

## **Mary's School of Prophecy**

### **Zechariah Prophecy 12-14 – Pt 2**

We will continue our discussion of the great Old Testament prophet Zechariah and the End Times prophecies which he included in chapters 12, 13 and 14, and before we start, let's do our prayer first. Catholic Crusader said we should always start with this prayer to Our Lady of All Nations and you can join me.

In the name of the Father, the Son and the Holy Spirit. Amen. Lord Jesus Christ, Son of the Father, send now Your Spirit over the earth. Let the Holy Spirit live in the hearts of all nations, that they may be preserved from degeneration, disaster and war. May the Lady of All Nations, the Blessed Virgin Mary be our Advocate. Amen.

Thanks for joining in that prayer so that we get off on the right foot. So I think we can begin with our discussion of the amazing End Times prophecy in Zechariah 12, 13 and 14 and as such, because it is End Times, that is apocalyptic literature, it has to be unsealed before it can be interpreted. And of course the false prophets don't understand that. You can type in Zechariah 12, 13, 14 all over YouTube and nobody understands it, because they don't realize all End Times prophecy must be unsealed first. And as usual the prophet, in this case Zechariah used a secret and a hidden verse and chapter structure to hide the correct chronology of his prophecy. So let's take a look at his chart. (*see next page*)

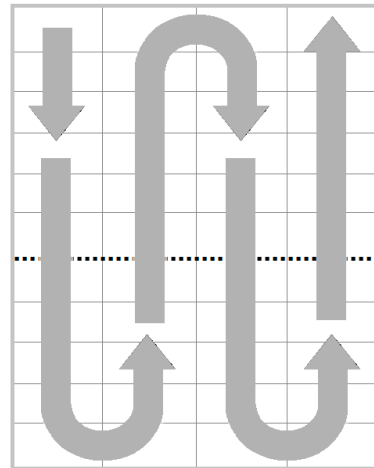
Okay now we found out yesterday that Zechariah used pairs to combine certain verses such as 1 and 2, 3 and 4, 5 and 6 and he showed us that by repeating certain words and phrases just like Daniel did in his chapter number 9. And we noticed that the verses at the top are separated as in six numbers, and below that there are five numbers in each column. And of course we understand that that means that the Antichrist will be defeated by Mary's Rosary. That is the significance of that numerology.

And we also discovered that Zechariah talked about three different wars, and as we go through all of these verses, many of them will be assigned to one of those three wars if we understand the principal characteristics of each war. And we found out that other bibles like the King James, in their translations they tried to make it all seem like one war, and wherever there were discrepancies, they just fudged it and you can't do that. And St. Jerome understood that a good translator just translates the words the way they are, and lets the chips fall where they may.

And so let's just review verses 1 and 2, and we see that the theme for the whole chapter is the first verse, just like in Jeremiah. Remember Jeremiah 23 it was "Woe to the pastors" and here we find, **"The burden of the word of the Lord upon Israel"**, and this is scary and this is what Natan has been telling us, is the Word of God is a burden upon the modern nation of Israel. This is an End Times prophecy.

## ZECHARIAH 12-14 VERSE CHART

Ch: 12	1	8	9	21
2	7	Ch: 14	1	20
3	6	2	19	18
4	5	3	17	16
5	4	4	15	14
6	3	5	13	12
7	2	6	11	10
8	Ch: 13	1	7	8
9	14	8	9	13
10	13	9	12	11
11	12	10	11	11



And continuing with verse 1: **“Thus says the Lord, who stretches forth the heavens, and lays the foundations of the earth, and forms the spirit of man in him”.**

So this is Almighty God who was telling us about giving us this warning to Israel.

Verse number 2: **“Behold I will make Jerusalem a lintel of surfeiting”**, not a cup of trembling. This is the first huge error in practically all the Protestant translations, and they have other words besides “a cup of trembling”, but this is not what Zechariah is saying. Jerusalem not a cup of trembling, not in this verse. In future verses yes, but not in this one, because this is a different war. This is the Daniel 9 war. This is where there is division in Israel. This is where Israel will be defeated. This is the next war that Israel faces. It's not like the first three wars that Israel won since their independence in 1947.

