There Is A Fountain

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Zechariah 13:1-2-In that day a fountain shall be opened for the house of David and for the inhabitants of Jerusalem, for sin and for uncleanness. 2 "It shall be in that day," says the LORD of hosts, "that I will cut off the names of the idols from the land, and they shall no longer be remembered. I will also cause the prophets and the unclean spirit to depart from the land.

The Season Of The Fountain

"That Day" Throughout Zechariah Usually References The Entire Christian Age From Jesus' Death Till The Second Coming[1]

Examples Of "In That Day" Throughout Zechariah	**New Testament Fulfillment During Christian Age**
Zechariah 2:11-Many nations shall be joined to the LORD in that day, and they shall become My people. And I will dwell in your midst. Then you will know that the LORD of hosts has sent Me to you.	Acts 2:38-39-Then Peter said to them, "Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit. **39** For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call."

Zechariah 3:10-In that day,' says the LORD of hosts, 'Everyone will invite his neighbor Under his vine and under his fig tree.' "	Acts 2:46-So continuing daily with one accord in the temple, and breaking bread from house to house, they ate their food with gladness and simplicity of heart,
Zechariah 9:16-The LORD their God will save them in that day, As the flock of His people. For they shall be like the jewels of a crown, Lifted like a banner over His land—	John 10:11-I am the good shepherd. The good shepherd gives His life for the sheep.
Zechariah 12:10-14-And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for his only son, and grieve for Him as one grieves for a firstborn. **11** In that day there shall be a great mourning in Jerusalem, like the mourning at Hadad Rimmon in the plain of Megiddo. **12** And the land shall 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; **13** the family of the house of Levi by itself, and their wives by themselves; the family of Shimei by itself, and their wives by themselves; **14** all the families that remain, every family by itself, and their wives by themselves.	John 19:34-37-But one of the soldiers pierced His side with a spear, and immediately blood and water came out. **35** And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you may believe. **36** For these things were done that the Scripture should be fulfilled, "NOT ONE OF HIS BONES SHALL BE BROKEN." **37** And again another Scripture says, "THEY SHALL LOOK ON HIM WHOM THEY PIERCED." Revelation 1:7-Behold, He is coming with clouds, and every eye will see Him, even they who pierced Him. And all the tribes of the earth will mourn because of Him. Even so, Amen.

The Source Of The Fountain

Zechariah 13:7-"Awake, O sword, against My Shepherd, Against the Man who is My Companion,[2]" Says the LORD of hosts. "Strike the Shepherd, And the sheep will be scattered; Then I will turn My hand against the little ones.

The Salvation Of The Fountain

From Sin And Uncleanness;[3] From Idols; From False Prophets;[4] From Unclean Spirits.[5] Notice That These Are Not Instantaneous But Progressive Events Throughout The Entire Christian Era Culminating In The Second Coming (Zechariah 13:3-6; 1 Corinthians 10:19-20; Ephesians 6:10-19; 2 Peter 2:1-2; 1 John 5:21).

Colossians 2:16-Having disarmed principalities (arche) and powers (exousia), He made a public spectacle of them, triumphing over them in it.[6]

Colossians 2:20 (ESV)-If with Christ you died to the elemental spirits (stoicheia)[7] of the world, why, as if you were still alive in the world, do you submit to regulations—

Their hold is broken in baptism!

Colossians 2:11-12-In Him you were also circumcised with the circumcision made without hands, by putting off the body of the sins of the flesh, by the circumcision of Christ,

12 buried with Him in baptism, in which you also were raised with Him through faith in the working of God, who raised Him from the dead. 13 And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses,[8]

The Spread Of The Fountain

Zechariah 14:4-5, 8-9-And in that day His feet will stand on the Mount of Olives, Which faces Jerusalem on the east. And the Mount of Olives shall be split in two, From east to west, Making a very large valley; Half of the mountain shall move toward the north And half of it toward the south. 5 Then you shall flee through My mountain valley, For the mountain valley shall reach to Azal. Yes, you shall flee As you fled from the earthquake In the days of Uzziah king of Judah. Thus the LORD my God will come, And all the saints with You….8. And in that day it shall be—That living waters shall flow from Jerusalem, Half of them toward the eastern sea And half of them toward the western sea; In both summer and winter it shall occur. 9 And the LORD shall be King over all the earth. In that day it shall be "The LORD is one," And His name one.[9]

Why wait?

Acts 22:16-And now why are you waiting? Arise and be baptized, and wash away your sins, calling on the name of the Lord.'

