

Zech. 12:10-13:1 "Grace Poured Out"

For the Children: Imagine that on your birthday, your parents decided to play a joke on you. They tell you that they forgot that it was your birthday, so they have no presents for you. Your face drops in disappointment. Then they smile and tell you, "Actually, we do have something." Suddenly you are all smiles too. The change from sadness to happiness makes the joy all the greater. Well, our sin is no joking matter. It should make us sad. But knowing that Jesus has died to cover our sins, the change from sadness to joy is all the greater. **Questions:** Are you truly sorry for your sins? What effect did your sins have on the Lord Jesus? Once we know the joy of forgiveness, should we then completely forget about sorrow for our sins?

Introduction:

First Point: What God Would Pour Out

- 1) An Out-Pouring of Grace: The language of "pouring out" (v. 10) and a "fountain" (13:1) imply super-abundance. This is reinforced by stressing how all God's people, from the greatest to the least, will benefit from it – the royal House of David, the priestly line of Levi, the ordinary inhabitants of Jerusalem, both men and women. "Grace" is undeserved favour – and the people certainly did not deserve this outpouring, since they were following bad shepherds (ch. 11).
- 2) An Out-Pouring of Blood: That this grace involved a pouring out of Christ's blood is implied by the reference to the One they pierced (v. 10). When seen in the light of Is. 53:5, 12, Jn. 19:34,37 and Rev. 1:7, this must be taken as a prophecy of Christ's death. Even the fact that Zech. 12:10 has God say "They will look on *Me* whom they pierced..." suggests the divinity of the Suffering Servant. Only He could produce the effect of 13:1, the cleansing of His people from sin – no other "piercing" could do this!
- 3) An Out-Pouring of the Spirit: The Lord Jesus sent His Spirit to continue applying His work among sinners. Like Christ's work, this, too, is an "out-pouring." That idea of super-abundance lies behind the many Biblical references to the Spirit's work as a "washing" or "baptism" (Ezk. 39:29. Joel 2:28; Acts Titus 3:5, 6). The "washing" also implies cleansing. The Spirit's work includes giving us the new birth, understanding of God's Word, faith, and sanctification i.e., enabling us to avail ourselves of Christ's work.

Second Point: The Effect of This Out-Pouring

- 1) Godly Sorrow: When the Spirit is poured out upon someone, one of the first effects is that they mourn over their sin i.e., they repent. For the Holy Spirit is the Spirit of *supplication*, which is pleading for mercy in order to restore the broken relationship between God and the sinner. The Spirit teaches us to abhor our sins and desire forgiveness through the Lord Jesus. See Lk. 18:13.
- 2) Godly Sorrow over Him Whom We Have Pierced: Mourning over sin includes sorrow that it is our sin that sent Christ to the cross. The Spirit teaches us to mourn over sin because of the penalty Christ had to pay to free us. Zechariah prophesied of this reaction from the Jews of the first century, who realized what they had done when Peter preached at Pentecost (Acts 2:37) – *after the Spirit had been poured out!* Their grief was so intense, it was like the death of a child, or the national mourning when Josiah was killed at Megiddo (2 Kgs. 23/2 Chron. 35). That grief should extend to the sins we commit after becoming Christians. If that grief is missing, there will be instead the grief of those who, on the Last Day, realize that they have "pierced" Christ, but have not been forgiven (Rev. 1:7).
- 3) The Assurance of Mercy: When we are moved by the Spirit to seek mercy for our sins through Christ, the Spirit assures us that we are indeed forgiven. Assurance of salvation is another effect of the out-pouring of grace. The Spirit of *grace* enables us to believe in grace. We are assured that there is a fountain of super-abundant grace, in Christ, to cover all our sins and impurities (13:1). This assurance is for all those who mourn over their sin, from the greatest to the least. It is for the leaders/shepherds (kings and priests) who have failed, and for the people who followed them – the solution to the problem of ch. 11.

Conclusion: