

The Pouring Out of the Spirit

📖 Zechariah 12:10-13:1

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📅 December 4, 2016

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If you are keeping up with our study of Major Prophetic Passages you understand that we are trying to build the prophetic picture from the OT so that when we come to the NT we have the general idea of the prophetic picture that was in the mind of Jesus and His apostles. Daniel is the key to the prophetic picture. Ezekiel and Zechariah are major players in developing the picture. There are many details added by Isaiah, Jeremiah, Obadiah, Joel, Zephaniah, Malachi, etc...but we don't have time to go into all the details so I am being picky. The difficulty as you will see is that in the OT the prophetic pieces are not put together for you. That is what the Book of Revelation does. The Revelation is the Chicago O'Hare International Airport of the Bible in that it's the hub that brings all the prophecies of the Bible together into one picture. But to understand the Revelation, which is a very difficult book, we must build piece by piece from the OT.

Last time the piece of the puzzle we worked on was Zechariah 12:1-9. This is popularly known as the Battle of Armageddon and the Revelation refers to it as "the war of the great day of God almighty." It's considered a war rather than a battle because a war is a series of battles and that is what we find here. At the end of the tribulation all the nations of the earth will converge upon Jerusalem and the Lord will supernaturally destroy these armies and deliver the Jewish people. In 12:1 we see that this prophecy is a "burden" or oracle "of the word of the LORD." "The word of the LORD" is the Logos, the second person of the Trinity, God the Son. He is the one who issues this burden or heavy word. The heavy word concerns "Israel" and "Israel" means "Israel," not the Church, not Christians, the nation of Israel. The nation Israel and the Church are to be kept distinct in terms of God's purposes. Verse 1 also shows that God the Son is sovereign over the celestial, He "stretches out the heavens," the terrestrial, He "lays the foundation of the earth," and the human, He "forms the spirit of man within him." As such He has at His disposal armies that are from the heavens, from the earth and from humankind and when He goes forth to battle on this day He will employ them all. In 12:2 He is "going to make Jerusalem a cup that causes reeling to all the peoples around." In other words, Jerusalem will be like a glass of wine that causes the enemies who try to besiege it to become like a staggering drunkard. Jerusalem will intoxicate the nations and you can already see today that Jerusalem is in the crosshairs of the world. Also, we are told that "when the siege is against Jerusalem, it will also be against Judah." Judah is the region surrounding Jerusalem and this means it will

