

Zechariah 13:1-9

Introduction

The main issue with spiritual depression is that we allow our self to talk to us instead of talking to our self.

If the key to overcoming depression is to stop listening to our downcast spirit and start preaching to it instead, then we need a great message to proclaim.

Zech 12 ends with a promise of God's Spirit to produce deep mourning for sin in light of the One who was pierced. **Chapter 13** follows up with another promise that perfectly answers the need of every mourning sinner (**Zech 13:1**).

Summary

In Zechariah 13:1-9, the prophet shows that the repentance of which he had spoken would not be in vain, for there would be provided for them a cleansing by the blood of God's only-begotten Son.

1. Cleansing Fountain vs. 1-6

Verse 1 is all about, a promise that God will open a fountain to cleanse us from all sin and impurity. Zechariah foresees an abounding, flooding provision of grace, as the remedy for the great sorrow of those who look on the One whom they pierced. This is a great picture of Jesus Christ's cleansing blood, shed upon the cross.

The New Testament speaks of the saving effects of Jesus' blood in terms of the Old Testament sacrifices and cleansings. It also dwells on the new and better nature of Christ's sacrifice, pointing out the outward and temporary nature of the old sacrifices compared to the inward and permanent effects of Christ's cleansing blood (**Heb 9:13-14; 10:3-4, 10-14**).

Here is a message for us to preach to our forlorn hearts, that God has opened a fountain to cleanse us from the penalty and defilement of our sin. Here is good news for those cast down by a sense of guilt and unworthiness—a fountain flowing forth from the wounds of Jesus Christ. It is unwillingness to believe God that is the real source of our misery, just as trusting his gospel is the cause of true and lasting joy.

Verses 2–6 show the purification of the land and the people as a result of this cleansing from sin. Sin affects us through its guilt, but also through its power over our lives, and the impurity it works in our hearts. For this the fountain provides cleansing water to purify our hearts for new obedience and eternal life.

God always saves us from both the guilt and the power of sin, so we can never be forgiven without being called to a new life of obedience. Verses 2–6 portray this situation, emphasizing repentance from idolatry and the rejection of false prophets.

2. Struck Shepherd vs. 7a

In response to the fountain opened up for cleansing from sin and impurity, we have an exclamation from the Lord himself (**Zech 13:7–9**).

The sword of God's justice is awakened and raised against God's true shepherd (13:7).

Verse 7 calls for a fulfillment, in which a man is a fellow or peer with the eternal God. The NT explains this by means of the incarnation, God becoming flesh in the person of his Son, Jesus Christ. Jesus, himself, quoted this verse to predict that his disciples would fall away when he was arrested (**Matt 26:31**).

This shows clearly that it was God's will that Christ be slain so that we might be cleansed of our sin. This proves that Jesus' death is sure of achieving its promised end, and that God will certainly accept his sacrifice for our reconciliation.

3. Scattered Sheep vv. 7b-9

Jesus applied Zechariah's prophecy not only to himself, but also to His disciples. Having told them they would be scattered after his arrest, Jesus added, "But after I am raised up, I will go before you to Galilee" (**Matt 26:32**). Even as his own were scattered, the Good Shepherd would go out to find and lead them. Ultimately, their scattering served to spread the gospel all through the world.

As we have seen before in the book of Zechariah, this prophecy seems also to have been fulfilled in the aftermath of the Jews' rejection of Jesus by the Roman destruction of Jerusalem in AD 70.

Vs. 9 tells us three things about God's dealings with his people that apply to us. **First**, The goal of this costly saving work is nothing less than true fellowship between God and His people. **Secondly**, despite these wonderful promises of grace, very heavy trials await us in this life. **Thirdly**, this presents to us a love of God that is worthy of our most devoted love in return.

The whole of this great prophecy of Zechariah proclaims to us a great God of love who is the most fitting of all objects and persons and things for our highest devotion and love. God is pursuing us with his love, working through circumstances, trying us through tears, that in the desert of our trials we would call on him for salvation. When prosperity and success have torn our hearts from him, God sends us into trials that we would call on his name.

When we, like Christ's disciples, have fled from his cross, he awaits us in resurrection power in the places to which we have fled.

Here is the love our hearts have been seeking, a love that calls us now through Jesus Christ. We will never find a love more fervent than that which overcame the guilt of our sin. We will never receive a love more determined than his, which works all through our lives to hear the words of our devotion to himself.

All of his greatest work, his most costly gift, is aimed at this great goal, to which he draws us even now: "I will say, 'They are my people,' and they will say, 'The LORD is my God'" (**Zech. 13:9**).