. In that day shall the Lord defend the inhabitants of Jerusalem, and he that is feeble among them. And that day shall be as David, and the house of David shall be as God, as the angel of the Lord before them.

And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication. And they shall look upon me, 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. In that day shall there be a great mourning in Jerusalem, as the mourning of hated women in the valley of big heaven. 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. The family of the house of Levi apart, and their wives apart. The family of Shimei apart, and their wives apart.

All the families that remain, every family apart, and their wives apart. 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. May God bless the reading and hearing of his precious and holy word.

We come to the last section, as we have indicated in the study of our book. Chapters 12, 13, and 14. They cover in particular, with one exception, they cover in particular, the events of the distant future, relating to the closing of the Gentile age.

The final great tribulation, with its consummation for Israel, and the personal return of our Lord Jesus to the earth, in power and in great glory. May I suggest three facts, regarding the entire section, that you may recognize the events are in relation to the closing of the Gentile age. You have an expression that is repeated sixteen times, as the very words before us we have read, and may I point out particularly, what we find in the opening of verse three.

You have an expression saying, in that day, in that day. As you read the three chapters, you will find the expression sixteen occasions. For it is a repetition of a time that is denoted by the meaning of the words.

Every pious Jew, every pious Israelite, every reader of the Old Testament, recognize that the expression indicates the day of the Messiah's coming, the day of the Messiah's power. And we have, in the context of the three last chapters, reference to the day of the Messiah's glory, when he returns to the earth in power. You have another expression.

You find it beginning in verse two, also of chapter twelve. You have the reference to the city of Jerusalem. As you read through these three chapters, you will find the repetition of the name of Jerusalem a total of twenty times.

Jerusalem is the prominent place that is involved in the closing prophecy of this wonderful book, and we can recognize the meaning of its purpose. For Jerusalem is the center of the earth, and as the centrality of

the closing event, will be surrounded by the armies of the nations when represented there. And twenty times Jerusalem is mentioned in the chapters at the end.

Then you have another expression, and may I point out it is found in two ways. You have the reference in verse two to all the people. You have the same thing in verse three.

You have it referred to as all the people of the earth. Then you will also find it occasionally as mentioned as the nations, but implying the same body of people. And you have the nations of the earth mentioned thirteen times in the closing chapters of the great book.

Now the thought is this, God will be dealing with both Israel and with also the nations of the earth in relation to the city of the great king, Jerusalem. How we can realize and rejoice in the knowledge that God has determined, as the second psalm declares, yet have I set my king upon my holy hill of Zion. And Jerusalem will be the centrality of the closing event.

Israel will thus be the centrality of those events in the purposes of God to bring them to himself. And the nations of the earth will also be found gathered together in that locality to receive the final judgment of a holy God in his wrath when the savior comes back to the earth. We can recognize then the section before it certainly deals with that which is the closing event of the end of the age.

Now looking at the twelfth chapter in detail, may I point out that in chapter twelve verse one through verse nine, we have the statement of the revelation of the last conflict, Israel's conflict, and the deliverance of the nation in that coming day. Verse one is very important, for it reads, the burden of the word of the Lord for Israel saith the Lord, and may I repeat the reference, the Lord who stretches forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him. It is important to recognize who is speaking.

And may I remind the hearts of God's dear people, who I'm sure may understand the prophetic things of the end of the age. One of the great controversies at the end of the age will be, does the earth belong to God, or does it belong to man? And there will be that contest between God and man, and the contest will be satanically inspired in relation to the activity of the human race at that end time. But the almighty God is speaking with a determined purpose, and the one who is the creator, the one who is the sustainer of the universe, in its power, he is speaking as the eternal God.

Note the words, he is the one who is the omnipotent one. In heaven, on earth, and among men. Note those three statements.

The Lord which stretches forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him. And there you have the eternal, almighty, uncreated God, who is thus speaking in his prophetic forecast, that his word is sure, and that it will be fulfilled. And beloved, with confidence, we can rest upon what follows will take place according to his will.

