

Shalom AZ Ministries

In Pursuit of Israel's Redemption



"Grace, Grief, and the Pierced One"

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Devotion and Discussion Questions

Key Texts (TLV): Zech. 12:10-14; 13:1; 12:1-9; 2:8-17; Gen. 14:17-23; 18:16-33; John 19:32-37; Rev. 1:7;

There are moments when we suddenly see something we have looked at many times before, but now we see it differently. The circumstances may not have changed at all; what has changed is our heart. Something opens our eyes, and we recognize what was there all along. Zechariah 12 brings us to one of those moments. Jerusalem is surrounded. The nations have gathered against her. ADONAI has declared His intention to defend His people and to deal with those coming against them. Yet just when we might expect the passage to focus entirely on victory over Israel's enemies, the attention suddenly turns inward. Before Zechariah shows us what happens around Jerusalem, he shows us what God does **inside the hearts of the people within Jerusalem**.

The great transformation of Zech. 12 does not begin with stronger armies or better defenses. It begins when the LORD pours out His Spirit and His people begin to see differently. Grace produces supplication. (In Hebrew, supplication means "asking for favor"). Looking produces recognition. Recognition produces mourning. And that mourning becomes so genuine that it reaches every family and every individual. This is not simply a picture of God defeating the people's enemies; it is a picture of God transforming His people until their hearts begin to reflect His own. The people who have received favor become people who plead for favor, and the people protected by ADONAI finally look toward the One whom they themselves have pierced.

1. GRACE RECEIVED BECOMES GRACE PLEADED. Immediately after ADONAI declares that He will "*seek to destroy all the nations that come against Jerusalem*" (Zech. 12:9), He says something remarkable: "*Then I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplication*" (Zech. 12:10). The language is unusual. The Hebrew speaks of a *ruach chen v'tachanunim*—a spirit of favor or grace and of pleading for favor. Grace is normally something God gives, but here it is something He **pours out**. Those upon whom His favor rests are also moved to plead for favor. They do not simply become grateful recipients of grace; their hearts begin to desire grace for others.

That helps us understand the connection with Abraham. Abraham had received extraordinary favor from ADONAI, yet when God revealed what was coming upon Sodom, Abraham did not celebrate the destruction of wicked people. He drew near and interceded: "*Shall the Judge of the whole world not exercise justice?*" (Gen. 18:25). Abraham knew what Sodom was. He had already encountered its king in Gen. 14, where the king of Sodom wanted the people while Melchizedek, king of Salem and priest of El Elyon, blessed Abraham and gave glory to God. Yet Abraham still pleaded. The one through whom *all the families of the earth* were to be blessed began asking for mercy even for a city deserving

judgment. That is what grace does. When we truly recognize how much favor we ourselves have received, we stop looking at those outside and thinking, “We are better than they are.” Grace received desires grace for others.

2. GRACE OPENS OUR EYES TO THE ONE WE PIERCED. The verse continues: *“They will look toward Me whom they pierced. They will mourn for him as one mourns for an only son and grieve bitterly for him, as one grieves for a firstborn”* (Zech. 12:10). Notice the movement. ADONAI pours out the spirit of grace and supplication, **and they look toward Him**. The Hebrew idea behind this looking is more than casually seeing something; it carries the sense of directing one’s attention toward something and recognizing what is before you. Suddenly they see the One who has been protecting them, surrounding them, defending them, and dwelling among them, and they realize, **“This** is the One we pierced.” Grace does not hide our sin from us. Grace enables us to finally see it clearly without running away from the One against whom we sinned.

Zechariah’s language is striking because ADONAI Himself says, *“They will look toward Me whom they pierced.”* The Gospel of John deliberately brings us back to these words at Yeshua’s crucifixion: *“And again another Scripture says, ‘They shall look on Him whom they have pierced’”* (John 19:37). Revelation carries the same picture forward: *“Look, He is coming with the clouds, and every eye shall see Him, even those who pierced Him. And all the tribes of the earth shall mourn because of Him”* (Rev. 1:7). The people in Zechariah are not standing safely inside Jerusalem because they were somehow better than everyone outside. They look toward their Protector and discover that they too desperately need His mercy. ADONAI likens their rejection of Him to a fatal stabbing—and yet the One they pierced is still the One pouring out grace. We truly begin to understand grace when we realize that the One we wounded is the very One who has shown us favor.