Verse number 2: **“Behold I will make Jerusalem a lintel of surfeiting to all the people round about:”** Okay, this is the second characteristic of this war, and that is that it is between Jerusalem and the neighbours of Israel, the people round about, not all the nations of the world, **“and Judah also shall be in the siege against Jerusalem.”**

So that's the third characteristic of this war. There will be division in Israel Judah against Jerusalem. Again there may be one or two other translations, but go to any concordance and you'll find that practically all of them say that Judah will be **with** Jerusalem, and that is false. That will be true in the next two wars that Zechariah talks about, but not in this war.

And because of the construction, because we know that Zechariah is pairing these verses off, we can see that the first two verses could very easily talk about a separate war, and in fact they do.

So now let's look at verses 3 and 4 and review those. And here's the first two verses where we find that there is a repeating phrase, "in that day" in both verses 3 and 4 and that tells us that these two verses are talking about the same war. Let's see what war this is.

3: **"And it shall come to pass in that day"**, that's almost **always** a sure sign that we're at the very end, **"that I will make Jerusalem a burdensome stone to all people:"**. Well now this does sound like Jerusalem will be "a cup of trembling". God is talking about a different war that Jerusalem will be involved with here.

**"all that shall lift it up shall be rent and torn, and all the kingdoms of the earth shall be gathered together against her."** Obviously different than Jerusalem against her neighbours. This is the second different characteristic of this war. This is the Ezekiel 38 war or Armageddon.

4: **"In that day says the Lord, I will strike every horse"**, so who is fighting on behalf of Israel here? God is. **"I will strike every horse with astonishment, and his rider with madness: and I will open my eyes upon the house of Judah, and will strike every horse of the nations"** that's all the nations, **"with blindness."**

And Jerusalem and Judah are together in this war. That's because all the nations have come against Israel. And so we see that there are the three major characteristics of this war that are completely different than the Daniel 9 war. The Daniel 9 war comes at the beginning of the Tribulation. The Ezekiel 38 war where Jesus returns to save Israel at Armageddon comes at the end of Tribulation.

So now let's look at verses 5 and 6. Now this is the third war that Zechariah talks about.

5: **"And the governors of Judah"** which is by the way the phrase that's sets these two verses apart, you don't find that phrase anywhere else, **"shall say in their heart: Let the inhabitants of Jerusalem be strengthened for me in the Lord of hosts, their God."**

“Their God”: so here Judah and Jerusalem are once again together in this battle, not like in the first two verses where they are opposed to each other. Judah and Jerusalem are united.

And verse 6: **“In that day I will make the governors of Judah like a furnace of fire amongst wood, and as a firebrand amongst hay: and they shall devour all the people round about, to the right hand, and to the left:”**

So here are two more characteristics. It isn't God who is doing this fighting. The governors of Judah are doing the fighting, as opposed to Armageddon where Jesus returns and does the fighting. Here the governors of Judah are fighting, and therefore this war refers to the wars of Independence.

“And they shall devour all the people round about”. Now who is fighting here? Is this all the nations? No, this is the people round about. So once again there are some characters to this war that are similar to the Daniel 9 war, and some that are similar to the Armageddon war, but it is nonetheless a different war.

So we've seen Zechariah describe three different wars, and we will look, as we go through Zechariah, we will see that some of the verses describe the Daniel 9 war which Israel loses, and the Ezekiel 38 war where Jesus returns to save Jerusalem.

So I wanted to go through those, but now let's move on to verses 7 and 8 and remember we are still in the first column of Zechariah. So we've looked at the first six verses and there are three pairs of verses, and each pair described a different war. So now we are going to move on to verses 7 and 8 which are a pair, and let's see what war Zechariah is describing in these two verses.

7: **“And the Lord shall save the tabernacles of Judah, as in the beginning: that the house of David, and the glory of the inhabitants of Jerusalem, may not boast and magnify themselves against Judah.”**

So I think it's pretty obvious here that the Lord is going to save Jerusalem and Judah and Jerusalem are not against each other. So those two characteristics tell us that this has to be the Ezekiel 38 war where Israel is victorious because the Lord is going to save Judah and Jerusalem. Let's look at the next verse, verse number 8.

8: **“In that day shall the Lord protect the inhabitants of Jerusalem,”** obviously this is Armageddon, **“and he that hath offended among them in that day shall be as David.”** There's your first quiz: Who is the one who hath offended among them? I doubt if any other bible scholar knows who this refers to. This refers to Jesus. He is the one that offended the Israelites which is why they crucified him. That's who Zechariah is prophesying about here. In fact there are quite a few verses in this chapter that refer to Jesus coming at Armageddon.

