

## A Spirit-Saturated Sadness

Zechariah

Sermon 14

Zechariah 12:1 – 14

Nutshell: The Cross is at the center of God's work and the foundation He lays in our souls. From it, He pledges to protect us. From it, He has secured and works the unity of Christ's body. From it, the Spirit teaches us sorrow over and repentance from sin.

Review: God told them to turn, 1:3. They turned, 1:6b. It was enough for God to lay out the coming New Covenant to be established by the Christ.

Jesus (the "Man") **reconnoitered** the world, 1:8-11, asking the Father for pity on Jerusalem, 1:12.

God laid out His dual *jealousy* for His people and *anger* towards those who hurt them, 1:14-15. *This dual theme is continually repeated.*

God's FIRST **Undo** was pictured in the four builders (ch 1); His first **Redo** in Jesus measuring for an expanded Jerusalem (ch 2). God's Prerequisite Redo was cleansing the presently unclean priesthood, chap 3. Tied to it was the Prerequisite Redo of the Spirit's empowerment, 4:6. His SECOND **Undo** was ridding His land of liars, chap 5.

The **reconnoitering** was completed, 6:1-8. The real answer would be Jesus Himself, 6:12-13.

Chaps 7-8 are Street-level Redo #1: How to avoid what led their fathers into Babylon.

Chap 9 is the THIRD **Undo**: recompense on lands on Israel's borders. Herein, Christ's offered peace terms are prophesied.

Chap 10 is God's second **Redo**. Judah and Israel are to be reunited and victorious against oppressors.

Chap 11 is a FOURTH **Undo**. Like the SECOND **Undo** (ch 5), this one exposes the false spirit in His people. Chap 11 answers the questions posed in chaps 7-8.

Chap 12 is God's third **Redo**. Judah and Jerusalem will be united by the pouring of the Spirit.

Vision Outline: Chaps. 1 – 6. 8 Visions.

A chiastic outline: Initial points (Vis. 1-3) leading to a Focal point (Vis. 4 & 5), then mirroring the initial points in the latter half (Vis. 6-8) of the outline. Link Vision 1 & 8, 2 & 7, 3 & 6, 4 & 5.

**Vision 1**, 1:7-17. **Vision 2**, 1:18-21. **Vision 3**, 2:1-13. **Vision 4**, 3:1-10. **Vision 5**, 4:1-14. **Vision 6**, 5:1-4. **Vision 7**, 5:5-11. **Vision 8**, 6:1-8. Vis 2 & 3, God to judge the pagans; Vis 6 & 7, now His people. Vis 8 brings real rest from wrong rest (Vis 1).

Vision 1: The Son's HORSEMEN: the pagans **rest** smugly. God: I'll be with Israel and judge/convert the pagans.

Vision 2: God sends 4 builders to **BRING DOWN** the 4 **PAGAN** horns that scatter God's people.

Vision 3: The Son **goes out** to **measure** Jerusalem for her coming expansion. Pagans to be judged.

Vision 4: Priest Joshua clothed: justification. Satan rebuked. Zechariah appointed; Messiah promised.

Vision 5: Olive-fed Menorah: sanctification. Spirit-filled Zerubbabel to overcome pagan 'mountains'.

Vision 6: A flying scroll **goes out** as a 'measure' of the ungodly in Israel.

Vision 7: **COUNTERFEIT BRIDE** measured (ephah), **THROWN DOWN**, sealed over, bridesmaid-flown to native Shinar.

Vision 8: The Son's HORSEMEN go forth to give God's Spirit **rest** (judge or convert (2:11) the pagans).

Note God's equal judging activity between the pagans and His people: Vis 2 & 7, Vis 3 & 6. 1 Peter 1:17.

Review (cont.):

Chap 6:9-15, Make crowns for the High Priest, since Messiah (Shoot) will be the original Priest-King.

Chap 7, Q & A: “Has your fasting been for Me? Or, as your fathers, *have you ignored justice & mercy?*”

Chap 8, “The Big Shift- I’ll dwell with you → pleasantness. Many will join. *But are you neighborly?*”

Chap 9, “I’ll send Alexander as a type of Messiah, who will come humbly, His victory in the Cross.”

Chap 9 is a large version of the “Then you’ll know” prophecies of 2:9, 4:9, and 6:15.

Chap 10, As surely as Alexander will come, God will reunite Judah and Ephraim against their oppressors.

Chap 11, Zechariah plays a good shepherd, but the people only value him at a slave’s death price, 30 silver shekels. Zechariah breaks his staves representing their unity. Zechariah then plays a bad shepherd, because that’s all they deserve. Therefore (11:1-4), judgment comes.

