



Episode 76 - Unveiling Zechariah 13: Understanding God's Plan of Salvation

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Join Scott Stanley with DTG Ministries as he continues the Revelation podcast, exploring the depths of Zechariah chapter 13. In this thought-provoking episode, Scott unravels the intricate plan of salvation as depicted in the Bible, emphasizing the roles of Jews, Gentiles, and the pivotal teachings of Paul in Romans. Delve into the prophetic imagery found in Zechariah and its connection to Revelation, gaining a deeper understanding of the transformation and unity God envisions for His people.

Modified Transcript:

Scriptures are transcribed directly with notations. Refer to KJV for verbatim wording.

Hi. This is Scott Stanley with DTG Ministries. We are continuing our Revelation podcast, and in our last study, we were in Zechariah, looking at chapter 12. Today, I want to continue in Zechariah, on into chapter 13. Today's comments, the verses we're going to look at, it's more like the end of a podcast, the end of a study.

But it's important enough for me to make sure that we touch this simply because we're reading verses in the Bible that I'm not sure people really understand what they're

reading. I want to make sure that we cover it so that we have a full description, a full understanding of the things that we're teaching and of what we believe.

When we look at God's plan of salvation after the coming of Christ, we see this written out by Paul. When you read Romans 9, 10, 11, you're seeing how the Jew will reject the truth. The message will go to the Gentile. The Gentile will take that message of the love of God and the cross and be brought to the fullness of Jesus Christ. Having been brought to the fullness of Christ, they will be sent to Jacob to give the message of the gospel to the Jew for the last time. Those people, those Jews who received the truth from Zion, from the Gentile church, will also reach the fullness of Christ.

Again, what Paul lays out in Romans 9, 10, and 11 is really what the Book of Revelation is about. But we see it all come down to the end in Zechariah. In Zechariah 12, we see Judah, the house of David, and the inhabitants of Jerusalem. We're seeing the last three groups of people portrayed who will receive that gospel. The house of Judah is Zion, Psalm 78:68. The house of David, as we saw in our last podcast, these people who pour out the vials for the last time, they are prophets of God, and they will speak as God- the house of David.

But then those who inhabit Jerusalem... Those who inhabit Jerusalem are your, what would we say, the common people who receive the truth. But if you receive this truth, you're not common, that's for sure. But they're different from the house of David because the house of David, again, they are prophets who are going to plague the world for the last time, pour out the vials. Judah, being Zion, at this point in our story, looking at Zechariah, they are saved. They have become the woman clothed with the sun and the moon under her feet. But, you know, she has a crown of 12 stars or three fours.

So you have all of the different characters at the end of the world, as far as those who are going to receive truth and be saved. You see all of these people at the end of Zechariah. So, it's important that we go ahead and include this. What's going to happen here? How does it happen? This is all played out in Revelation 11 and 12. We see how the two witnesses, the Gentiles, come to the Jew and are rejected by the Jew. Seven thousand don't bow the knee. They will give their heart to God, and they will become the house of David and those who inhabit Jerusalem.

So we see all of this played out. Again, Romans 9, 10, 11, Revelation 11 and 12, Zechariah... at the end of Zechariah. So God has given us a lot of places to pull from and understand. Therefore, this is, again, what I'm going to read to you in Zechariah 13, the concepts that are here... and I could talk all day about what you have to understand to get here.

One thing I do need to touch on is at the end of Zechariah chapter 12: *David apart and their wives apart*. What you're seeing in Zechariah 12:12-13 are the Jews who have accepted the truth and will be made by Christ, kings and priests. So that's why you see David and Nathan, Levi and Shimei, the kings and the priests. But when he says *their wives apart*, that speaks volumes because you're not going to understand what that is until you understand what happened on the cross, where you see the result of iniquity portrayed, and how to overcome it.

For Christ to say "*Into your hands, I commit my spirit,*" right there, he separated, put to death, his wife. The wife is your spirit. It's your emotional side. You are married to your literal spirit "until death do us part." Well, God gives you the ability to die on the cross and be married to another. You are to be married to the risen Savior. Who is he? The risen Savior, *now Christ is that spirit* (2Co 3:17). Jerusalem above is going to marry her children (Isa 62:1-6).

Christ is that spirit because of what he portrayed on the cross. So you give your spirit to God. Again, I've got to say this. That doesn't happen when you first come to God. I should say, when I first came to God, I cried out. I didn't give him my spirit. I didn't even know what my spirit was. I wanted to give him my whole life and ask him to come into my heart and forgive me, and all of those things happened. But it's later in life, as you're serving God, and you begin to realize there's more to serving God than what you thought at the beginning. There's more to it.

