

## Mary's School of Prophecy Zechariah End Times Prophecy – Pt 4

I think we will have a very interesting program and we will be continuing Zechariah chapters 12, 13 and 14, which are End Times prophecy. I'm going to try to be a little more careful in explaining how the structure works and we will be talking about one particular verse, verse number 6 in chapter 13, because as I have been saying ever since I discovered this verse, is that it is about our Lord Jesus Christ, and most prophets disagree. And the false prophets, although a few of them do agree with me on that, the problem is that they don't understand that you have to unseal the prophecy before you can interpret it.

Now before we start, we are going to say our little prayer that Catholic Crusader sent in, Our Lady of All Nations, and that's because Mary is not a globalist 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 sending that along Catholic Crusader,

### Zechariah Chapters 12, 13, 14

<b>1</b>	<b>1</b>	<b>1</b>
<b>2</b>	<b>2</b>	<b>2</b>
<b>3</b>	<b>3</b>	<b>3</b>
<b>4</b>	<b>4</b>	<b>4</b>
<b>5</b>	<b>5</b>	<b>5</b>
<b>6</b>	<b>6</b>	<b>6</b>
<b>7</b>	<b>7</b>	<b>7</b>
<b>8</b>	<b>8</b>	<b>8</b>
<b>9</b>	<b>9</b>	<b>9</b>
<b>10</b>		<b>10</b>
<b>11</b>		<b>11</b>
<b>12</b>		<b>12</b>
<b>13</b>		<b>13</b>
<b>14</b>		<b>14</b>
		<b>15</b>
		<b>16</b>
		<b>17</b>
		<b>18</b>
		<b>19</b>
		<b>20</b>
		<b>21</b>

I'm going to show you Zechariah 12, 13 and 14 before we reassemble them. Chapter 12 is on the left, verses 1 through 14; chapter 13 is in the middle column, 1 through 9, and chapter 14 is on the right hand side column 1 through 21.

And the first thing I noticed is that when you add those up, there are 44 verses, and it is more like trial and error. For example I looked at the previous verses 10, 11 and they did not seem to fit in with these three chapters. These three chapters stood out as apocalyptic End Times literature.

So when I saw the 44 verses I immediately thought of breaking them down into four columns of 11 verses each, or 11 columns of four verses each, and I finally

### Zechariah 12 - 14 Bible Chart

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

settled on four columns with 11 verses each. And as you can see here, so far this is exactly the way it is in your bible, except that they are presented in a different fashion.

In other words, your left-hand column has 1 through 11 of chapter 12, and then the second column starts with the last three verses of chapter 12 that's 12, 13 and 14. And then you start chapter 13, 1 through 8 in the second column, and then in the ninth verse, the last verse starts the third column, and

then the last two columns are represented as chapter number 14, 1 through verse 11.

And through further refinement I realized that the second and the fourth column had to be as a chiasm, and that is a typical Hebrew literary device, in other words they must be printed in reverse, and this is the final chart I came up with.

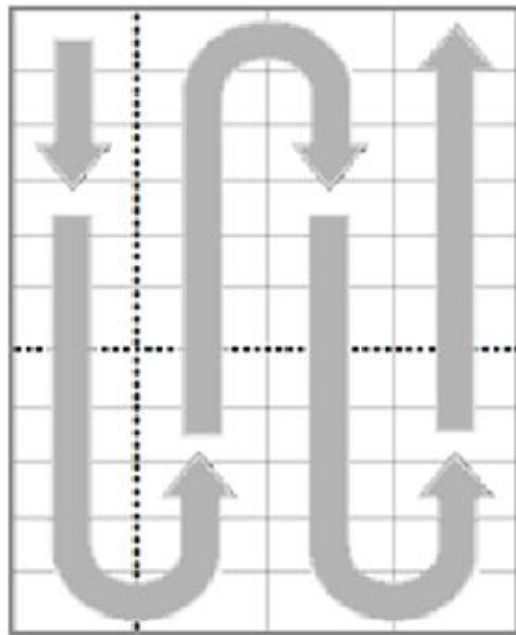
### Zechariah 12-14 Pairs & Chiasm Verse Chart

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

As you can see, the verses in the left are normal just as we looked at 1 through 11 from chapter 12, but in the second column starting at the bottom, we see the last three verses of chapter 12, and then you start chapter 13 in reverse. Then the third column it continues chapter 13 and then chapter 14, all the way through to the end.