be a widespread conflict or war composed of many battles in the region. But Jerusalem will be the focal point of the attack because that is the city where God put His name and that is the city that all Jews consider their eternal capital. In 12:3, "It will come about in that day..." "in that day" being the day of the Lord, the most widely used expression to refer to the period of darkness or judgment followed by a period of light or blessing in all of Scripture. Obadiah spoke of it, Joel is huge on the day of the Lord, Amos spoke of it, Isaiah, Zephaniah has it as his theme and many others. The day of the Lord, in general, is the period of the tribulation judgments followed by the kingdom blessings. That means the day of the Lord is a period of at least 1,007 years. The war of the great day of almighty will occur during the tribulation judgment period of this day. In verse 3 God the Son is saying He "will make Jerusalem a heavy stone for all the peoples" and "all who lift it will be severely injured," "And all the nations of the earth will be gathered against it." Imagine every nation on the planet sending their armies to fulfill one purpose, the final destruction of the Jewish people. There is only one explanation for such madness. God covenanted Himself to Israel and Israel is the key to history. As such Satan utterly abhors and hates and the Satanic trinity we will learn about in the Revelation will stir up all the nations of the earth to gather against it. The location of gathering, according to Revelation, is Har-Mageddon, the valley of Armageddon, overlooked by the ancient city of Megiddo, where more than 22 layers of destruction remain to this day, where Alexander the Great fought, where Napoleon fought, where General Allenby gathered his forces in WWI when he conquered Jerusalem from the Ottoman Turks. It is a historic and prophetic place known the world over for war. To that place the armies of the world will gather and from that place they will deploy to annihilate Israel and capture the city of Jerusalem. But Jerusalem will be like a heavy stone, a stone that causes irreparable injury to the nations who try to lift it. Why? Because the Lord of hosts is fighting on their behalf, for His own name's sake, for His own glory. In 12:4 a description of how the Lord will fight is given. "I will strike every horse with bewilderment and his rider with madness." And at the same time, "I will watch over the house of Judah, while I strike every horse of the peoples with blindness." God's ancient ways of perfectly discriminating between Israel and the nations who try to destroy Israel will be employed as He goes forth to fight as on a day of battle causing utter confusion and they will go to destruction which will end the times of the Gentiles as Daniel envisioned them. In 12:5, the "clans of Judah" will be watching the battle rage against Jerusalem and they "will say in their hearts," in other words, this is a matter of true conviction, they "will say in their hearts, A strong support for us are the inhabitants of Jerusalem through the LORD of hosts, their God." They recognize that the Jerusalemites have the LORD of hosts fighting through them and that He is their God. They have trusted in Jesus as their Messiah by this time and the Judeans will now put their trust in Him when they see His mighty work through the Jerusalemites; but more factors are involved that we will see later today. In 12:6 God the Son "will make the chieftains of Judah" the leadership, "like a firepot among pieces of wood and a flaming torch among sheaves, so they will consume on the right hand and on the left all the surrounding peoples, while the inhabitants of Jerusalem again dwell on their sites in Jerusalem." The Jerusalemites will accomplish impossible feats of combat valor. One will destroy 10's of thousands in the most awesome military victory ever seen in the history of warfare. In 12:7 the order of victory is set forth as the LORD saving "the tents of Judah first, so that the glory of the house of David and the

glory of the inhabitants of Jerusalem will not be magnified above Judah." The LORD wants to unify the nation Israel and until this point there is division, a division based on the glory allotted to the house of David because of its royal status and the inhabitants of Jerusalem because they live in the city of God. So, to break down their pride and bring unity the LORD will give Judah victory first, that way the glory is evenly dispersed and its focal point is the LORD. In 12:8 the might of the Jerusalemites in that day is described, "the one who is feeble among them in that day will be like David, and the house of David will be like God, like the angel of the LORD before them." Again, miraculous victories totally unparalleled, even by David's defeat of the giant Goliath, will be accomplished through old and young, male and female, there will be no question to all present that the LORD of the universe is fighting for the Jerusalemites. In 12:9 the LORD's intent is "to destroy all the nations that come against Jerusalem." It is the end of the times of the Gentiles, the statue seen by Daniel is being crushed by the stone cut out without hands. It is time for the fifth and final kingdom to come upon the earth, the kingdom of God. Only those prepared with salvation will enter that great and glorious kingdom, the first ever fit for man.

Today we come to the next section. Unger said, "The question now arises, Why should the Lord seek, that is, "be restively eager" to destroy Israel's enemies? What moral and spiritual shift has occurred in the nation that would warrant the change from dispatching foes *against* Jerusalem and Judah to giving *protection about* them and the annihilation of foes advancing against them?"¹ The answer given in 12:10-13:9 is that God will pour out His Spirit upon them bringing conviction of their sin of crucifying their Messiah resulting in a repentant faith accompanied by great mourning. So, the true chronology of the events described here are first, God will pour out His Spirit, second, they will be convicted of their sin of crucifying the Messiah, third, they will have a repentant faith accompanied by mourning and at that time God will "set about to destroy all the nations that come against Jerusalem."