He didn't die to pay my sin debt. He died to redeem me from iniquity (Tit 2:14). So if I'm going to be redeemed from iniquity, I have to commit my spirit to him. Your spirit is your emotional side of how you see yourself and how you see others. So I commit my spirit to God. Now, before, I didn't do that. I didn't want to give him the way I see it. Why? Well, I picked up the Bible and started putting my own interpretation on it, and

this is how I see it. This is how I'm seeing it, and I'm going to separate and go from group to group, church to church, because this is how I see it.

But you go through your white, red, black, pale horses, and you realize this is getting me nowhere. *Father, into your hands, I commit my spirit.* I want to see it the way you see it. So for Zechariah to write this (we see this at the end of chapter 12), this is not a superficial giving of your heart to God. This is an in-depth understanding.

Now, one thing about the Jew. When they are brought to the Lord, they are not having to work through the apostasy of Catholicism. We, on the other hand, coming to the Lord, were in the midst of the apostasy. The Jews have their own apostasy to deal with. They are not trying to overcome trinitarianism. They are trying to recognize and realize that Jesus is Messiah.

How was he made Messiah? He was told he was the Son of God. In that decree, he became the anointed one (Psa 2:7; Mat 3:16-17). This is what they are dealing with: The New Covenant replacing the Old Covenant. So it's a different story when you come to the Jew as compared to us, Zion, general assembly, church of the living God, church of the firstborn. This is a different story for us.

So, therefore, what we're seeing depicted in Zechariah is a little different. You see the same concepts, but it's still a little different.

Zec 13:1 In that day ...

In Zechariah 13, *in that day*, which is the sixth day... In what day? In the sixth day, when David and his wife apart, comes to Christ. He understands what happened at Calvary. He is a Jew.

Zec 13:1 In that day, for him, for the house of David and those who inhabit Jerusalem, (those who possess the spirit) ... in that day, there is going to be a fountain opened for them (a fountain of truth that they can draw from as Jewish believers).

Zec 13:2 It'll come to pass in that day, saith Jehovah of Hosts, I'm going to cut off the names of the idols out of the land, out of their land, and they shall no more be

remembered. And I will cause the prophets and the unclean spirit to pass out of the land.

Before I go on with this (because all of this ties in, and I know I don't have all day), there is a word I want to add to what we've been reading in Proverbs 2 and 3. In Proverbs 2 and 3, we have wisdom and understanding. Understanding is [8394] in the Strong's. Wisdom is the cross. *We preach the wisdom of God in a mystery*. Well, it's Christ. God's wisdom and God's understanding... the cross and God's understanding of it. Well, there's a word I want to add to this.

We've got wisdom. We've got understanding. It's the word "heart." You'll see this again in Proverbs 2:2. *You incline your ear to wisdom. Stretch your heart to God's understanding*. Now, to me, the significance of this is seen in Proverbs 9, verse 4.

Pro 9:4 Whoso is simple, let him turn in here: as for him that lacks a heart (King James put "understanding" - see, you lack a heart) ...

Proverbs 2, you've got to stretch your heart. For you guys who lack a heart, verse 5, Proverbs 9:5,

Pro 9:5 Come and eat of my bread, drink of the wine which I have mingled.

Pro 9:6 Forsake the foolish, and live; and go in the way of understanding.

So in order to possess a heart, you've got to see the cross, eat the bread, and drink the wine.

Eze 36:24 I'm going to take you from among the heathen, and I'm going to gather you out of all countries, and I'm going to bring you into your own land.

If you see God as needing to have an animal sacrifice, or if he has to have the death of Jesus, then you're a heathen. That's paganism. To the Jew, that is how they've looked at animal sacrifices. "Killing this animal will bring me forgiveness from God. He's got to see the death of this animal." So Ezekiel 36, *I'm going to take you from among the heathen*, verse 25, and,

Eze 36:25 Then I'm going to sprinkle clean water upon you (I am going to teach you with clean water, water that is clean and pure from God, and understanding the truth), and it's going to make you clean from all your filthiness and from all your idols, will I cleanse you.

Now, remember what you just read in Zechariah. What is he going to do? He's going to remove the idols from the land for these Jews. Here's how he does it.

Eze 36:26 A new heart am I going to give you...

How do you get a new heart? *Eat my flesh. Drink my blood. Eat the bread. Drink the wine. I'm going to give you a new heart.*

Eze 36:26 I'm going to put a new spirit within you: I'm going to take away that stony heart of your flesh, and I'm going to give you a heart of flesh.

A heart of flesh is somebody who can empathize with a person. To have a heart of flesh, you recognize I have been where you are.

Eze 36:27 I'm going to put my spirit within you, and I'm going to cause you to walk in my statutes of love, and you're going to keep my judgments and do them.

Eze 36:28 And you'll dwell in the land that I gave to your fathers, and you'll be my people. I'll be your God.

This is what you see happening in Zechariah. This is something that, if we remain faithful to the truth and stand firm on the scriptures and remain faithful to God, we will see this happen in our day. This is going to happen in our day.

