

Zechariah 13:1

Authorized King James Version (KJV)

In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.

Analysis

In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. Following chapter 12's prophecy of looking on the pierced one, chapter 13 describes cleansing provision. "In that day" links to Messiah's coming. "A fountain opened" (maqor niphthach) describes flowing spring—not a closed cistern but perpetually flowing source of cleansing. "For sin and for uncleanness" (le-chatat u-le-niddah) covers both moral guilt and ceremonial defilement. This fountain is Christ's blood shed at the cross, cleansing all who come (1 John 1:7; Revelation 1:5). The hymn "There Is a Fountain" draws directly from this verse.

Historical Context

Post-exilic Jews performed ritual washings and sacrifices for cleansing, but these were temporary, external, and repetitive. Zechariah prophesies a permanent, effective cleansing source. Fulfilled in Christ whose once-for-all sacrifice cleanses definitively (Hebrews 9:11-14, 10:1-18). The fountain opened at the cross when Christ's side was pierced and blood and water flowed (John 19:34)—the very connection Zechariah makes between being pierced (12:10) and the fountain opening (13:1). This cleansing becomes available to all who believe.

Related Passages

Romans 1:17 — The righteous shall live by faith

Hebrews 11:1 — Definition of faith

Revelation 20:12 — Judgment according to deeds

Matthew 25:31 — Final judgment

Study Questions

1. How does Christ's blood as a fountain differ from Old Testament ceremonial washings?
2. What does it mean that the fountain is "opened"—accessible to all who come?
3. How should assurance of complete cleansing affect our approach to sin and confession?

Interlinear Text

לִבְ יְתַ	נִפְתַּח	חַ
in that day	H1931	H1961
H3117		
there shall be a fountain	opened	to the house
H4726	H6605	H1004
לְמַטֵּת אֶת יְרוּשָׁלָם	לְמַטֵּת אֶת יְרוּשָׁלָם	לְנַקְהָה:
of David and to the inhabitants	for sin	and for uncleanness
H1732	H3427	H3389
		H2403
		H5079

Additional Cross-References

Psalms 51:2 (Sin): Wash me throughly from mine iniquity, and cleanse me from my sin.

1 Corinthians 6:11 (Parallel theme): And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

John 1:29 (Sin): The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

Ezekiel 36:25 (Parallel theme): Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

1 John 5:6 (Parallel theme): This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

1 John 1:7 (Sin): But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

Psalms 51:7 (Parallel theme): Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

Jeremiah 17:13 (Parallel theme): O LORD, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken the LORD, the fountain of living waters.

1 Peter 1:19 (Parallel theme): But with the precious blood of Christ, as of a lamb without blemish and without spot:

Zechariah 12:3 (References Jerusalem): And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.