As far as an outline, Zech 12:1-9 describes the campaign of Armageddon; Zech 12:10-13:1 describes the outpouring of the Spirit and the results; 13:2-6 describes the removal of idols and false prophets; 13:7-9 describes the results of the tribulation judgments on Israel as one third surviving and two-thirds being killed. We've already looked at God's fighting in the campaign of Armageddon. Let's look now at why God's pouring out of His Spirit on the Jewish people and the results. I thought we would get farther today but this is seriously packed material. In 12:10, **I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn.** This verse can be broken into three things; first, the pouring out of the Spirit, second, the conviction over crucifying their Messiah, third, the results of an intense mourning with repentant faith. Let's detail it out. First, the pouring out **of the Spirit**. Note who the Spirit is poured out upon? **The house of David and the inhabitants of Jerusalem.** The **house of David** is the subset of the tribe of Judah that descend from David. It is therefore the royal house. The **inhabitants of Jerusalem** is not just those who live in the city of Jerusalem but representative of all Jews. Jerusalem is being used here as metonymy, a substitute for all Jews

because all Jews consider Jerusalem to be their capital city. Unger says, "The latter term by metonymy stands for the whole covenant people, according to a usage by which the capital represents the whole nation..."² In the same way Jesus in Matthew 23:37 said, "O Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her, how I would have gathered you under My wings as a hen gathers her chicks, but you were not willing." By Jerusalem Jesus was referring to all Jewish people. Therefore, God will pour out His Spirit on all the Jewish people on the planet and not simply those in the land. This will include three groups; Jews still in the land, Jewish believers who already escaped to Petra earlier at the mid-point, and Jews in the diaspora around the world.

What exactly is the pouring out? The Hebrew verb **pour out** often refers to a sudden and massive effusion of water upon dry, crusty ground, bringing refreshment. God will pour out a sudden and massive work of the Spirit upon the Jewish people. Two other OT passages speak of this massive spillage of the Spirit upon all Jewish flesh at this time. Joel 2:28-29 says, "It will come about after this That I will pour out My Spirit on all mankind (literally Hebrew = flesh, referring to all Jewish flesh); And your sons and daughters will prophesy, Your old men will dream dreams, Your young men will see visions."²⁹ "Even on the male and female servants I will pour out My Spirit in those days. This will all happen just before the Second Coming. Ezekiel 39:29 says, "I will not hide My face from them any longer, for I will have poured out My Spirit on the house of Israel." The LORD has been hiding His face from Israel in the sense that Shekinah Glory, the visible manifestation of God, has not been present among them in the Temple since 586BC. After He has poured out His Spirit on the whole house of Israel the Shekinah Glory will return and they will see His face from that day and forevermore. So three passages speak of the ultimate cause of Israel's deliverance being God sending a sudden and massive spillage of the Spirit; Joel 2:28-29; Ezek 39:29 and Zech 12:10.

This **Spirit** is said to be **of grace and of supplication**. **Of grace** in the sense that the Spirit will go forth on the basis of the grace of God and not on the basis of any merit in Israel. **Of supplication** in the sense that the results will be to plead with God for rescue. In verse 11ff the pleading is described and they will be pleading for Jesus, their Messiah, to return and deliver them. So, the first thing we observe in verse 10 is the pouring out of the Spirit of grace and supplication.

The second thing we see in verse 10 is **so that they will look on Me whom they have pierced**. This is the result. It is probably the most misunderstood expression. Usually it is thought that the **looking on** Him is the nation seeing Him returning in the sky at the Second Coming. However, this is not a look upon His visible returning presence. The Hebrew expression would better be translated "look to Him," referring to the look of faith just as OT Jews looked to the bronze serpent in faith. The point is that the pouring out of the Spirit will bring them to conviction of the sin of crucifying their Messiah. Constable says, "This God-given conviction would cause them to mourn when they looked (in faith) *to* Him (better than *on* Him) whom they had formerly pierced (i.e., slain; cf. Num. 21:9; Isa. 45:22; 53:5; John 3:14-15; 19:34)."³ The word **pierced** reminds us of the Roman soldier who

pierced Jesus through to speed up His death so His body could be taken down before Sabbath. However, when he pierced Him through blood and water had separated indicating that He was already dead. However, it is questionable whether **pierced** refers to that event, even though many OT uses are of swords piercing people (e.g. Num 25:8; Judg 9:54; Isa 13:15; et. Al.). In Lamentations 4:9 it refers to a way of death that is prolonged and worse than merely being pierced through with a sword. As such it probably refers to His terrible death on the cross. The nation Israel took the lead in His death by turning Him over to the Roman authorities. At this time, the Spirit will bring conviction on them for what they have done and they will have repentant faith. But how can that future generation of Israel that was not there in the 1st century be held accountable for crucifying Him? Feinberg says, "By their unbelief and rejection of Him they have made the action and deeds of their ancestors their own."⁴ So it is with all people. But at this time these Jews will look to Him in faith. That is the second thing.

The third thing in verse 10 is **they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn**. The mourning is one of repentant faith. All true faith is accompanied by genuine repentance. The two, faith and repentance, are not two separate acts but one conjoined act. Faith and repentance are two sides of the same coin. As Chafer says, "...repentance, which is a change of mind, is included in believing. No individual can turn to Christ from some other confidence without a change of mind, and that, it should be noted, is all the repentance a spiritually dead individual can ever effect. That change of mind is the work of the Spirit (Eph 2:8)." Just as we have seen here, the pouring out of the Spirit will bring about the repentant faith. The presence of mourning is not always the result of a repentant faith but it can be. In this case it is because of the gravity of what they had done to their Messiah. Rather than receive Him they crucified Him. The mourning is **for Him**, that is, for Jesus, the One who was pierced through for their transgressions and crushed for their iniquities.

The mourning will be so intense that the only way it could be communicated is to dedicate four entire verses to its description. Lindsey says, "The mourning for sin that is prompted by the outpoured Spirit is illustrated by a private act of mourning (v. 10) and a public act of mourning (v. 11)."⁵ So verse 10 is an example from an extreme individual catastrophe and verse 11 is an example from an extreme national calamity. In verse 10 the mourning can only be compared on an individual level to the mourning reserved for **an only son...bitter weeping as over a firstborn**. These are parallel expressions. The **only son** was the firstborn of the family and thereby the heir. It helps us understand that what Jesus meant in John 3:16 when He said, "For God so loved the world that He gave His only begotten Son" that He was the heir. There is a unique mourning when one loses his only heir. Lindsey said, "The loss of **an only child** or of **a firstborn son** was aggravated by the felt curse associated with childlessness and the lack of an heir to continue the family name and property."⁶ The word **bitter** intensifies the grief. Unger said, "The action signified is "wailing or mourning" with profuse smiting of the breast, loud cries, and deeply moving, emotional demonstrations..."⁷ The only way to approach the depth of mourning is to imagine the loss of your only son. That is the first comparison to help us imagine the depth of mourning over Jesus that will take place privately among Israel at that time.

Verse 11 is an example of mourning from an extreme national calamity. Verse 11 describes the national calamity as **the mourning of Hadadrimmon in the plain of Megiddo**. This is one of the most difficult events and expressions to identify in the Hebrew Bible. **Hadadrimmon** turns out to be a Canaanite name for the god Baal who was believed to dwell at Mt Carmel on the edge of the plain of Megiddo. It became the traditional name of a village in this plain. Mourning occurred at this village when King Josiah, the last great king of Judah, was killed there by Pharaoh Neco II. The death of King Josiah at this place was a national disaster because it meant the fate of the southern kingdom of Judah was sealed; they would go into exile to Babylon. Perhaps the only way for us to grasp the depth of this mourning is to imagine the United States of America being scheduled for destruction and all of us being taken into captivity to Iran. That is the second comparison to help us imagine the depth of mourning over Jesus that will take place corporately among Israel at that time. Lindsey summarizes, "The future mourning of Israel over her Messiah is likened, in the second place (cf. v. 10), to **the weeping** on the day when godly King Josiah, the last hope of the fading Judean nation, was slain by Pharaoh Neco II, **at Hadad Rimmon**, traditionally identified as a village near Jezreel, **in the plain of Megiddo** (cf. 2 Chron. 35:20–27). Thus the greatness of the mourning at this final outpouring of the Holy Spirit can be compared only to the weeping of a most extreme individual (Zech. 12:10) and to corporate (v. 11) catastrophes of the nation."⁸