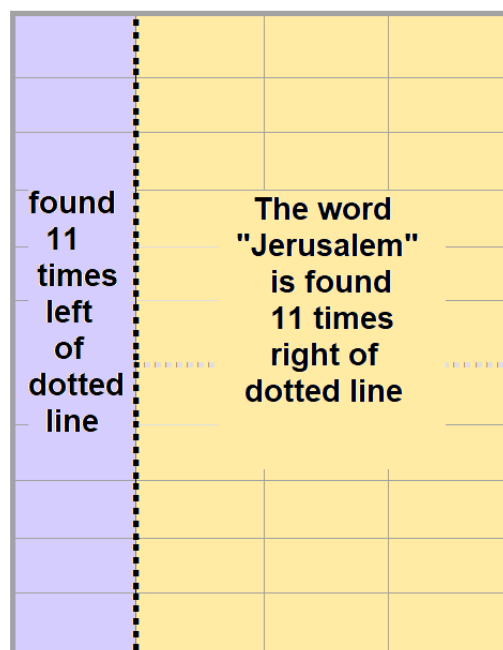
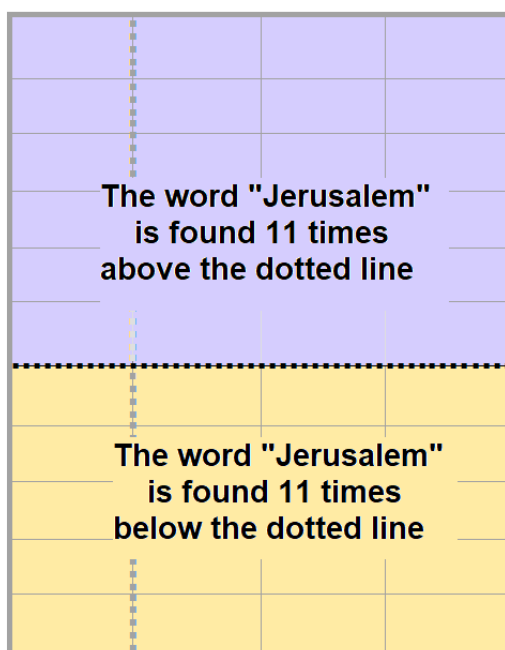
### Chapter and Verse Order

<b>Ch: 12</b>	1	8	9	21
	2	7	<b>Ch: 14</b>	1
	3	6		2
	4	5		3
	5	4		4
	6	3		5
	7	2		6
	8	<b>Ch: 13</b>		7
	9	14		8
	10	13		9
	11	12		10
				11



And as I mentioned before, one verification is Zechariah’s use of the word “Jerusalem”, because above the dotted line, which separates the top six verses in each column from the bottom five verses, and of course that is significant, the word “Jerusalem” is found 11 times. And in the bottom verses the word “Jerusalem” is found 11 times, and to the left of the dotted line on the vertical columns on the left-hand column, column number 1, “Jerusalem” was found 11 times and in the three columns to the right of the dotted line, the word “Jerusalem” was also found 11 times.

### The word "Jerusalem" is found 11 times in each of the 4 sectors



So now I think what we will look at is the key verse. The key verse is verse number 6 in chapter number 13, and this is the one that most bible scholars don't get, and why? Well because they're interpreting the way it is printed in your bibles. They don't realize it is preceded by verse 7 and followed by verse 5. In other words those three verses must be read in reverse.