## I. Layers of Fulfillment in Zechariah 12

A. The *primary* fulfillment seems to be the Jews’ reception of Christ when He returns to earth.

1. He will finally open their eyes again, as promised in Rom 11:25.

2. This is a future fulfillment. How can the chapter be read any other way?

B. The *secondary* fulfillment is to any Jews who believe (past or present) this prophecy, from Zechariah’s day onward.

1. God’s Spirit would be poured on them as well, v 10, as He does for believing Jews to this day.

2. That pouring is not just a “pouring on,” but is further described as a “pouring in,” Rom 5:5

C. The *third* level of fulfillment is to any Gentiles who have entered the New Covenant promised to the Jews, Jer 31:31.

**Kid-speak:** When will Zechariah 12 mostly happen? *Later.* To whom? The Jews. Who is it happening to *now?* Us!

1. This layer of fulfillment, since it involves the pouring of the Spirit, had an official beginning in Cornelius’ house, Acts 10.

a. Size-wise, the Gentiles must be the bulk of the fulfillment. Certainly the Gentiles saved over the last two thousand years, plus those yet to be saved in this age, will be a greater number than all the Jews on earth at Christ’s coming + all the Jews who have believed since day.

b. Though this does not take into account the number of Jews who longed for their coming Savior-Messiah *before* Zechariah’s prophecy

2. But the yet-future fulfillment to the Jews had a ‘preview’ on the day of Pentecost, to all of them who believed Peter’s message.

a. The Spirit was poured on the Apostles to proclaim Messiah

b. And the Spirit was received by the believing Jews, Acts 2:38

**Kid-speak:** What is a Gentile? Somebody who’s not a Jew. What is a Jew? Somebody from Abraham’s family.

## II. Time Period of chap 12: The Phrase “In that day”

- A. “In that day” is a Heb. phrase that occurs 208x in the OT
  - 1. It occurs 7x in chap 12. That’s tied for most with chap 14. Isa 19 is next most at 6x.
  - 2. Since the crux of Zech 12 is in Israel recognizing her slain Messiah (v 10-14), the time period ♦ appears to be yet future, since Israel did not acknowledge Jesus at His first appearing and has not done so since
- B. Zechariah therefore looks beyond Christ’s first coming to His second coming, since that appears to be the time that He will open the eyes of the Jews

**Kid-speak:** This chapter keeps saying “In that day.” In *what* day? A later day God will choose.

- C. As discussed above in point I., there are other layers or levels of fulfillment.

## III. Structure of the Chapter

- A. v 1-4 describe a siege against Jerusalem that God will break
  - 1. He is comforting the Jews with these words
  - 2. He adds assurance of His ability to save them
- B. v 5-9 are all about the like-minded spirit that will arise in God’s people on that occasion
  - 1. All the old provincial biases will be recognized and corrected
  - 2. God will level their spirits to banish envy
- C. v 10-14 go to the heart of God’s protection and the people’s renewed unity
  - 1. They will finally recognize their rejected Messiah, v 10
  - 2. The bulk of this section moves out from the people’s *united* spirit to their *separate* meditations on their newly identified Christ- how each group had dishonored Him and now received His grace, with great regret over the past.

**Kid-speak:** Is this chapter mainly good news or bad news? Good news! God helping His people.

## IV. The Chapter

- A. God calls for their attention by connecting His coming protection of Jerusalem to His biggest and most basic works, those of creation, 12:1-4
  - 1. Three participles of God’s works of creation, 12:1
    - a. From the vast *outer*, heavens and earth
    - b. To the vast *inner*, man’s spirit
  - 2. The fourth participle of v 2 could be a comparison, saying that His work in Jerusalem would be as great, 12:2
  - 3. Or the fourth participle of v 2 could be the completion of a proof, saying that just as God could do the greater works of creation, He will be able to do this with Jerusalem
  - 4. Now, whoever touches Jerusalem will find her unmovable and will cut themselves badly in the process, 12:3

5. God's *mindfulness* of Judah would include the sending of *mindlessness* into her attackers and their vehicles, 12:4

**Kid-speak:** If God made everything, can He take care of us like He said He would? Yes!

B. The main attention, though, is paid to the new spirit of love and acceptance amongst God's people! 12:5-9

1. The people outside the capitol would no longer resent their 'betters', 12:5
2. Judah would become Jerusalem's chief defender, 12:6
3. But God would rescue Judah first, just to preclude any royal boasting, 12:7
4. Having settled that, God could return to His description of Jerusalem's exaltation, 12:8
  - a. Everyone would receive an 'upgrade':
  - b. The formerly weak, with Davidic-warrior strength; David's lineage to God-like status (see Exod 4:16; 7:1), overseeing and protecting those under them.
  - c. The Angel of Yahweh is explanatory: David will be like the chief *manifestation* of God.
5. God rounds out His declaration of vengeance, 12:9
  - a. With His people finally sanctified, it will be right to avenge her on her enemies
  - b. God will "seek" to desolate the evil. He will make it His mission.