1 John 1:7-But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin.

William Cowper is one of God's gracious gifts to those suffering from depression. Like the Psalmist who cried, " Why are you cast down, O my soul?" (Psalm 42: 5), Cowper shows us that our emotional struggles often give us heightened sensitivity to the heart of God and to the needs of others. Cowper (pronounced Cooper), born in 1731, was the fourth child of a British clergyman and his wife. William's three siblings died, then his mother died while giving birth to the fifth child. William was six when he lost his mother, and it was a blow from which he never recovered. Years later, when someone sent him a picture of her, he wrote: My mother! when I learn'd that thou wast dead, Say, wast thou conscious of the tears I shed? Hover'd thy spirit o'er thy sorrowing son, Wretch even then, life's journey just begun? . . . I heard the bell toll'd on thy burial day, I saw the hearse that bore thee slow away, And, turning from my nurs'ry window, drew A long, long sigh, and wept a last adieu! William, emotionally frail, was sent to a boarding school where for two years he was terrorized by a bully which further shattered his nerves. From ages 10 to 18, he had a better experience at Westminster School, developing a love for literature and poetry. His father wanted him to be an attorney, but, preparing for his bar exam, he experienced runaway anxiety. Concluding himself damned, he threw away his Bible and attempted suicide.

Friends recommended an asylum run by Dr Nathaniel Cotton, a lover of poetry and a committed Christian. Under Dr. Cotton's care, William slowly recovered. In the asylum in 1764, he found the Lord while reading Romans 3: 25: ". . . whom God set forth as a propitiation by His blood, through faith . . . ." His life was still to hold many dark days of intense depression, but at least he now had a spiritual foundation. As he later put it: There is a fountain filled with blood / Drawn from Immanuel's veins, / And sinners plunged beneath that flood, / Lose all their guilty stains." (Robert J. Morgan, Then Sings My Soul Special Edition: 150 of the World's Greatest Hymns Stories, 1021-1037 (Kindle Edition): Nashville, TN: Thomas Nelson, Inc.)

Endnotes

[1] "In the New Testament the time of fulfillment that Zechariah spoke about as that day opens out into the last days–the whole period beginning with the first coming of Christ to make atonement for sin, and his second coming in glory to judge the world (Heb. 1: 2; Acts 2: 17; 2 Pet. 3: 3). This is the age we now live in!" (Barry G. Webb, The Message of Zechariah, 195 (Kindle Edition): Downers Grove, IL: IVP Academic)

[2] The unique and peculiar relationship between this "Shepherd" and Jehovah is fully brought out in the words which follow: על גבר עמיתי (‘al gebher ‘amithi)—"the man that is my Fellow." The word עמית (‘amith) is found elsewhere in the Hebrew Bible only in Leviticus. It seems to be a substantive, and denotes "fellowship," "neighbourship," in the abstract. But the only other place in the Hebrew Bible where this word is found, namely, in Leviticus, it is used only as the synonym of אח ("brother"), in the concrete sense of the nearest one.…The idea of nearest one (or fellow) involves not only similarity in vocation, but community of physical or spiritual descent, according to which he whom God calls His neighbour cannot be a mere man, but can only be one who participates in the Divine nature, or is essentially Divine. The Shepherd of Jehovah, whom the sword is to smite, is therefore no other than the Messiah, who is also identified with Jehovah in chap. xii. 10; or the Good Shepherd, who says of Himself, ‘I and My Father are one’ (John x. 30)…."But when thus laid hold of with a pure heart and in childlike simplicity, we are brought also to understand that the doctrine of the twofold nature of the Messiah—the fact that He is Man according to His human nature and, according to His Divine nature "God blessed for ever," is a necessary part in the Divine philosophy of Redemption unfolded in the Scriptures, for it is only a Divine Saviour who could redeem man from sin and death; only one in whose person the human and the Divine meet who can be the true Mediator between God and man, in and through whom the broken fellowship between heaven and earth, between the Holy God and fallen man, can be fully restored. Only as man, and one who in all points was tempted even as we are, could He become the compassionate High Priest touched with the feeling of our infirmities, and able with a perfect human sympathy to enter into all our griefs and sorrows; but only as the Holy One, who Himself was pure from sin—the everlasting Son of the Father in whom dwelt "the fulness of the Godhead bodily," could He effectually succour and deliver us, and lift us out of our own innate wretchedness and sin. Therefore, this doctrine of the twofold nature of the Messiah, which to the unbelieving is such an occasion of stumbling, is to the child of God a source of unspeakable comfort, and an occasion for unceasing praise. (David Baron, Zechariah: A Commentary on His Visions & Prophecies, 406-408 (Kindle Edition): Grand Rapids, MI: Kregel Publications)

[3] Here, as elsewhere in the Old Testament, the fountain is a metaphor for overflowing, never-failing, inexhaustible supply. It is the image David used to describe the abundant life he had found in God: ‘with you [God] is the fountain of life’ (Ps. 36:9). For Jeremiah, God was the ‘spring [fountain] of living water’ that his people had foolishly forsaken for their own ‘broken cisterns’ (Jer. 2:13).17 For Solomon, the fear of the Lord was a ‘fountain of life’, and the wisdom based on it was itself a ‘fountain’ and a ‘rushing stream’ (Prov. 14:27; 18:4). For Zechariah the fountain represents total cleansing, the complete answer, at last, to the sin and impurity that has marred Israel’s relationship with God over the long course of its history, and in particular (given the strong connections with the previous passage) the sin of ‘piercing’ him. It is the fulfilment of the promise given to Joshua the high priest in 3:9: ‘See . . . I will remove the sin of this land in a single day.’ The ‘day’ in question is now specified as that day, the day that has been in constant view since the beginning of chapter 12. No sin will be too heinous, and no stain too stubborn, for this fountain to deal with. (Barry G. Webb, The Message of Zechariah, 134 (Kindle Edition): Downers Grove, IL: IVP Academic)

4 First, these prophets can hardly be the same kinds of people as those whose ministry is so strongly endorsed earlier in the book. It would be possible, as the apostle Paul does in the New Testament, to speak of true, God-given prophecy coming to an end on the last day (because it will no longer be needed; 1 Cor. 13:8–12), but one could hardly speak of it being removed by God (along with idols) in order to rid a land of impurity! We must conclude, therefore, that what is in view here is not prophecy as such, but false prophecy – the very antithesis of what is spoken of so approvingly earlier in the book – and the details of the passage clearly bear this out. The 'spirit' associated with these prophets is not the Spirit of God, but the spirit of impurity (2). They speak lies rather than the truth (3). They wear a prophet's garment in order to deceive (4),19 and (very probably) the wounds on their bodies are self-inflicted, like those of the prophets of Baal on Mount Carmel (6).20 Finally, and most telling of all, their removal here goes hand in hand with the 'banishing' of idols (2). We have seen this connection between idolatry and false leadership before, back in 10:2: The idols speak deceitfully, diviners see visions that lie; they tell dreams that are false, they give comfort in vain. Therefore the people wander like sheep oppressed for lack of a shepherd. There is the nub of the matter: idolatry and false prophecy always go hand in hand. Where idols are worshipped, the preaching of the Word of God is extinguished, and people wander from the truth and fall under oppression. Worst of all, their whole environment becomes defiled – filled with things abhorrent to God and degrading to themselves (Rom. 1:18–32). Idolatry breeds false prophecy and false prophecy breeds more idolatry. It is a vicious circle that only God can break. The good news of this passage is that he will do so, finally and for ever, on that day (2, 4). And his people, themselves cleansed, will utterly repudiate and condemn everything that defiles, just as God himself does. It will no longer be possible for any false prophet to deceive and corrupt them. (Barry G. Webb, The Message of Zechariah, 186-187 (Kindle Edition): Downers Grove, IL: IVP Academic)

5 "Jarchi and Kimchi interpret "the unclean spirit" of the corruption of nature; but that will not cease as long as men are in a mortal state. This prophecy is, by the ancient Jews, (p) applied to the times of the Messiah. (p) Zohar in Gen, fol. 53. 4. & 73. 1." (John Gill, Gill's Bible Commentary, 225857 (Kindle Edition): OSNOVA)

6 Testament Of Solomon-"I therefore, having heard this, glorified the Lord God, and again I questioned the demon, saying: "Tell me how you can ascend into heaven, being demons, and amidst the stars and holy angels intermingle." And he answered: "Just as things are fulfilled in heaven, so also on Earth (are fulfilled) the types of all of them. For there are principalities (*arche*), authorities (*exousia*), world-rulers (*kosmokratōr),* and we demons (*daimonia*), fly about in the air; and we hear the voices of the heavenly beings, and survey all the powers."

[7] The interpretation of stoicheia as personal spiritual entities is the most compelling view. Consequently this interpretation has commanded the consent of the majority of commentators in the history of the interpretation of the passages.12 This view is based partly on the widespread usage of stoicheia for astral spirits in the second and third centuries A.D. (and probably before). The word was used, for instance, in the Greek magical papyri in connection with the Zodiac: "I conjure you by the 12 stoicheia of heaven and the 24 stoicheia of the world in order that you would lead me to Heracles."13 It is important to realize that not only pagans used this word to refer to spirits, but Jews also used this word in that sense. The Jewish Testament of Solomon, written during the Roman Imperial period, includes five references to stoicheia as spirit beings. In the following passage the stoicheia are linked with the kosmokratores (cf. Eph 6:12):...These terms further reflect the wide array of vocabulary in reference to spirit beings, shared by Jews and Gentiles alike. Paul drew from this reservoir of terminology with which his readers would be readily familiar. He showed no interest, however, in discussing what he believed to be true about the starry host. Rather, he lumped all manner of spirits together, affirmed Christ's superiority, and encouraged believers to be prepared for their hostile intentions and attacks by reminding minding his readers of their past ability to enslave. (Clinton Arnold, Powers Of Darkness: Principalities & Powers In Paul’s Letters, 54 (Kindle Edition); Downers Grove, Illinois; InterVarsity Press)

8. In conclusion, Paul is affirming that Christ has performed a spiritual circumcision that consists of the removal of the compulsion to sin ("the flesh") for all who are incorporated into him. 12 συνταφέντες αὐτῷ ἐν τῷ βαπτισμῷ, "when you were buried with him in baptism." **The circumcision that Christ performs on believers takes place in the events associated with their baptism**.… The similarity between the two texts also extends to baptism as the rite through which believers are said to participate in Christ's death. A key part of Paul's concern in Rom 6 is to convey to believers that by virtue of their participation in Christ, the power of sin has been broken and no longer exerts a compelling reign over their lives. They have been set free from the overwhelming power of sin (Rom 6:7) and no longer have to serve it as an irresistable despot over their lives (Rom 6:6). They are, in fact, liberated from its dominating curse and are now able to live for God (Rom 6:10–11)…. Yet the burial with Christ is grammatically dependent on περιετμήθητε, "you were circumcised," and thereby explains when and how the spiritual circumcision takes place.100 It is not to be interpreted as dependent on the verb that follows (συνηγέρθητε, "you were raised") because the ἐν ᾧ καί, "in him also," introduces a new thought. The time of this participle is coincident with the main verb. **In other words, the circumcision takes places precisely in the events associated with conversion-initiation (expressed by "baptism")**…. Paul further specifies that this takes place ἐν τῷ βαπτισμῷ, "in baptism." From the very beginning of the Christian movement, baptism was the ritual of initiation into the new community established by Jesus Christ. Peter declared the importance of this rite at the end of his Pentecost sermon (Acts 2:38), and the three thousand who responded to his message were baptized (Acts 2:41). The practice of baptism continued as the gospel spread to various regions and among those who were not Jews; for example, the Samaritans (Acts 8:12), the Ethiopian (Acts 8:38), the first group of gentiles (Acts 10:47–48), and in the gentile mission (Acts 16:15, 33; 18:8)…. For Paul, this ritual powerfully symbolizes the participation of believers in the death and resurrection of Christ. **Yet certainly it can be said that the readers at Colossae needed to internalize and think through the implications of what it meant for them to be in this relationship of solidarity with Christ. Their participation in Christ's death clearly entailed not only their deliverance from the power of sin as it came to expression through the evil influence of the flesh (2: 11b), but also deliverance from the domain of the principalities and powers (1: 13; 2: 15).** Paul affirms later in the letter that they have died with Christ (ἀπεθάνετε σὺν Χριστῷ) from the demonic spirits of the world (2: 20). This is something the Colossian believers needed to hear because they were being unduly influenced by these demonic spirits (2: 8). (Clinton E. Arnold, Colossians, Volume 44A: Second Edition (Word Biblical Commentary), 495-497 (Kindle Edition, emphasis added): Grand Rapids, MI: Zondervan Academic)

[9]. With chapters 11-13 all referring to the first advent, it is to be assumed that chapter 14 will also, although it is recognized that a move to later things is a possibility. Taken alone, the first seven verses of chapter 14 could well have eschatological significance, but verse 8 makes it clear that he refers to the gospel as living water.…That this is a figure of speech cannot be denied, since it is a physical impossibility for waters to flow in two directions from the point of origin. The natural lay of the land would cause waters from Jerusalem to flow eastward to the Salt Sea, as Ezekiel has it. But in this place, as well as in Ezekiel, the waters refer to the water of life—not to literal water. The same figure of speech is used of Jesus: "Jesus stood and cried, saying, If any man thirst let him come to me and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water" (John 7: 37-38). Literalists are hard put to explain this as rivers of ordinary water, for it is not ordinary water. It is living water. Jeremiah spoke of people forsaking the fountain of "living waters" (Jer. 2: 13: 17: 13). These waters flowing to the east and to the west from Jerusalem point to the universality of the gospel message. It is for all men—not for the Jews only. Since chapter 14 also refers to the first advent and the gospel age, we must interpret the verses that preceded verse 8 in like manner. This is done by recognizing that the battle mentioned is of the battle between good and evil, expressed in apocalyptic terms. The splitting of the Mount of Olives is a figurative method of expressing the division that occurred at Christ's first coming, and which persists unto this day. Some have accepted Him: some have not accepted Him. (Everett I. Carver, When Jesus Comes Again, 8200-8216 (Kindle Edition): Prestonsburg KY: Reformation Publishers)