If that were not enough verse 12 says **The land will mourn, every family by itself; the family of the house of David by itself and their wives by themselves; the family of the house of Nathan by itself and their wives by themselves; the family of the house of Levi by itself and their wives by themselves; the family of the Shimeites by itself and their wives by themselves; all the families that remain, every family by itself and their wives by themselves**. Several observations. First, **the land will mourn** is metonymy. The **land** represents the entire nation Israel. This means the mourning is that of the national repentant faith of Israel that must precede the coming of the Messiah. Fruchtenbaum said, "The leaders of Israel will finally recognize the reason the Tribulation has fallen on them. Just as the Jewish leaders once led the nation to the rejection of the Messiahship of Jesus, they will now lead the nation to the acceptance of His messiahship by issuing the call of Hosea 6:1-3. The confession of Israel's national sin will last for two days as the entire nation becomes regenerated and saved. The national confession of Israel is given with its actual words in Isaiah 53:1-9. In this confession, they admit that the nation had looked upon Jesus as nothing more than another man, a criminal Who had died for his own sins. However, on this occasion they recognize that He was no ordinary man, but the perfect Lamb of God, the Messiah Himself. Furthermore, it was not for His own sins that Messiah died, but for theirs, so that they need not be stricken for their sin."⁹ Second, each family mourning by itself indicates the genuineness of the repentant faith. This is no play acting. It is real. Third, the **wives** mourned **by themselves** because in public lamentation the custom was for males and females to separate. In this case, the closest relationship on earth, that of husband and wife, will be "as nothing in the presence of sin and God as its judge. Each must be alone."¹⁰ Fourth, the **house of David** represents the guilt of the kings. The **family of Nathan** represents the guilt of the prophets. The **house of Levi** represents the guilt of the priests. The **family of the**

Shimeites represents the guilt of all the ordinary families. Fifth, there seems to be an inclusio in vv 12-14, the verses begin and end in the same, **every family by itself**. The point of the inclusio is to say this is the national repentant faith of Israel. In short, all of Israel is guilty of crucifying their Messiah. This is their repentant faith involving their confession of Isa 53:1-9 and the fulfillment of the Day of Atonement in Lev 16. At His first coming Messiah provided the atonement for Israel but it will only be applied to Israel just before His Second Coming. The seventy weeks of Daniel will at this time conclude. As Daniel 9:24 said, "Seventy weeks have been decreed for your people and your holy city, to finish the transgression, to make an end of sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy and to mount the most holy place." The seventy weeks will at this time be only two or three days from being complete and all six things in this verse will be complete. The only thing remaining of necessity is that they issue the Messianic Greeting, welcoming the return of Jesus the Messiah.