**Kid-speak:** God said that one day His people would love each other and not care about the ways they used to be jealous of each other. Should we be like that *now*?

C. But what's at the core of all this? Israel's new relation to her crucified redeemer, 12:10-14

1. It will be the Spirit's work, 12:10
  - a. Man cannot turn himself. When he does, he falls back.
  - b. Wise folk incessantly appeal to God's grace.
2. The Spirit will do two works ("the Spirit of")
  - a. First, convey a knowledge of God's grace in the Cross ("compassion/ grace")
  - b. Secondly, grant a sorrowful, repentant spirit ("pleas/ supplications/ prayers")
  - c. He does these works for all His people

**Kid-speak:** Who teaches us in our hearts to say, "God, I'm sorry for my sins"? The Holy Spirit.

3. What they will see (the Spirit granting this particular sight)
  - a. The crucified Son
  - b. Whom they, as a nation, betrayed and consigned to death

**Kid-speak:** What does the Spirit teach us when He turns us from our sin? Jesus' work on the cross.

4. What they will feel
  - a. Great sorrow and loss
  - b. A Passover-like sorrow, with themselves now as the Egyptians, which they had actually been all these years, and Christ as the firstborn whom their stubbornness killed, now received back from the dead
5. The best time in Jewish history God could equate this with was their mourning over Josiah, 2 Chron 35:20-25, 12:11
  - a. Jerome said there was a town of that named Hadad-rimmon in the Megiddo valley
  - b. Josiah had died foolishly, but he had been a great king still
6. Moving back in from the community's *unity*, we break off into mourning *units*, 12:12-14
  - a. A relatively long section! Grief is important.
  - b. Nathan was a son of David. Father and son would mourn, each with his own family. This represented kingly mourning, 12:12
  - c. Shemei was a son of Levi. Father and son would mourn, each with his own family. This represented priestly mourning, 12:13
  - (d. Why not an example of prophetic mourning? Perhaps it is implicit that it is God's prophets who had to bring His people back.)
  - e. The women of each house would gather for their own mourning, identifying the ways in which they should have recognized Messiah before
  - f. Take the particular of these two families and apply them to all the rest, 12:14

**Kid-speak:** Is it hard to be sorry for our sins *every day*? Yes, we have to take time to think about it and ask God to help us.

#### V. What's God Telling Us Here?

- A. Once He takes us to Himself, His reputation is on the line for our protection.
  1. We should take heart and not fear what man can do to us.
  2. We should glorify God by entrusting everything to Him piecemeal .
- B. Our enemies will not fare well in the end. We can afford to extend them kindness now.
- C. Our unity is a big deal.
  1. Jesus said that an irreplaceable witness to the world is our *love for one another*, Jn 13:35
  2. We ARE one in Christ. If we don't live like it, we call God a liar.

**Kid-speak:** Are Christians allowed to fight with each other? No. We're supposed to get along, because we're all together in Jesus. Why do we still fight, then? We forget about all being together in Jesus.

- D. Lots and lots of 'down' all through our lives will end in an incomparable 'up', v 8, 2 Cor 4:17
- E. Salvation is of God
  1. The Spirit takes us
  2. The Spirit changes us

3. The Spirit enables and helps our response to God
- F. Sorrow is an important part of the Christian life
1. How can there be experience/ knowledge of sin with no sorrow?
  2. When are we without the experience of sin? Matt 5:4, “Blessed are those who mourn” over being “bankrupt in spirit,” Matt 5:3
  3. Sorrow should be honed, 2 Cor 7:10
    - a. The Fifth Request is a good place to do it
    - b. Rob this part of prayer, and you’ve set an upward limit on your joy as well. They’re inverse.

**Kid-speak:** How do we know the bad things we should be sorry for? By thinking of God’s commands and asking, “How did I disobey that command?”

Wrap-up: The Spirit comes to us and renews us. The Spirit is “given to us,” Rom 5:5. He’s within us. From there, He “pours out God’s love in our hearts.” This love makes us sorry for all our former hatred of Christ. It should continue to fuel a fresh sorrow-repentance-joy cycle in our lives daily.