3. TRUE REPENTANCE BECOMES DEEPLY PERSONAL. Zechariah then slows the picture down. *“In that day there will be a great mourning in Jerusalem”* (Zech. 12:11), and then, *“The land will mourn, clan by clan”* (Zech. 12:12). And initially, each group is mourning on its own. The house of David by itself. Their wives by themselves. The house of Nathan by itself. The house of Levi by itself. The Shimeites by themselves. That detail matters because this is not a public emotional spectacle. Nobody is simply mourning because everyone around them is mourning. There is something deeply personal happening house by house and person by person. And no family is excluded. No class of leadership is exempt. Kingly households, priestly households, and all the remaining families must each respond for themselves.

What might have seemed unbelievable to Zechariah’s original audience is precisely what the passage emphasizes: the entire heart of the people can change. The powerful and the ordinary alike come to genuine recognition. This depiction has the character of the Day of Atonement on a national scale—the searching of the heart, the acknowledgment of sin, the mourning that comes from seeing ourselves truthfully before God. We may belong to a faithful community, sit in a believing household, or stand among people who know ADONAI, but repentance cannot be borrowed from the person beside us. Eventually each of us must look toward Him for ourselves.

CONCLUSION

The picture then moves immediately from mourning to something beautiful. The chapter division can cause us to miss the connection, but Zech. 13:1 continues, *“In that day a spring will be opened to the house of David and to the inhabitants of Jerusalem to cleanse them from sin and impurity.”* First the Spirit is poured out. Then their eyes are opened. Then they look upon the One they pierced. Then comes genuine mourning. And **then** the fountain opens. God does not reveal sin merely to leave His people buried beneath the weight of it. The recognition He produces is meant to lead toward cleansing. Grace brings us to repentance, and repentance brings us to the fountain God Himself has opened.

So the question is not merely whether we can identify the people outside the walls who need God’s mercy. The question is whether the Spirit of grace has opened **our** eyes. Have we recognized the favor **we** have received? Have we looked toward Yeshua and understood what our own sin has cost? And has that grace made us people who plead for grace for others—even people we might naturally regard as enemies? Today, lift the eyes of your heart to truly see Yeshua. Allow the Holy Spirit to expose anything that has made His presence irrelevant in some area of your life. Mourn what needs to be mourned, repent where you need to repent, and receive the grace you could never earn. Then ask Him to make your heart like His—a heart that, having received favor, begins pleading for His favor – His Grace – to reach others.

DISCUSSION QUESTIONS

1. Why is it significant that immediately after ADONAI speaks of dealing with the nations surrounding Jerusalem, He pours out *“a spirit of grace and supplication”* upon His own people?
2. How does Abraham’s intercession for Sodom in Gen. 18 help illustrate the connection between **receiving God’s favor** and **pleading for His favor toward others**?
3. Zech. 12:10 says that the people will look toward ADONAI whom they pierced. What does this reveal about the difference between simply knowing that we need grace and actually recognizing our personal responsibility for sin?
4. Is there a person or group you find easier to judge than to pray for? How might remembering the grace you have received change the way you intercede for them?
5. Zechariah describes repentance happening family by family and person by person. Is there something in your own life that cannot be dealt with merely by belonging to a faithful family or community, but requires you personally to look toward Yeshua, repent, and receive His cleansing?

CLOSING PRAYER

ADONAI, pour out upon us Your Spirit of grace and supplication. Open our eyes so that we truly see Yeshua, the One who was pierced, and help us recognize the depth of the favor You have shown us. Keep us from looking at others as though we are better or more deserving of Your kindness. Give us hearts that, because we have received grace, plead for grace for others. Search us personally and bring genuine repentance wherever our hearts have grown hard, distant, or indifferent toward You. Lead us to the fountain You have opened for cleansing from sin and impurity. Make us people who reflect Your righteousness, Your justice, Your mercy, and Your heart for the nations.

B'Shem Yeshua, In the name of Yeshua, amen.