So let's continue with verse number 8: **“he that hath offended among them”**, this is Jesus, **“in that day shall be as David:”** that should tell you that verifies that this is Jesus, because he is described as a son of David, **“and the house of David, as that of God”**. So, Jesus here is the one who had offended them, is as God. Of course we know Jesus is the Son of God and, **“as an angel of the Lord in their sight.”**

And as I say, I don't think anyone has understood that those two verses refer to the return of Jesus at Armageddon, and all the other translations, they try to meld all these verses together. To them this is just one war that is being spoken of here, and that way they don't understand that there is a distinction between all these wars.

So now let's look at the bottom three verses on the chart. We just looked at 7 and 8. Verses 9, 10 and 11 are also similar. They are not pairs as you can see, but of course that's because Zechariah needs six verses above and five verses below to get the same message across, that all an End Times prophecy gives, and that is that Mary's Rosary defeats the Antichrist. So now what war are we talking about here?

Verse number 9: **“And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.”**

So this again, this must be Armageddon because God is involved, and all the nations are involved, and he hasn't mentioned that Jerusalem and Judah are together, but once again he is talking about Armageddon, and he could talk about some other war here because those three verses are separate, but he hasn't. He's continuing to talk about Armageddon. Let's look at verse 10:

10: **“And I will pour out upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace, and prayers: and they shall look upon me, whom they have pierced:”**

Now, who can this possibly be? I don't know how any Jewish person can read this verse of Zechariah and not understand he's talking about Jesus. And who is giving us these words? It is God. I can't believe no Hebrew bible scholar didn't say that, “This is a very strange verse that God would say that He is pierced?” And obviously Zechariah is saying that God and the one who was pierced, are the same. Jesus is God. This is really an amazing verse: **“and they shall mourn for him, as one mourns for an only son”**. Another perfect description of Jesus, **“and they shall grieve over him, as the manner is to grieve for the death of the firstborn.”**

I don't see how anyone could deny that this is Jesus who Zechariah is prophesying about, and the amazing thing is that God says right at the beginning, that He is the one who is giving us this message. He is telling us that God and this one who was pierced are one in the same. And the last verse:

11: **“In that day there shall be a great lamentation in Jerusalem like the lamentation of Adadremmon in the plain of Mageddon.”**

Now what's interesting is this lamentation refers back to verse number 10. The lamentation is that they are mourning the fact that they recognized that they have crucified their Messiah. That's what the lamentation talks about in verse number 11. Now what's interesting if you go to verse number 12, it sounds completely different.

So let's take a look at verse number 11 again. **“In that day”**, this is the day that Jesus returns and saves Israel, and they will mourn for, as for an only son. **“In that day there shall be a great lamentation in Jerusalem”**, and the lamentation is that they are mourning for Jesus returning at Armageddon. So let's look at verse number 12:

12: **“And the land shall mourn:”** Now certainly that sounds as if Zechariah is continuing talking about this lamentation, but as you'll see, it has to be completely different: **“families and families apart:”** so this is different. This is Jerusalem and Israel divided, the families of the house of David apart: **“and their women apart”**.

And if you read the rest of those verses, 13 and 14, those verses 12, 13 and 14 are talking about a different war. They're not talking about Armageddon, Jesus returning: 12, 13 and 14 talks about Israel, about Judah and Jerusalem apart, families apart. That division refers to the Daniel 9 war, and you won't understand that, that 12, 13 and 14 are completely different than verse number 11 unless you have Zechariah's Verse Chart.

In other words if you look at this chart, you can see that the three verses we talked about 9, 10 and 11 which talk about Jesus being pierced and the Jews finally accepting Him and mourning because of what they did to Him: but after verse number 11, you go to the top of the second column. And the new verse that follows verse number 11 is verse number 8, not verse number 12, which clearly explains why verses 12, 13 and 14 in the second column: first of all, they are read in reverse 14, 13 and 12, but this chart shows you that those verses are not same.

Okay I think that's the last of the lesson for today and this exposition about Jesus returning at Armageddon is a big theme of these three chapters, 12, 13 and 14. Well I enjoy discussing Zechariah because it's such a great prophecy, and it's scary that no one has understood it, and as I say, they try to interpret without unsealing. You must unseal the prophecy first. You wouldn't understand that those verses tell a different war if it weren't for the secret hidden chart which I have discovered.

So God bless all of you and may all of you have a very blessed day