Now verse two describes his determined purpose. And in the determined purpose of God in relation to the revelation of this chapter, the final conflict of Israel against the nation, God's determined purpose is declared. Behold I will make Jerusalem a copper trembling unto all the people round about, or the nations round about, when they shall be in the siege both against Judah and against Jerusalem.

May I faithfully declare, Jerusalem, the city of Jerusalem, will become as an intoxicating cup of divine judgment for the nations of the earth. Go with me to the prophecy of Isaiah. Read with me in the fifty-first

chapter of the prophecy of Isaiah, and let us note the words in chapter fifty-one of Isaiah, verses twenty-one through verse twenty-three.

Listen to these words. May I read verse twenty-one, Isaiah fifty-one? Therefore hear now this, thou afflicted and drunken, but not with wine. And may I state those words are addressed to his earthly people.

But then read what follows. Thus saith thy Lord, the Lord, and thy God that cleadeth the cause of his people. Behold, I have taken unto thine hand the cup of trembling, even the dregs of the cup of my fury.

Thou shalt no more drink it again, but I will put it into the hand of them that afflict thee, which hath said to thy soul, Bow down, that we may go over, and thou hast laid thy body as the ground, and as the street to them that went over. This morning in the study of the eleventh chapter, we have the reason given by God the Spirit for the dire judgment and fury of his wrath that he poured upon Jerusalem, and Judah, and his earthly people, which has continued through the centuries of time. Now note in this prophecy of Isaiah, God says, I'm going to take the cup of trembling out of your hand.

For when we recognize the history of God's earthly people within their hands, by the judgment of God, they have experienced the contents of what figuratively is called the cup of trembling. But God says, I will take it out of your hand, and you'll drink it no more again, and I will put it into the hand of them that afflict thee. Into the hand of those who have made you bow down, and you have bowed down to the ground, and your enemies have run over you.

Now go to Zechariah, and lift the cup of trembling with a reversal that will be at the end time, as Zechariah writes, by the word of the Lord, the Lord singing in verse three, in that day will I make Jerusalem a bird, or rather, verse two rather, 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. Now may I briefly relate what will be taking place, beyond my comprehension perhaps, as well as yours. But in that day, God will, as you may read in Revelation 16, he will gather together the nations of the earth to concentrate around Jerusalem and Judah for the last great battle, and those nations will find themselves drinking the cup of trembling.

They will stagger, they will fall, they never will rise again, and that cup of trembling will be a basin of reeling or giddiness to them all. May I briefly suggest the conglomerate nations that will undoubtedly be represented, the world confederacies against Jerusalem will be gathered there. The power of the revived Roman Empire, the power of the northern Assyrian Empire, as well as the northern confederacy, and the kings of the east, and their focal gathering will be Jerusalem.

And may I repeat the words of the Lord Jesus again, as in Matthew 24 he said, ye shall be hated of all nations for my name's sake. And on the ground of Holy Scripture, it is safe to state that anti-Semitism will become worse than it has ever been in the history of God's earthly people throughout all the past ages. And all the nations will seek the destruction of that people of Israel, their land, and all that they possess.

The very following reflection, that all the nations will yet hate them, and all the nations will band together for their destruction. And in that purpose of God, it will bring them to their own destruction according to his determined will. Now note with me if you please, verse three, as we conclude that, as he says, in that day will I make Jerusalem a burdensome stone, for all people and all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

My beloved, this is one of the greatest prophecies concerning the determined will of God for a small nation, for a little band of people, in declaring what will happen to their enemies. All that come against it and burden themselves with Jerusalem will be cut in pieces. Now I want you to note, as we go on in verse four, we shall find the divine intervention of God will be manifested.

In that day, saith the Lord, I will smite every horse with astonishment, and this rider with madness. I think we could say three things are involved. I think in some translations they are mentioned.

