

Zechariah 12:10

We have yet another **very gross error** in the English translations of the Hebrew Scriptures. For me this one has got to take the TOP billing. What is interesting is that virtually all translations follow this translation. I will lay this error solely at the feet of the trinity delusion.

As we have discussed and have shown as FACT the תא (Aleph/Tav) was NOT translated and the translators did NOT know what to do with this word. In general it took on the action of a pointer because no one understood it. BUT men did learn what it meant here in these last days.

The Aleph which was the pictograph of the ox head  meaning strong, power, leader

and the Tav was a cross or 2 sticks  meaning mark, sign, signal, covenant.

This WAS a pointer, but not a grammar pointer; it was THE pointer to the Messiah.

We get an even better understanding of what Yahshua said when He stated: [John 5:39](#) Search the scriptures; for in them ye think ye have eternal life: and **they are they which testify of me.**

While the scriptures speak of the Messiah, as that is really what they are all about, in the underlying text His mark is all through the scriptures.

The תא (Aleph/Tav) literally means **the power of the mark or covenant** which Yahshua is; He is the power of the covenant YHWH has made with His people.

The GROSS ERROR made by the translators was to take the Aleph/Tav in Zech 12:10 and translate it as “ME”. Of course due to the trinity error they wanted to make this verse point to “the LORD” or God to show it was God they pierced, but then this verse as translated in English, really does not make any sense at all. If we look at Zech 12:10 in context here is what we find:

[Zechariah 12:8](#) In that day shall YHVH defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of YHVH before them.

[Zechariah 12:9](#) And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.

Zechariah 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 firstborn.

We find YHWH coming to defend His people and pouring out His spirit on His people, then they will look upon YHWH who they killed and pierced but then it switches and they start to mourn for someone else who we are not told about. If it was YHWH whom they pierced, then the two “him”s in the verse must read, “me” also. They pierce “me” and mourn and are in bitterness for “him” is not coherent. The English translation we have simply does not make any sense at all; it is not even consistent with how the Bible is written.

אֵלֵי Aleph/Lamed/Yod

Here the word Aleph/Lamed **אֵל** is used as a function/action word “**to indicate movement or an action or condition suggestive of progress toward a place, person, or thing reached.**” In reality it has nothing to do with “looking” at all. Note: It is also the word EL for the Mighty One, the EL in Elohim.

The Yod **י** is the *pronominal suffix* meaning “me” or “my” when combined with verbs, nouns, prepositions. With **אֵלֵי** it tells you what or whom you are progressing toward.

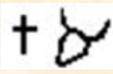
אֵלֵי = a moving or progressing toward me

Here is the problem **אֵלֵי** already has the “me” as the *pronominal suffix* and that is not disputed but the Aleph/Tav **אֶת** throws a kicker in there because it separates the action of **a moving or progressing toward me** from “who they pierced or (correctly) stabbed”. Furthermore they were trying to translate the Aleph/Tav as “me” and if they were true in accurate translations by their reasoning they would have had two “me’s” in this passage, it would have to read **a moving or progressing toward me me who they pierced**. But what is worse, if they wanted just “me” for a word they would have had to have **אֶתֵי** Aleph/Tav/Yod as this is

the modern Hebrew word for “me” and that is not what is there in the Hebrew text.

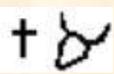
So why all of a sudden try to translate the Aleph/Tav in this verse in the first place and then translate it to “me”, boggles the mind. **It is impossible that the Aleph/Tav as “me” is a correct translation.**

With the Aleph/Tav IN the text it removed the piercing action from the speaker who is YHWH. There is a thought that because of the Aleph/Tav you could insert *about* or *because*, rendering the reading **a moving or progressing toward me, about or because who they pierced.** But men were not there when Zechariah wrote this, so that reading could be OK, but again we are taking liberty to insert English words.

To paraphrase this verse, “YHWH is going to pour out HIS spirit on HIS people and they will turn toward YHWH and mourn in bitterness for the  they have pierced”.

The correct complete verse would be this:

Zechariah 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 **move toward me**

(*about or because*)  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 firstborn.

The Aleph/Tav marker in this place in this verse IS A REALLY BIG ISSUE!

H1856 דָּקַר **daqar** (daw-kar') *v.*

1. **to stab.**
2. (*by analogy*) **to starve.**
3. (*figuratively*) **to revile.**

[a primitive root]

KJV: pierce, strike (thrust) through, wound.

Zechariah 12:10 And I will pour ^{H8210} upon the house ^{H1004} of David ^{H1732}, and upon the inhabitants ^{H3427} of Jerusalem ^{H3389}, the spirit ^{H7307} of grace ^{H2580} and of supplications ^{H8469}: and they shall look ^{H5027} **upon me whom they have pierced** ^{H1856}, and they shall mourn ^{H4553} for him, as one mourneth ^{H5594} for *his* only ^{H3173} son, and shall be in bitterness ^{H4843} for him, as one that is in bitterness ^{H4843} for *his* firstborn ^{H1060}.

שִׁפְכֹתִי עַל־בֵּית דָּוִד וְעַל יוֹשְׁבֵי יְרוּשָׁלַם רוּחַ חַן
וְתַחֲנוּנִים וְהִבִּיטוּ אֵלַי אֶת אֲשֶׁר־דָּקְרוּ וְסָפְדוּ עָלָיו
כַּמְסָפֵד עַל־הַיָּחִיד וְהִמָּר עָלָיו כְּהִמָּר עַל־הַבְּכוֹר

#0853 אֶת 'eth {ayth}

1) sign of the definite direct object, **not translated in English**

but generally preceding and indicating the accusative

AV - not translated; 22

Also Isaiah 6:1.

And Genesis 1:1. Isaiah 19:4.

Off Leviticus 14:9.

Upon Exodus 28:41. Numbers 20:28. Zechariah 6:8.

The following translates multiple Hebrew or Aramaic words:

Bare Genesis 4:1.

Begat Genesis 5:22.

Bought Genesis 47:23.

Cast Leviticus 14:40.

Created Genesis 1:1.

Delivered Leviticus 6:4.

Destroy Genesis 19:13.

Doest Judges 11:27.

Filled Isaiah 6:1.

Forsaken Isaiah 1:4.

Knew Genesis 4:1.

Over 2 Samuel 19:15.

Provoked Isaiah 1:4.

Saw Genesis 1:4.

Served Genesis 14:4.

Stript Genesis 37:23.

Teach Exodus 18:20.

Tempt Isaiah 7:12.

Tempted Numbers 14:22.