

THE CLEANSING FROM THE FOUNTAIN

Intro: - When we celebrated the sacrament of the Lord's Supper, we looked at the fountain of waters that refresh God's people, and were encouraged to drink.
 - Now as we have administered the sacrament of Baptism, we again come to the fountain, but not to drink, but to be cleansed.
 - In our passage, we are presented with God's grace. God is going to do something. He will bring his people and open to them a fountain for cleansing.

I. COMING TO THE FOUNTAIN.

A. The need for the fountain:

1. The prophet comes to the house of David, the inhabitants of Jerusalem. It is the burden of the Word of the LORD for Israel.
2. It is a word of the LORD about their sins: they have missed the mark of aiming for the glory of their God.
3. They have pierced their God (Zech. 12:10). How? Metaphorically speaking, they have grieved and insulted their God.
4. And when he comes in the flesh, they put him on the cross.
5. We must see this not only as the Jews of old, but we by our original and actual sins have pierced the Savior.
6. God in his Word always opens our eyes to our sins, to show us our need for cleansing.

B. God pours upon his church his Spirit.

1. The expression "in that day" occurs nine times in these two chapters. What the Lord will do stretches beyond the OT times.
2. The Spirit was not yet, seeing that Christ had not yet died. Insight into the mysteries of the Gospel was still limited.
3. Here is a promise that God would pour his grace upon his elect giving them the Spirit, by which they would supplicate.
4. The expression "spirit of grace" denotes the third person in the Trinity as the Spirit of Christ. It is the promise of Pentecost!
5. That Spirit will be given, (from our vantage point has been given) to the church to make her partaker of all Christ's benefits.
6. Being the Spirit of grace, the Spirit is therefore also the Spirit of supplication. What becomes our prayer?

C. By grace we look on him whom we have pierced.

1. We seek after God for God's sake (notice this is the exact opposite of sin!).
2. It is the panting of the soul for God, there is none that we desire by him.
3. It is the look of love and faith.
4. Because this hope is in us, we purify ourselves, lay off sin and put on Christ.

D. By grace we mourn for Christ.

1. In true sorrow of heart we confess our sins and taste that God is good. We mourn because it is us who pierced God.
2. It is a great mourning, family by family, prophet, priest, and king, from the great to the lesser, male and female.
3. Pictured is the type and shadow of the Spirit-filled church over her sins. The weeping of the saints is a great weeping!
4. All true repentance arises from a sight of a dying Savior, one who has died for us.

II. THE CLEANSING OF THE FOUNTAIN.

A. The picture of a fountain.

1. The gospel of this verse is that in that day there shall be a fountain opened to the house of David, the city of Jerusalem.
2. Pardon of sin is the fruit of godly sorrow. This pardon is made possible for God's people, opened up to them in a dry land.
3. The fountain pictures both a **perpetual flow** of waters and the **abundance** of waters.
4. It is a fountain whose waters are for the washing away of sin; waters for cleansing.

B. Who is this fountain?

1. The idea of God being a fountain to his people is found frequently in the OT. (Ps. 36:9, Jer. 2:13, Jer. 17:13, Ezek. 36:25,26)
2. But Zechariah's treatment is possibly the richest of them all, perhaps building upon Ezekiel's passage on the end times.
3. Christ Jesus is the fountain opened to us by God for cleansing. It is God who pierced his Son for our sake (Isa. 53).
4. John calls attention to the blood and water that issue forth from the side of Christ when he was pierced (Jn.19:34-37).
5. This was a fulfillment of Ps. 34:20 and Zechariah 12:10. Pierced by wicked hands and God's holy & righteous hand (Acts 2).

C. The cleansing that takes place.

1. In the OT sacrificial system, blood was the appointed means of cleansing sin.
2. In the temple ceremonies, water was used for ceremonial purification from uncleanness.

III. THE TWO-FOLD EFFECT OF THIS CLEANSING.

A. Christ the Fountain cleanses from sins penalty: justification.

-we deserve God's wrath, condemnation, and death. God pierced his Son so that he bore this punishment in our place!

B. Christ the Fountain cleanses us from sin's power: sanctification.

-Salvation is not merely from the condemnation due us, but a progressive & eventually full deliverance from the power of sin.

C. This cleansing from within produces a cleansing without.

-In vs. 2-6, the cleansing of the people of God from guilt and defilement passes on to cleaning of the land

-This morning in the sacrament we came to God asking for his spirit of grace and supplication for this fountain of cleansing!