Astonishment, blindness, madness. Now may I commend to you a wonderful contrast in this expression. In Deuteronomy chapter 28 and verse 28, to which we do not turn tonight, but in Deuteronomy 28 and 28, you have these three things declared by God as being his judgment upon his earthly people for their disobedience.

That he declared, as Moses wrote, if they were disobedient to his will and to his word, he would put upon his earthly people astonishment, blindness, madness. And as it has been so with Israel, the reversal at the end time, it will be so with the nations gathered around Jerusalem. But then note please, not only will there be divine intervention, and we shall see more of that in a later verse, but note at the end of verse four, the latter part of it, he says, I will open mine eyes upon the house of Judah.

I will open mine eyes upon the house of Judah. And what follows is a reference to the preceding statement, that he will smite the horses of the people with blindness, astonishment, and madness. But I will open my eyes upon the house of Judah.

And what is implied is the fact that God will bring to the people of Judah what they have not known for centuries, that God, their Jehovah, for them and with them, in that day of their peril. And it will be a revelation, no question of doubt, there will be upon the godly remnant, and the remnant that is battling at the end time, there will be the revelation Jehovah for us. May I commend to you, if I can give it to you briefly and quickly, the reading of Psalm 42, all the way down through Psalm 48.

Those psalms, you will find, they cover the last day history of Israel, in their teaching. In Psalm 42 and 43, the psalmist cries regarding the oppression of the enemy, and the oppression of the enemy will be great in the closing days. Then in Psalm 44, you find the psalmist writing, command deliverance for thy people, O God, our King, and the people turn to God, the remnant calling upon God, who is their King, for deliverance.

Psalm 45, you have the psalmist pouring out a description of the coming King in his glory, as he girds his sword upon him in majesty, and comes as the King to deliver his own. In Psalm 46, the King comes, and the enemies are destroyed, and as we saw on one occasion, he will say, as he smites the implements of warfare, be still and know that I am God. Psalm 47, the people rejoice, they clap their hands for joy, and they say, God is the King over all the earth, as they glory in the King that is the right to deliver them.

In Psalm 48, the people of Israel invite the nations, come see the city of the great King, see his palace, behold its bulwark, and see its glory, as they call upon the nations that remain to rejoice with them, our God is King, and this God is our God forever and ever. What a day that will be, and oh my beloved, may I say, there is no question before, even before, as we shall see the chapter as we go through it, before the Savior appears, there is the revelation, our Jehovah is for us. Then note what happens in verse 5 and 6, it brings them confidence, and the governors of Judah shall say in their heart, the inhabitants of Jerusalem shall find their strength in the Lord of Hosts, their God, and the unity of Judah and the unity of Jerusalem.

May I say, Judah and Jerusalem are mentioned, the conflict is not merely in and around Jerusalem, but the whole land will be in the conflict, and the whole land of Judah will be involved, and yet Judah as well as Jerusalem shall thus find their strength in the Lord their God. Let's read on, in that day, verse 6, I will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in the sheep, 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. And thus we can recognize, while, as you note verse 4, in contrast, while terror and confusion will seize the ranks of the assembled host, as the result of God's divine intervention and plague, yet unity and confidence and assurance will take possession of the remnant of Judah from the moment they are conscious that the eye of Jehovah is upon them for good.

O beloved one, a victory it will mean for them to recognize that God is again for his beloved earthly people. And then, verse 7 and 8, not only will they fight, but the Lord will be their defender too. He will not, frankly, may I say this, I believe with all earnestness, he will give supernatural strength to his people in that day.

And the Lord shall say the tense 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. But no question, as we shall see in the last chapter, there will be the siege of Jerusalem, but there will be also battles around in the land of Judah. And let Jerusalem boast, God says I'll save the of Judah first, so that the glory of the inhabitants of Jerusalem do not magnify themselves against Judah.

Now look, verse 8, this is one of the most amazing verses, 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, and as the angel of the Lord before them. My beloved, may I state very frankly the meaning of these precious words? God declares, now if you know your Bible, you know that David was the greatest warrior that Israel has ever known.

And here is the prophecy, a prophecy that declares the feeblest among them in that day will be as David. May I bring it down to a practical expression? Listen to this carefully. Looking at the practical situation, it is an impossible thing to feel that a nation so small, and so few, in a land so tiny in contrast to the worldwide confederacy of the millions and millions of people around them, that they could withstand and come out victorious against such foes.

My beloved, may I state, it matters not what manner of nuclear weapons or warfare may be against Israel, the power of the Lord is greater. And as the psalmist said, power belongeth unto the Lord. My beloved, I want you to realize what we have seen in the Six Day War of 1967 was nothing but a minor introduction.

As to that which it will consummate with, when gathered together the whole nations of the earth would wipe out the nation of Israel and its people, power belongs to Jehovah. And you can name every type of modern warfare that will come in a ray, whether it be the missiles, whether it be the nuclear weapons of today, or whether the biological weapons, God's power is greater than them all. My, it almost makes me feel I'd like to be a Jewish soldier then, huh? Well, I don't know, I'll have a better position, thank God, in the glory.

And every one of them, to the feeblest, will fight like David. And there's no--this is what it suggests, it doesn't mean the house of David is God, but undoubtedly they receive supernatural power from God. Now read the next verse, and you can see the determined purpose of God, continuing to tell us that in that day, it shall come to pass in that day that I will seek to destroy all the nations that come against Jerusalem.

You read the sixteenth chapter of the book of Revelation, and as you read verses particularly fourteen through sixteen, and you find the evil spirits that go out of the mouth of the beast, the dragon, the beast, and the false prophet, they go out to deceive the nations and gather them together to the campaign or the war of Armageddon. And there is no question of doubt, the whole land of Israel will be the battlefield, the whole land of Judah, as well as the city of Jerusalem. But the purpose of God is, it shall come to pass in that day that I will seek to destroy all the nations that come against Jerusalem.

My beloved, may I say this, and interject the truth that it implies. You know it's a real study, to follow through God's purposes, not only with Israel, not only with the church, but even with the nations. The nations originated by the command of God.

He separated them according to their families, their languages, their tribes, and so on, and set them in their places. And yet, as you read the history of the nations, the history of the nations will culminate in the day of judgment for the nations. And that judgment is coming when thus they seek the destruction of the little land and people of Israel, who were back within that promised pleasant land.

And God will destroy the nations. Beloved, when you start to think of it, please may I put another thought in here, a word of warning. I wonder if you would say, I mean, when that day comes, what would happen to you if you were on the earth? No question of doubt, it will be the representation of the nations.

But may I say from the body of scripture, all the ungodly of the nations will be destroyed in that day of our Lord's return. And I want to ask you something. You that have never taken Christ as your savior, how can you face the days that lie before the world? If you think, and you have a right to, if you think that the world is becoming worse than it is, and if you realize that it's on the brink of divine judgment, may I ask what will happen to your soul when that day of judgment comes? You know, if I wasn't saved tonight, I would feel compelled in view of the coming dangers that the word of God declares must and will fall.

I would feel completely alive. I need a savior. I need a deliverer.

And let's read on, for we shall see how God will deliver his people, as well as bring them to their greatest spiritual crisis. Now as we read from verse 10 to the end of the chapter, we have what I know and confidently believe is the greatest spiritual crisis in Israel's history. I'm sure we all are agreed.

They know anything of the history of Israel. They've gone through one crisis after another. But the greatest spiritual crisis lies before them.

Forty years ago, a young Jewish boy said to me as I talked with him, Mr. Bramhall, why do the nations persecute my people? And I looked at him and said, son, one reason is because of God's judgments upon your nation. But son, I want to tell you something. The worst time of your nation's trouble is still in the future.