Here are the verses as found in your bibles, 4, 5 and 6. So let's read these and you'll see why the false prophets make mistakes as they do. Verse number 4:

**“And it shall come to pass in that day”, this is an End Times prophecy, “that the prophets shall be confounded, every one by his own vision”. Well that word “vision” indicates that these are the Protestant false prophets; “when he shall prophesy neither shall they be clad with a garment of sackcloth, to deceive”.**

Now what's interesting about this verse is: are we talking about many prophets or one prophet? “The prophets shall be confounded, every one by his vision, when he shall prophesy, neither shall they be clad with a garment of sackcloth”, very interesting. Now next verse, verse number 5:

**“But he shall say: I am no prophet, I am a husbandmen: for Adam is my example from my youth.”**

So now we're talking about a single person, one false prophet or at least you would assume this is a false prophet, because he says I am no false prophet and Zechariah had just been talking about false prophets, so you would assume that he is talking about the one single false prophet in verse number 4.

That word “Adam” is not found in any other bible translation. That's because Jerome got it right. “Adam” is correct. The others substitute the word “man”. And “man” is all right because Adam means man, and the reason they said that is because it didn't make any sense to them, so they just arbitrarily changed it from “Adam”, but Jerome got it right. So now we come to the key verse, verse number 6.

**“And they”, we presume that would be the false prophets in verse number 4, “shall say to him:”, and we would assume that is the singular false prophet in verse number 5, “What are these wounds in the midst of thy hands? And he shall say: With these I was wounded in the house of them that loved me.”**

Well of course the first time I read that I said, that has to be Jesus. Well who else could it be? Of course that doesn't fit with the previous two verses which are about false prophets, plural, and a singular false prophet. I can see where you would interpret that the person with the wounds in his hands is one of the false prophets, but that's not how you can understand this. You have to reverse these verses as found in the chart, which I have showed you.

Now I want to read to you what the false prophets say, and I don't blame them because they're trying to interpret before they unseal it. You will find however that once we unseal it, it becomes very clear that this person with the wounds in his hands is Jesus, and you have to have the right verses preceding it and following it, to understand the prophecy.

I went to the Bible Hub Concordance. It's very good. I use them all the time and if you go to Zechariah 13 verse 6 and you click on the commentary at the top, and that's where most of these come from. So [Benson's commentary](#) is Zechariah 13:6.

***“What are these wounds in thy hands - Two ancient usages,” Blayney thinks, “are alluded to; the one, that of the idolatrous priests and prophets, who sought to engage the attention and favour of their deity by cutting and slashing themselves, as the priests of Baal did, (1 Kings 18:28).”*** So that's his interpretation: ***“the other, that of those who cut themselves, as a token of their grief and mourning for their deceased relations and friends.”***

And this goes on for quite a long exposition giving several other possibilities, and they're all wrong, and in a way, you can't blame him. He doesn't realize you have to unseal the prophecy first. Finally he comes to what is the correct interpretation.

***“Several interpreters understand this verse of the wounds of Christ, and the rather because a remarkable prophecy of his being wounded for our transgressions, by the sword of divine justice, follows in the next verse. And certainly the passage is very capable of such an interpretation:”*** Absolutely: ***“for, as the Jews professed to be the friends of the promised Messiah, and he had conducted himself in the most friendly manner toward them; when he was scourged, nailed to the cross, and pierced, he might with great propriety, be said to have been wounded in the house of his friends.”***

And that is exactly what Zechariah is saying although obviously like the parables of Jesus remember? The apostles asked Jesus, why didn't He speak plainly, and He said, because not everyone is going to be saved. Not everyone is meant to understand, and I think that's the same reason Zechariah and all of the End Times prophecy is sealed up, because not everyone is going to understand the prophecy.

And here's the [second interpretation](#). This is from the Cambridge Bible for Schools and Colleges. ***“Wounds in thine hands”*** literally means ***“between thy hands.”*** Interesting, ***“probably, on thy breast: between thine arms, between his arms, that is, in his back.”***

Well that's kind of a unique interpretation. ***“The interrogator, in his zeal against false prophets, is still unsatisfied, and detecting wounds, or scars, on the breast of the quondam false prophet, charges them upon him as proofs of his guilt, because he regards them either as self inflicted in the service of idols or***

**as given him by his parents, from whose righteous indignation he had escaped wounded, when they went about to kill him.”**

And he continues quite a bit with all of these false interpretations, and finally he stumbles on the right one, but he doesn't agree with it.