Eze 36:29 I'm going to save you from all your uncleanness. I'm going to call for the corn and increase it and lay no famine upon you. I'm going to give you an understanding of the scriptures.

Eze 36:30 I'm going to multiply the fruit of the tree (trees are counselors), and the increase of the field, and you'll receive no more reproach of famine among the heathen.

Eze 36:31 Then you're going to remember your own evil ways and your doings that were not good, and you're going to loathe yourself in your own sight because of your iniquity and for your abomination.

Eze 36:32 I'm not doing this for your sake. Be it known unto you. Be ashamed and confounded for your own ways, O house of Israel.

Why am I reading this? Because this is what we're going to see happen in Zechariah 13. Zechariah 13, again, verse 2.

Zec 13:2 It'll come to pass in that day, I'm going to cut off the names of the idols out of the land, and they shall no more be remembered. And I'm going to cause the prophets and the unclean spirit to pass out of the land.

Zec 13:3 It'll come to pass when any shall prophesy (I should leave in that word "yet") ... It'll come to pass that when any shall yet... if they still are going to prophesy, after him sprinkling the clean water upon you... Then his father and his mother that begat him will say unto him, You're not going to live because you're speaking lies in the name of Jehovah, and his father and mother that begat him will thrust him through when he prophesies.

This does not mean a mom and dad are going to kill their kids. The children are the prophecy. Remember, the end of Zechariah 12, *David apart and his wife apart*. You're supposed to be walking in that power of the spirit, yet there will be some who will yet prophesy in spite of it. The man and his wife will say this is not the truth, and as he states in Zechariah 13:3, they will thrust him through, I just put, "with the sword of truth." Now let's keep reading this.

Zec 13:4 It'll come to pass in that day, the prophets shall be, what? Ashamed, everyone of his vision, when he prophesied. Neither shall they wear a rough garment anymore.

That rough garment, *"have your loins girt with leather."* They're not going to defend themselves anymore. What did we just read in Ezekiel 36? I'm going to give you the truth, and you are going to loathe yourself. You're going to be ashamed of how you were. That's exactly what you're seeing in this chapter in Zechariah 13. *They will be ashamed, every one of his visions which he prophesied.*

See, why is this important to us? Well, for one thing, it's part of the Bible. I want to understand it just because it's here. But to be moved of God, to recognize that maybe you are trying to make yourself into something you're not... to be moved of God, to see the power of God. You know, when we say the power of God, this is the ability of God, to have the ability to say, Zechariah 13:5, "*I'm not a prophet.*" See the humility that happens here. I just love this.

Zec 13:5 ... I'm not a prophet. I'm a husbandman. Man taught me from my youth. (King James put "to keep cattle.") Man taught me from my youth.

We have listened to the world and projected ourselves to be in the front, on the top. "Im going to do it." The ability of God will come on you if you believe it. Now I know there were places Jesus couldn't do anything because they didn't believe, and he marveled at their unbelief. I'm telling you, for a man to give a prophecy and put that prophecy to death and say, "I'm not a prophet, you guys. What I've projected about myself is false. I'm really nothing. Man has taught me to be what I am."

Well, then it turns to verse 6. You go from that false prophet, that guy claiming to be the teacher, claiming to be the prophet- it turns back to the true prophet. One will say to Christ, "*What are these wounds in your hands?*" Why would that even be here? Because the false teacher is now looking at the cross, at Messiah for answers. You could read that and say,

Zec 13:6 ... Why did you do that? Why did you give your life on that cross like that? What are these wounds in your hands? That's what he's saying. I'm investigating what happened here. His answer will be, "Greater love has no man than to lay down his life for his friends" (Jhn 15:13). I was wounded in the house of my friends. I laid down my life for my friends.

Remember, a servant doesn't remain in the house forever. You can serve your iniquity if you want and make yourself something you're not, or you can give it all up and enter into a sonship. It's the son who will be in that house forever. *If the son can make you free, really free, you are* (Jhn 8:36) ... free from that iniquity and bondage. Who's the greatest in the kingdom? Well, it isn't any of us, and I've given up trying. Then you come to verse 7.

Zec 13:7 Awake, O sword, against my shepherd (this word shepherd is "feed, to feed a feeder"), and against the hero, the mighty warrior. Awake, O sword against my shepherd, against this warrior. He is my fellow. He is my neighbor, saith Jehovah of hosts. You smite that shepherd, and the sheep, they're going to be scattered: and I am going to turn my hand, or my works will begin upon...

King James put "the little ones." It literally means "people who are insignificant," and I just put humble. Humble and low. It isn't the guy claiming to be something he isn't. It's the person who realizes he is insignificant.

Zec 13:7 ...They will smite the shepherd, and God will start his workmanship with those who are humble and low.

