

The outpouring of a spirit of grace and supplications (ii), and they shall look on me whom they have pierced. (Quality: Very good)

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- [0 : 00] Lord's help I will direct your attention to Zechariah chapter 12 verse 10. The prophecy of Zechariah chapter 12 verse 10.
- And I will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of supplications. And they shall look upon me whom they have pierced and they shall mourn for him as one mourneth for his only son and shall be in bitterness for him as one that is in bitterness for his firstborn.
- This morning we attempted to look at the first part of this verse. To have the experience of it is a desirable blessing.
- And it is an experience which only God can accomplish. With all the diligence and the effort that we may put in naturally will never bring us to know the experience of this verse.
- On the other hand if we are empty from vessel to vessel then there will be room for a blessing to be poured in.
- [1 : 42] If there is to be any pouring and the vessel is full then there must be an overflow. And that which is overflow will be of no value because it will be wasted.
- This can never be so with regard to the precious gifts of the Holy Ghost. And therefore we may remember what one has aptly said he empties whom he fills.
- The empty is in regard to all helping ourselves in saving ourselves from this underworld generation.
- The work of the Spirit of God is absolute. To the natural mind it has no appeal because the creature will never get any credit.
- If we seek for credit or glory ourselves then we must consider as to whether there is not rottenness in the root.
- [3 : 01] Now this word before us is a precious word of promise. I will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of supplications.
- The names the house of David and the inhabitants of Jerusalem are indicative of those that are chosen of God unto salvation.
- Amongst all peoples and tribes and nations the Lord will choose his own. We are reminded by the psalmist they shall come from the east and from the north and from the south and from the west.
- And then the purpose of their coming is to join in praise and thanksgiving. The psalmist says let the redeemed of the Lord say so.
- It is the redeemed of the Lord that are here spoken of in this verse. Now if the people here are redeemed they are also regenerated.
- [4 : 29] no people that are redeemed no person that is redeemed can be so and not be regenerated. Redemption is the work of Christ regeneration is the work of the spirit.

The work of the spirit was a powerful operation on the day of Pentecost. we may take a long time to empty any container and if we attempted to empty a person's heart of all its self-confidence and self-righteousness we should not be successful in a lifetime.

But God is able to do that in a very short time. conviction entered into these Jews on the day of Pentecost gathered from all quarters and they were convicted.

How good it is to know something of conviction unless we are convicted that we are sinners and convinced of it then there can never be any pouring out of the spirit of grace and supplication there is no room for it.

You find a man a woman or even a child that is filled up with their own importance their pride their smug satisfaction in regard to their morality and their good deeds there will be no room for the spirit of God to pour in grace and supplications.

[6 : 19] And so by God's own methods and means he empties whom he fills. How quickly these people that heard the word on the day of Pentecost and those subsequently were brought right to the point when God touched the spot.

When God touches the spot in your heart and in mine and in these people the hearts of these people here then we shall be affected.

And how did God touch the spot? It was a prick. It was a prick. They were pricked in their hearts that has a different effect upon a person from a one that is cut to the heart.

We may hear sometimes of people that are cut to the heart by what comes upon them. Tragedy, sudden loss.

they're cut to the heart and they're angry with God and they're not afraid to say undignified things about God.

[7 : 48] But being pricked in the heart had a very different effect upon these people. They submitted. They fell down. If we are pricked in the heart, we shall submit.

We shall fall down. But if we are cut to the heart, we shall be angry with God. And how solemn a matter that is for any poor, puny, creature of a day, to rise up in such rebellion and to be almost unrestrained in its fierce anger against the God of heaven, not realizing how great God is.

being pricked in the heart, was but the beginning of the heart being opened to receive the things that were spoken. I will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of supplications.

Now, a few more thoughts on the spirit of grace and of supplications. the spirit of supplications we mentioned in conclusion this morning was supplicating for mercy.

If we have not supplicated for mercy at the throne of grace, then what is our religion worth? What have we really felt?

[9 : 25] those that are convinced of their sins must plead for mercy. Now, the spirit of grace will give to a person a spirit of humility in place of the spirit of pride.