**“The reference which Dr Pusey and others have seen in this verse to our Lord and to the prints of the nails in His hands is in a high degree forced and arbitrary. It cannot possibly be reconciled with a preceding content.”**

Well actually I agree with that. It can't be reconciled with a preceding content, and that's why we have to reverse or read those verses backwards, so to speak.

Okay, now I also copied over the [Pulpit Commentary](#) from the same source. This is the Bible tab concordance. **“What are these wounds in thine hands? or rather, between thy hands, that is, on thy breast; the Revised Version is, between thine arms.”** That's a strange interpretation. **“Cheyne compares ‘between his arms,’ that is, in his back. Not satisfied with the assertion in verse 5, the questioner asks the meaning of these wounds which he sees on his body. Jerome considers these scars to be marks of correction and punishment at the hands of his parents.”**

Well this is interesting. I didn't know that Jerome had done a commentary on Zechariah 13:6, and evidently he gets it wrong too, even though his translation is accurate, and I'm not sure about whether this person means Saint Jerome. I presume he does. And then he goes on and on making more commentary, and then he finally comes to who it **really** refers to, and that is our Lord.

**“To see in this passage a reference to our blessed Lord and his crucifixion, though such an opinion has the support of the Roman Liturgy”, that in other words meant Rome's translation, “and of many interpreters, is to do violence to the context, and to read into the words a meaning wholly alien from the subject of false prophets, which is the matter in hand.”**

So as you can see, there is a lot of controversy on this verse number 6, but we are going to solve it tonight. We are going to find out exactly what 13:6 is talking about.

And this is from the [Geneva Study Bible](#). **“And one shall say unto him, What are these wounds in thine hands? Then he shall answer. Those with which I was wounded in the house of my friends. By this he shows that though their parents and friends dealt more gently with them, and did not put them to death, yet they would so punish their children that became false prophets, that the marks and signs would remain forever.”**

So this interpreter from the Geneva Study Bible is in the camp that this is not Jesus.



And then I went to another website. Listen, if you do a search on Google and just type in Zechariah 13:6, you can find all kinds of interpretations, and I like the title of this one and I liked his website, so this is why I quoted it:

[forwhatsaiththescriptures.org](http://forwhatsaiththescriptures.org) if you want to look it up,

***“Zechariah 13:6 is one of the most debated verses in the Book of Zechariah: ‘And one shall say unto him. What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends.’ Some Bible teachers suggest that this ‘wounded man’ is the Messiah (Jesus Christ). However most commentators claim that it applies to the false prophet of the earlier verses.”***

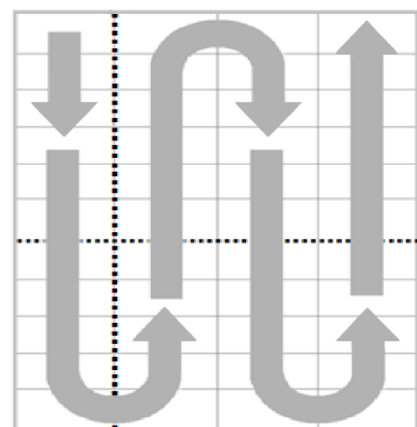
And I was surprised as I was doing my search that the USCCB has a commentary, and I had no idea the Catholic Bishops on their website actually write commentaries on Bible prophecy, so I'm going to do a little more studying there. Not from what they write here I don't think they're going to get it right either, but here's what they say if you go to their [website](#).

***“Wounds on your chest: literally, ‘wounds between your hands.’ The false prophets, like the false prophets of Baal (1Kgs 18:28), apparently inflicted wounds on themselves. Here it seems that persons accused of false prophecy deny having inflicted wounds on themselves and instead claim that they have received them at the house of their friends.”***

So the USCCB did not get it right either. Of course if they had asked me, I could've told them, but you and I, we are going to get it right, right now. We are going to read those verses in their correct order. So first I will show you the chart, and here it is.