Still in the future. And my beloved, you can go and tour the land of Israel today, and you can enjoy its beauty, its sights, its amazing transformation. But may I say, the years are not far hence when the nation will reach the greatest crisis in all of its history.

In its own land and centered around Jerusalem. And note what takes place. In that day when God destroys the nations that gather around them, in that conflict, we read in verse 10, I will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of supplication.

Oh my beloved, this is indeed something that is going to be blessed for Israel. And what it is, it's the outpouring of the Spirit of God upon them. The outpouring of God's Spirit.

You'll read in Joel chapter 2, quoted by Peter in Acts chapter 2, of the outpouring of the Spirit of God upon the young men and upon the young maiden. And you have it also in Ezekiel 36, as well as 39. But in these words of Zechariah, I will pour out upon them the Spirit of grace.

And may I say to you, if you are not saved, you need this same Spirit of grace. Grace, you say, what does that mean? Grace means undeserved favor. The grace of God has appeared, bringing salvation to all men, as the apostle wrote in Titus chapter 3, in chapter 2, in relation to our Lord Jesus Christ.

And my beloved, what is needed for every man and woman today, boy and girl, is the pouring out of God's Spirit in grace upon their soul. Grace is a charming sound, harmonious to the ear, and how joyous it is to realize. Amazing grace is offered to the sinner today.

And when God reveals His grace, to thus intervene on the behalf of a suffering and a people that will be destroyed, it causes them to also receive the Spirit of supplications they call upon Him. They call upon Him. My beloved, if you're a sinner that's lost tonight, if you know not salvation in the Lord Jesus, may I state, you need a salvation that is by grace.

For we are saved by grace through faith, and that not of yourselves, it is the gift of God, not of works, lest any man should boast. And the grace of God will be poured out in rich measure upon the remnant of that day. And they will pour out the Spirit of supplication, as they call from their inmost soul, for yet a larger measure of that grace already given.

God bestows the grace, the Holy Spirit conveys them, and the supplication in the heart is the fruit of that grace that has come within. Now beloved Lord, in that spiritual, now this is a spiritual crisis. Please, what we have read preceding this verse was not a spiritual crisis, it was a national crisis, it was a literal crisis, it was a physical crisis.

What we now read is a spiritual crisis. And may I remind you that God can and often brings people to a physical crisis in order to bring them to a spiritual crisis. For the most important thing in the purpose of God is to bring the soul in right relationship to himself.

And the most important thing, and the very objective thing that God has in mind for Israel, is to bring them to that spiritual crisis where they call upon him with all their heart. So my beloved, do you ever feel like that? Have you ever reached such a spiritual crisis in your own soul? Have you ever said, I must find the Saviour, I must get right with God, I must find my soul's salvation. And may I say this firmly if you never hear my voice again, the most important crisis in your history is the crisis of your soul's salvation.

You can have many others, you can have physical troubles, moral troubles, mental troubles, financial, and any kind, but the most and the greatest crisis for any man and woman is the spiritual crisis of the soul. I want you to know what happens. The moment it came, and they poured out their complications for divine grace to be poured on them further, then, says the Spirit of God, they shall look upon me whom they have pierced.

And do you know what is the greatest thing for a spiritual crisis? A look at the Crucified Saviour. A look at the Crucified Saviour. A look at the Crucified Saviour.

There is life in a look at the Crucified One. There is life at this moment for thee. Then look, sinner, look unto him, and be saved unto him who was nailed to the tree.

And my beloved, may I say with joy in my heart that the spiritual crisis for Israel will culminate in the blessed result that was the same in my history too. They shall look upon him whom they have pierced. Wonderful sign.

If you remember the words of Paul in the book of Romans, chapter 11 particularly, when he said, blindness has happened in part unto Israel. And surely we know that the blindness, the judicial blindness of God's judgment, has hindered the nation from seeing who their Messiah was, the very one whom they nailed to the tree. But in that great day, may I point out though they will see their enemies defeated, the greatest conquest in that day will be when God conquers them.