In 13:1 we see another description of the results of the massive spillage of the Holy Spirit. **In that day a fountain will be opened for the house of David and for the inhabitants of Jerusalem, for sin and for impurity.** The **fountain** reminds us of the pouring out of the Spirit in 12:10. It is the Spirit who is the **fountain** opened to bring cleansing of **sin and impurity** for the nation Israel at this time. The New Covenant prophesied this cleansing from sin. Jer 31:31-34, "Behold, days are coming," declares the Lord, "when I will make a new covenant with the house of Israel and with the house of Judah, ³²not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them," declares the Lord. ³³"But this is the covenant which I will make with the house of Israel after those days," declares the Lord, "I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people." Those last words are the exact words Zechariah will say at the end of 13:9. Verse 34, "They will not teach again, each man his neighbor and each man his brother, saying, 'Know the Lord,' for they will all know Me, from the least of them to the greatest of them," declares the Lord, "for I will forgive their iniquity, and their sin I will remember no more." Zech 13:1 is the fulfillment of the New Covenant in Jer 31. Paul said this covenant has not been fulfilled to Gentiles but will be fulfilled after the fullness of the Gentiles has come into the Church. Rom 11:26-27, "...a partial hardening has happened to Israel until the fullness of the Gentiles has come in; and so all Israel will be saved; just as it is written, "The Deliverer will come from Zion, He will remove ungodliness from Jacob." ²⁷"This is My covenant with them, When I take away their sins." The New Covenant can only be fulfilled to Israel, not the Church, The Church is a third party beneficiary of the spiritual blessings of the New Covenant. We are partakers of the covenant blessings, not taker-overs. The fulfillment of the New Covenant is still to come. Zech 13:1, the sin of Israel of crucifying their Messiah will be removed and the impurity of Israel will be cleansed by the Spirit of God as a fountain. Then, at that time they will call on Jesus as their Messiah to return and He will go forth to fight against Israel's enemies as on a day of battle and remove them from the face of the earth and establish His kingdom forevermore.

So what have we seen today? God has in mind a great future deliverance of Israel. The stage is being set for this deliverance as anti-Semitism rises its ugly head on the world stage. When we get into the NT we'll see that we live in the latter days of the Church and that when the Church is removed it will create a vacuum for the ten kings of the European theater to arise and then an eleventh king, the anti-Christ will explode on the scene with an unparalleled rise to power, so strong the political leadership of Israel will make a treaty with him beginning the 70th week of Daniel, a treaty which will turn out to be a pact with Sheol, a covenant with death, since the man of sin will break that treaty and begin the greatest and most calculated persecution against Israel ever. At the end of that period every nation on earth will join him with their armies in the valley of Armageddon to make an end to the covenant people of God, the apple of God's eye. But God will pour out a massive spillage of His Spirit who will convict the Jewish people all over the earth of their sin of crucifying Jesus, the Messiah, and they will look to Him with a repentant faith accompanied by bitter mourning, as of the mourning over the loss of a firstborn son, as the loss of King Josiah, their last hope before the exile, every family by themselves and the women by themselves, whether descended from kings, prophets, priests or the families of Israel in general, all confessing Isa 53:1-9, that the One they despised bore their sorrows...the One they esteemed stricken and smitten of God...was pierced through for their transgressions and crushed for their iniquities and having a repentant faith in Him the atonement will be applied to them fulfilling the New Covenant. At the last they will call upon Him to be delivered from the anti-Christ and his armies and Jesus will come like lightning to destroy them all, fulfill His covenants to Israel and establish His kingdom forever.

¹ Merrill F Unger, *Zechariah: Prophet of Messiah's Glory*, 214.

² Unger, *Zechariah*, 215.

³ Tom Constable, *Tom Constable's Expository Notes on the Bible* (Galaxie Software, 2003), Zec 12:10.

⁴ Charles L. Feinberg, *Zechariah: Israel's Comfort and Glory*, 124.

⁵ F. Duane Lindsey, "Zechariah," in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 1 (Wheaton, IL: Victor Books, 1985), 1567.

⁶ F. Duane Lindsey, "Zechariah," in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 1 (Wheaton, IL: Victor Books, 1985), 1567.

⁷ Unger, *Zechariah*, 218.

⁸ F. Duane Lindsey, "Zechariah," in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 1 (Wheaton, IL: Victor Books, 1985), 1567.

⁹ Arnold Fruchtenbaum, *Israelology: The Missing Link in Systematic Theology*, p 784.

¹⁰ Kelly, 486, cited by Constable.