### **Zechariah 12-14 Pairs & Chiasm Verse Chart**

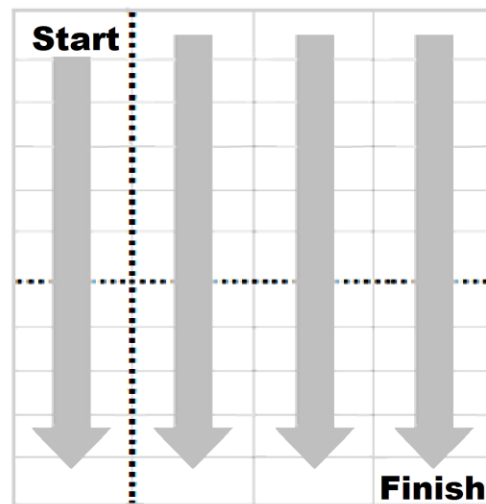
1	8	9	21
2	7	1	20
3	6	2	19
4	5	3	18
5	4	4	17
6	3	5	16
7	2	6	15
8	1	7	14
9	14	8	13
10	13	9	12
11	12	10	11



## Order of Chapters and Verses

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

### Correct Reading Order



So we are going to read the second column starting with verse 8 from chapter 13 and read it backwards, 8, 7 and then 6 is the verse that's in contention here, and then 5, 4, 3 and so on.

Now this is the first verse in the second column, verse number 8:

**“And there shall be in all the earth”**, now this is the first interesting part of this verse, because, up until now remember we've discussed the wars. The first column was all about the three wars that afflicted Israel: the Daniel 9 war, which Israel loses, the Ezekiel 38 war wherein Jesus returns and saves Israel, and the wars of liberation by the governors of Judah; but now this column is completely different, because he says, “there shall be in all the earth”. So this prophecy now is not just for Israel; **”says the Lord, two parts in it shall be scattered, and shall perish: but the third part shall be left therein.”**

So what does that tell you? Two parts shall be scattered. That's two thirds. That tells you that we're talking about the Antichrist here. This is the reign of the Antichrist. So let's continue with verse number 7:

**“Awake, O sword, against my shepherd, and against the man that cleaves to me”**. Now when I first interpreted this passage I thought this was the same person, but it's not. These are two different people: the shepherd and the man that cleaves to me. Now the shepherd you automatically think of a Pope, and I believe it is the Pope



and the one who cleaves to me, I believe these two people are the two prophets, Enoch and Elijah. As I have said for a long time whenever you see two people mentioned in the End Times, it's very likely the two prophets, the two witnesses, Enoch and Elijah. And I have suggested that the shepherd in this case is the Pope and he is also Enoch. This is very esoteric and I understand and you don't have to accept it. I'm not saying that this is a 100% but I have suggested that the prophet Enoch is here now, and that he is in fact Pope Benedict, but he himself doesn't know it. And the Jewish teenager Natan says that the prophets don't know who they are and he talks about Elijah as the Mashiach, and he doesn't know who he is either until he is martyred and resurrected, and I agree with that interpretation. I could be wrong. I'm not saying that's definitely the way it is.

So let's finish with verse number 7: **“Awake, O sword against my shepherd, and against the man that cleaves to me, says the Lord of hosts: strike the shepherd,”** that would be Pope Benedict I believe, **“and the sheep shall be scattered:”** that's the Catholics, as we've seen many times that the Catholics are scattered, **“and I will turn my hand to the little ones.”**

So now who are the “little ones”? Well we're talking about Enoch and Elijah. Enoch's mission we know is to the Gentiles, and the “little ones” could be Elijah's mission to the Jews. In fact that's who I think the “little ones” refers to. Right now we can go on to the key verse that we're talking about, verse number 6. Notice that 6 comes before 5.

**“And they shall say to him: What are these wounds in the midst of thy hands?”**

Okay now, who is the “they”? Who says to Jesus? In this case there are no false prophets mentioned, so I'm going to come right out and say this is Jesus, and who is the “they” that are speaking to Jesus? Well the last people God spoke about in the previous verse are the “little ones”, and that verifies what I say when I call them the Jews. Now when it's the other way around, it's the prophets remember? It's the false prophets who talked to this person, but here it is the “little ones”, and that makes a whole lot more sense, because the Jews will say to Jesus exactly what we have here.

