

10 וְשִׁפְכֹתִי עַל-בֵּית דָּוִד וְעַל יוֹשְׁבֵי יְרוּשָׁלַם
רוּחַ חֵן וְתַחֲנוּנִים וְהִבִּיטוּ אֵלַי אֶת
אֲשֶׁר-דָּקְרוּ וּמָסְפוּ עָלָיו כְּמִסְפַּד עַל-הַיָּחִיד
וְהָמַר עָלָיו כְּהָמַר עַל-הַבְּכוֹר:
4 וְעָמְדוּ רַגְלָיו בַּיּוֹם-הַהוּא עַל-הַר הַזֵּה
אֲשֶׁר עַל-פְּנֵי יְרוּשָׁלַם מִקְדָּם וּנְבָקַע הַר
הַזֵּה תִּים מִזְרָחָה וַיִּפֹּה גֵיא גְדוֹלָה מְאֹד וַיִּמָּשׁ
חֲצֵי הַהָר צְפוֹנָה וְחֲצִיּוֹ-נִגְבָּה:

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 **יָחִיד** when he applied it to God. The Shema [Deuteronomy 6:4] says that God is **אֶחָד**. 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 **דָּקַר** and mourned for **מָסַפַּד**. 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.)