Listen. I want all of this. I don't want a smidgen of what he's going to do. I want all of it, and I want to just lie myself down and say, "Lord, I'm nothing. I recognize I'm nothing. I don't know these verses. All of this Bible... this is your book. I don't know what it is, and if I'm going to teach this, I want everyone to know." We have this ability in an earthen vessel because Jesus Christ is the tool God has used to put that in us. He's making us in the image of Jesus, but not if you're hanging on to something, trying to make yourself something you're not.

Zec 13:8 It'll come to pass that in all the land, saith Jehovah, two parts in it shall be cut off and die, but the third shall be left in it.

Now, before we read the rest of it, what is he talking about? The third... the third part. 1 Corinthians 10:32.

1Co 10:32 Give no offence to the Jews, the Gentiles, or the church...

At this point in time of Revelation 13, that's all there is. Those people have been given the truth. They want to remain Gentiles. They want to remain Jews, or you're going to humble yourself before God and say, "I'm nothing. Help me. Make me into what you want me to be." Let me read it again.

Zec 13:8 It'll come to pass in all the land, saith the LORD, saith Jehovah, that two parts in it will be cut off and die, the Jews and the Gentiles. This is it. It's done, literally speaking. The third part, the church, will be left, and you will see the Jews entering into the truth, joining forces with the Gentile church.

It will be one church, Jew and Gentile together, where there is no Jew, there is no Greek. There's no male, no female. God looks at us. He looks on the inside of us, not the outside of us.

Zec 13:9 I'm going to bring that third part, the church, through the fire, and I'm going to refine them like silver is refined, and I'm going to try them like gold is tried. They shall call on my name, and I'm going to hear them. I'm going to say, it's my people. They're going to say, Jehovah, he's my God... the Jews and Gentiles coming together at the very end, experiencing and manifesting the salvation of Jesus Christ.

Hence, what do we have? *Behold, he is coming with the clouds, and every eye shall see him, even those who pierce him.* He will be seen in his church. It isn't going to be, "Oh, you're good at this, and you're good at that." No. It's going to be that God is all in all, and we need to respect that and recognize that, in and of ourselves, there is nothing.

Listen. I know we can say that. I know we can say that, but do we mean it? I've got to read something here in the Gospel of John, chapter 5, verse 41. Jesus says,

Jhn 5:41 I receive not honor from men. (I don't receive honor from men.)

Jhn 5:42 But I know you. You don't actually have the love of God in you.

Jhn 5:43 I've come in my Father's name, and you're not receiving me. Somebody else comes in his own name, well, you'll receive that.

Jhn 5:44 How can you believe, which receive honor from each other, and you don't seek honor from the only God?

Now King James put, "the honor that comes from God only." I think it says "*the honor that comes from the only God*" (LITV). See, Jesus said in John 17:5,

Jhn 17:5 And now, O Father, glorify me... (There's your word honor. Give me honor.) Glorify me with your own self. This is the glory I had before the world was.

Now, what do you mean by "with your own self"? *Glorify me with your own self, because I'm telling you right now, that is the honor that comes from the only God. Only God can give you that.*

So what is it? The honor that Jesus had before the world was, was the fact that he was the Son of God. That was the honor he had. I've said before, if some kid comes running up to you, it's just a kid. But when his dad gets out of the car, and you see, well, that's the mayor or that's the president of the United States, now that kid has glory through the father.

Well, that is the glory you get from the only God. He is the only one who can give that to you... sonship, that you are his son. Christ gives you the authority to be called a child of God. Well, this is the honor you get from God, from the only God. If the only God says you're my son, that makes you significant.

Why do you seek glory and honor from people? Why not the glory that comes from the only God? And how do I get that? How does that happen? Because he says, *"You're my son."* I think of Psalm 45:1-2, *"My heart's just bubbling up here. I'm so happy and pleased with my son, the king. Look at the work I've done in him. Grace is poured into his lips. I'll bless him forever."*

What does that mean, grace? That means you're manifesting grace toward everybody else on the planet. That is how you give glory to God, and he gives glory to you because he is your Father. That is how you build on that. You're not going to be patted on the back because you're tall or handsome or you made this much money or you did this and drove here and went there. You can receive glory from men all you want. The glory you get from God is going to happen because of the grace you're manifesting toward the people he has created and is trying to help.

Again in Zechariah, you're seeing the Jew and what he needs to have answered. To come into the presence of the church and say, *you know, I'm not a prophet. I'm not. Where did you get those wounds in your hands? Well, it was an act of love. There isn't a greater act of love than this.* This is how you please God. This is how you honor God, and that is how

he honors you because you are his son, and he will bless you forever and ever. Grace is poured into your lips.

Most gracious Heavenly Father, I know that we need help. We need a lot of instruction. We need you. We need you in Jesus' name. Amen.