**“And he shall say: With these I was wounded in the house of them that loved me.”** There is nothing now to go against this interpretation. Before I can agree with the false prophets who say that in the context it can't be Jesus, but in this context, it very most certainly could be Jesus, and I think it is Jesus. So let's read verse number 5.

**“But he shall say: I am no prophet, I am a husbandmen: for Adam is my example from my youth.”**

Now there's no doubt, the false prophet in the other interpretation, he would say that I am no prophet. Why would Jesus say, I am no prophet? This is really the most

challenging part of this interpretation. Why would Jesus say I am no prophet? Well first of all, He isn't saying it actually. He is quoting Amos. "I am no prophet I am a husbandmen from my youth." That is a direct quote from Amos, but actually Jesus wasn't trained as a prophet. And when he says "husbandmen", that means he's a shepherd, and that's what Jesus is. He's a shepherd, and that's why this next part, the next phrase is so important: **"for Adam is my example from my youth."**

And what is Jesus saying here? Before Adam was, I am. That's the meaning of the word Adam. That's why Jerome got the translation right. It has to be Adam. It can't be men.

Okay so let's continue now, following with verse 4, with the verses we read before about the false prophets.

4: **"And it shall come to pass in that day, that the prophets shall be confounded"**, so Zechariah is simply saying that in the day that Jesus returns, the prophets shall be confounded. Well that's very true, the false prophets, **"every one by his own vision, when he shall prophesy, neither shall they be clad with a garment of sackcloth, to deceive"**.

These are the false prophets who have visions. These are the false Protestant prophets.

Verse number 3: **"And it shall come to pass, that when any man shall prophesy any more, his father and his mother that brought him into the world, shall say to him: Thou shalt not live: because thou hast spoken a lie in the name of the Lord. And his father, and his mother, his parents, shall thrust him through, when he shall prophesy."**

So you can see where all of those Bible scholars make their interpretation that maybe the one who was wounded with his hands, he escaped from his parents. One of them suggested that, but I think it's much clearer that this is in fact Jesus. It certainly sounds like Jesus when you read the verses as found on Jeremiah's Chart. Then you understand the prophecy, and you don't understand the prophecy as it is printed in your bibles. You have to unseal a prophecy before you interpret it.

So let's go to the rest of the column, verse number 2, which follows in that reverse order.

2: **"And it shall come to pass in that day, says the Lord of hosts, that I will destroy the names of idols out of the earth, and they shall be remembered no more: and I will take away the false prophets, and the unclean spirit out of the earth."**

This is not referring to Jesus. This is referring to the false prophets that he just spoke about. And verse number 1:

**“In that day there shall be a fountain open to the house of David, and to the inhabitants of Jerusalem: for the washing of the sinner, and of the unclean woman.”**

And I'm sure the “fountain open to the house of David”, refers back to Jesus. He is the fountain open to the house of David. He is the one with the wounds in His hands who is then recognized, and this coincides with all the other prophecy of Jesus returning at Armageddon. That is when the Jews will be converted, and I have said for quite a long time now on here that the Jews don't need to convert to Christianity. They need to convert to Judaism. And in the Book of Revelation when the prophets Enoch and Elijah seal the 144,000 Jews, they seal them but they do not convert them. In other words they are protected. They are protected right up until the very end.

Okay that is my interpretation and we've gone quite a bit over what I usually do and I would be certainly interested in your comments, and I hope especially Sister Renée, I hope that's clear because the contrast between the way the prophecy is printed in your bible is obviously the opposite of the interpretation you get when you have that second column as a chiasm. Chiasm simply means that it is in reverse, or a chiasmus. If you go to Google or Wikipedia, sometimes they say chiasm and sometimes they say chiasmus. Mostly I had no idea what it even meant until I started doing Bible prophecy.

Okay everybody that's it. May God bless all of you and may all of you have a very blessed day.