When God triumphs over his people and brings them to the knees to confess, they pierce their Messiah. I want to tell you, my beloved friend, the greatest victory that you will ever know in your life is when God by the Holy Spirit brings you in the conviction of your sins to triumph to God on your knees for in repentance and faith to save your unworthy soul. My, you know it's hard to get a man down, is it not? It's difficult for the Spirit of God to get a woman down.

And this is the very objective of God's purposes for Israel, to bring them to their knees before him. Now I'll tell you something. When the soul gets along with God in its need, that soul doesn't care who's around.

That soul has no interest in what is happening around. That soul is only concerned to get right with that holy being. Now read what follows.

For the moment they see him whom they have pierced, and I trust you recall the words of Revelation 1 7, behold he cometh with clouds, and every eye shall see him, even they that pierced him. A special people, the people of Israel. And then note after the blessed result, they shall look upon me whom they have pierced, and what will they do? They shall mourn.

My beloved, you know, they have been fighting against their Jehovah for centuries, their God, their Messiah. And like Saul of Tarsus on the Damascus road, when he was startled and surprised when the voice of the Savior arrested him, and said, Saul, Saul, why persecutest thou me? Who art thou, Lord? And the answer, I am Jesus whom thou persecutest. It is hard for thee to kick against the prince.

And my beloved, there isn't a question of doubt that in that day of revelation of their Messiah, as he appears, his hands are pierced. And that pierced body of their Messiah they recognize as the one the nation had nailed to the tree. And in that day they'll hear him say, I'm Jesus whom thou persecutest.

Today, if you said that name, you could be by some of those earthly people of God. They would spit in your face, as you well know. But in that day they shall mourn, they shall mourn.

And the Jewish nation will behold the divine glory of their Messiah, with startled and surprised discovery, as did Saul of Tarsus, and know whom they have pierced. And their immediate reaction, they shall mourn. And note what follows, as one mourneth for his only son, meaning intense mourning, deep sorrow, as for an only one, and in bitterness for him, as one that is in bitterness for his firstborn.

May I commend to you what we often preach as the crucifixion chapter of the Old Testament, Isaiah 53. And may I commend to you the fact that Isaiah 53 will be the national confession in that coming day, when

they will acknowledge we did not believe the report, and the arm of the Lord we did not believe was revealed to us. And they will confess how they esteemed him not, how that they believed he was stricken and smitten of God, and he was afflicted, and there was no beauty about him, they did not desire him.

And then they will see those piercing hands, and acknowledge, but he was wounded for our transgression, he was bruised for our iniquity, and the chastisement of our peace was upon him, and by his trites we are healed. All we like sheep have gone astray, we turned every one to his own way, and Jehovah hath laid on him the iniquity of us all. Oh my beloved, I tell you frankly, as we conclude the chapter, or the first verse of chapter 13, you will find they find a cleansing from their sins.

But their mourning comes, and note particularly the character of that mourning as we continue. There's national mourning, there's family mourning, there's royal mourning, there's priestly mourning, and there's individual mourning. In verse 11, in that day shall there be a great mourning in Jerusalem, as the mourning of hated women in the valley of Megiddo.

It is a reference to the death of the great and good king Josiah. Josiah was one of the last kings of Judah, and he was one of the last best kings of Judah, and the nation expected and longed and hoped he would lead them back to prominence and blessing again before Jehovah, but he was slain in battle on the very battlefield of Megiddo. And there was a great mourning when the favored king in whom their hopes had been so greatly plagued, was slain in battle.

And then the prophet writes, the nation shall mourn. Then he says every family apart, then he mentions the royal family of David. He mentions also the prophetic family, David be so, though there was a royal line of Nathan, but he mentions the prophetic family, Nathan apart, their wives apart, and of Levi, the high priestly family, as well as the other priests who served in the temple as the family of Shimei, and their wives apart.

