Note #85—Zechariah 12:10; Zechariah 14:4

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, and shall be in bitterness for him, as one that is in bitterness for his first-born.

14:4. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem in the east, and the mount of Olives shall be split in two from east to west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

(Maimonides abused the word דִּיוֹן when he applied it to God. The Shema [Deuteronomy 6:4] says that God isיְהֹוָה. A man and wife can be echad [Genesis 2:24], but a first-born is yachid. One is simply univalent, the other is a complex unity. God is echad because his oneness doesn’t exclude the mystery of his unity with his Word and his Spirit. There is no other God but God, but the God there is is the God of the Jewish Bible, not the God of Maimonides. But notice that this passage is talking about one Messiah, not two. The one and only Messiah is both pierced עַרְבָּן and mourned for כָּפָר. He is both rejected and returns to rule (Zechariah 14:4). It is worth noting in Zechariah 12:10 that the Messiah saves in the context of a spiritual revival, not in a political putsch.)