

# Lesson 9

## Salvation and Genuine Faith

The portions of Zechariah that we will consider in this lesson offer us various depictions of the splendor of God’s salvation. Here the prophet also instructs his hearers and readers to remain faithful and devoted to the Lord and to the truth of His Word.

### **Jerusalem among the Peoples**

86. Read Zechariah 12:1–6. How is the Lord described in verse 1? How does this description give a sense of majesty and significance to His words that follow?

87. Verses 2 through 6 set out a contrast between Jerusalem and Judah (that is, God’s people) and all others, the unbelieving people of the world. How is the judgment that comes upon the unbelieving pictured in these verses? How is God’s grace to Judah described in verse 4? How is His grace to Jerusalem described in verse 6? How is verse 5 a description of faith?

### **The One Pierced**

Read Zechariah 12:7–9. To appreciate the full impact of these verses, we need to keep in mind the importance of David in the Bible’s message.

88. Read 2 Samuel 7:8–17; Luke 1:31–33; and Romans 1:3. How does the person of David and the promise God made to him point us to Jesus Christ?

89. What does Zechariah 12:7 say about the salvation of God’s people? To what scriptural truth does this passage point us (1 Corinthians 12:13; Galatians 3:28; Ephesians 2:13–16)?

90. In the Old Testament, the expression “the angel of the LORD” can be another way of referring to the Lord Himself (Exodus 3:2–6). In light of all that we have learned in this lesson,

what does Zechariah 12:8 mean with its statement that “the house of David shall be like God, like the angel of the LORD” (see Matthew 22:41–45; Romans 1:4)? To what biblical truth, therefore, does the statement that the feeblest among God’s people “shall be like David” point us (Galatians 3:26–27; 2 Peter 1:4)?

Zechariah 12:9 uses the language of victory in battle to describe the salvation of God’s people. Compare this with Romans 8:37–39 and 2 Corinthians 2:14. Read Zechariah 12:10. Note that what takes place here happens because God pours out a spirit of grace. In this way this passage asserts the truth that our salvation is entirely the work of God (see Romans 3:23–25; Ephesians 2:8–9).

91. John 4:24 states that God is a spirit, that is, that He is not a being of material substance, as we humans are. Yet in Zechariah 12:10 God states that people will “look on Me, on Him whom they have pierced.” How is it possible for people to look upon and to pierce God, who has no material existence (see the fulfillment of this prophecy in John 19:37)?

Read Zechariah 12:11–14. These verses, along with the end of verse 10, speak of mourning. The mourning described here is the mourning of a repentance that is sincere and heartfelt.

92. How does Zechariah 12:10 indicate that the mourning spoken of here is deep and genuine?

It appears that when Zechariah 12:11 speaks of mourning “for” (or “at”) Hadad-rimmon in the plain of Megiddo, this is a reference to mourning rites known to the prophet’s hearers and that were famous for their depth of sorrow and anguish. Perhaps this verse refers at least partly to mourning for good king Josiah, who was killed in the plain of Megiddo and for whom the people of Judah mourned greatly (2 Chronicles 35:22–25).

93. How does Zechariah 12:12–14 depict both the importance of each individual having repentance and faith and the obligation of spiritual leaders to guide others in the way of right repentance and faith?

## **Forgiveness and True Faith**

94. Read Zechariah 13:1–6. How does verse 1 depict forgiveness? To what biblical truths does this verse point us (1 John 1:7–9; Ephesians 5:25–27)?

95. Zechariah 13:2 speaks of true faith. In what terms does this verse describe true faith (take note that the prophets referred to in this verse are *false* prophets)? What else does holding to the true faith involve, according to verse 3 (see Romans 16:17; Titus 1:9)?

Zechariah 13:4–6 also speaks of false prophets. Because true believers are rejecting the false messages of the false prophets, these false prophets are even denying that they ever were prophets (v. 5). They will not wear the hairy cloak, such as the prophet Elijah wore (v. 4; see 2 Kings 1:8), and they will claim that their wounds were the result of accident or injury (Zechariah 13:6), even though they were actually self-inflicted as a part of pagan worship (1 Kings 18:28).

96. What might false teachers today do if their false teachings were widely rejected? How does Zechariah 13:3–6 call on us to distinguish between those who teach the truth and those who teach falsehood (or who teach a mixture of truth and error)?

### **In Closing**

- Pray, asking for God's forgiveness. Thank God for the surpassing wonder of God's Son becoming a man, that He might die for our salvation. Pray to remain steadfast in God's Word.
- Reread Zechariah 12:1–13:6 sometime during the coming week.
- In preparation for the next session, read Zechariah 13:7–14:21.