And all the families that remain, every family apart, and their wives apart. May I say again, please let me bring this close to your conscience if you're not saying it. If there is a genuine desire to get right with God, and confess your sins, and receive salvation by his grace from his hand, you will want to be alone with him, not caring who may be around, and how they feel.

And thus in that day, the families of Israel will separate themselves to mourn in their individual souls of what deed they had done when they nailed their Messiah to yonder tree of Calvary. Oh how I wish that every dear Jew could see that Messiah on the cross now, instead of going into the dangers that lie before them, and the possibility of two-thirds of them, as we shall see tomorrow night on Lord's Day, God willing, going through to destruction, and only a third of the nation coming up. Beloved, you know I say this, listen, if you are not saved in this gathering, why don't you come to Christ tonight? Note the last words we close with in chapter 13.

What do you connect chapter 12? In that day, that day of mourning, that day of confession, that day of repentance, in that day there shall be a fountain open to the house of David, and to the inhabitants of Jerusalem for sin and unforeseenness. Oh beloved, I tell you one thing, if you want your sins forgiven, then repent, and get down in your confession of sin, acknowledging your need and your gift, and you'll find a fountain has been opened. Well did Carper the poet write those words on the basis of our case? There is a fountain filled with blood drawn from Immanuel's vein, and sinners plunged beneath that flood lose all their guilty stains.

The dying thief rejoiced to see that fountain in his day, and thereof I, and you may, though vile as he, washed all my sins away. My beloved, listen, the last uttered words about the blood of Jesus, the nation of Israel ever stated, in Scripture you'll find in the Gospel of Matthew, when Pilate stood before them with Christ alongside of him, and thus said, what shall I do with Jesus, which is called Christ? And they cried out, crucify him, crucify him! And as Pilate confessed, I find no fault in him. And he took his hands, and he washed them before the multitude, as much as to indicate I washed my hands of the guilt and the blood of this innocent person.

You remember the reply of the nation as they cried, his blood be upon us and upon our children. My beloved, that is why they have suffered so much, that when the day of mourning, repentance, and confession comes, his blood will be upon them in another manner, to cleanse them, to wash away the nation's defilement and the iniquity of the people. In that day shall our fountain be opened.

But may I say to you who need Christ tonight, the fountain is waiting. Have you been to Jesus for the cleansing power? Are you washed in the blood of the Lamb? Are you fully trusting in his grace this hour? Are you washed in the blood of the Lamb? My beloved, this will be a national day of atonement for Israel. What a day! Hold it tonight, some precious soul would make this night the day of their salvation, the moment of their cleansing.

For the blood of Jesus Christ, God's Son, cleanseth us from all sin. Are your sins forgiven? Have you been washed in the blood of the Lamb? God grants. If you never have, will you bow in prayer with me now, and trust the Lord? Shall we pray? Blessed Father, oh how we thank thee for the fountain, the fountain of cleansing, that at Calvary's tree was thus poured out for the cleansing of sin.

Oh that holy Lamb of God, which taketh away the sin of the world, shed his precious blood to redeem us. Well as thy word declared, there is no remission of sin without the shedding of blood. Father, we pray that the Holy Spirit will speak to some dear soul tonight, who realizes his or her need of salvation.

May they indeed come in spirit conviction and confession to thy blessed feet. May they be oblivious to everything and everyone around. May they bow right now, and just as they are where they are now seated, may their soul pour out the prayer of the publican, God be merciful to me a sinner and save me through the precious blood of the Lord Jesus.

This we ask to be accomplished in his name, for his honor and glory, and for the blessing of some precious souls. Amen.

Audio: <https://sermonindex1.b-cdn.net/9/SID9722.mp3>

Source: <https://sermonindex.net/speakers/john-w-bramhall/studies-in-zechariah-11-zechariah-12/>

Grow in Your Walk with Christ

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

www.sermonindex.net