Pride will not allow a person to plead for mercy for the most part. It needs a change. It needs a spirit of grace.

It needs the spirit of God's favor to make a person willing to humble themselves. And to listen to what the scripture declares, humble yourself therefore under the mighty hand of God that he may exalt you in due time.

If we are to humble ourselves, it means that we have to come down. We do not do that without the spirit of grace. Infinite is the blessing bestowed upon any poor sinner, if there is the working out of these words, I will pour upon poor and needy sinners, yet those whose names are written in heaven, the spirit of grace that will enable them to do that which they could not do before.

As the spirit of grace is poured out, and we noticed this morning that pouring was a process of continuity, humility, so there is the spirit of faith.

[11 : 16] God gives to his people the spirit of faith, and this is so necessary when we connect it up with the spirit of supplications, because we must believe in God, we must believe in that which he has set before us in his son.

we must believe that all the fullness of God is centered in and has its residence in the person of the son of God.

We sing the lines at times, the fullness resides in Jesus our head, whichever abides to answer our needs. The spirit of grace will also produce in our soul hope.

And though my soul deserving hell, I'll not despair, for who can tell? You know, there is always hope in gospel hearing.

The law condemneth. The law will bring us into a despair, that there is hope in the gospel, and the spirit of grace will manifest the spirit of hope.

[12 : 32] So, that on hearing that Jesus Christ died for sinners, this is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners, and I am a sinner.

Shall we hear you saying that? Then, is there hope for me? Did he die for all sinners, every sinner in the world? God? No, he did not.

He came unto his own, and his own received him not. But to as many as received him, to them gave he power to become the sons of God.

That is, he gave authority, he gave the privilege, he gave to them that right to become the sons of God in their feelings, and in the manifestation of their persons.

They were always the children of God, in the mind of God, when he chose them in eternity. The spirit of grace then will cause them to hope in God.

[13 : 45] Oh, how often have we had to hope in God, to have had faith in God, to believe in the merits of his son, to believe in the sacrifice which Jesus offered, and to believe in it particularly when we supplicate it.

In fervent language, tell me, tell me, can there be amongst thy people room for me? It is a good question which the Lord puts in the scriptures, how shall I put thee amongst the children?

Is that what you're wondering? As to how God can put you amongst the children? Sometimes when we see ourselves as we are, and then we do not see ourselves in the depth of what we are, yet because we see how sinful we are more detailedly, the question does arise, well how can God put me among the children?

God asks the same question, how shall I put thee among the children? But then he says, how shall I make thee as a boim? And as Admar, these were cities of the plain which were cursed when Sodom and Gomorrah was destroyed, how shall I make that person whom I have loved with an everlasting love to come under the curse?

Says the Lord through the lips of that ungodly man Balaam, how shall I curse whom God hath not cursed? God hath given commandment to bless, and he hath blessed and I cannot reverse it.

[15 : 48] Now what a blessing is bestowed upon any person when God pours upon that person the spirit of grace and a supplication so that they hope under the severest trial when they look at themselves they seem to hear God saying how shall I put thee among the children?

then we remember that which is impossible with men is possible with God and every one of the children of God every one of the household of faith will see that if they're put among the children then that's a miracle that's an impossibility made possible recognizing this will keep us in our right place will save us from crying over anybody else we should have to say what I am I am by the grace of God the spirit of grace given to me the spirit of grace but then I will pour upon these people the spirit of grace grace in that because of the Lord loving us we love him too what a change there is and must be wrought in the hearts of the people of

God when they love the one that they hated when they are drawn to the one that at one time they were thrust away what has made the change the pouring out of the spirit of grace and the spirit of grace is open eyes and unstopped their fears so that there is a seeing of beauty in Christ a blessing indeed is bestowed upon the church of the living God when they are blessed with the spirit of grace but in regard to the spirit of supplications which will accompany it there is several things which are joined together and we are reminded of these things from time to time in making our request to God the apostle points out that these should be made with thanksgiving we may have to ponder this a little bit because sometimes we are wrapped up in our concerns in our edge of the pit state there will be likely disciples in the ship when they said carest though

Lord carest not that we perish and the Lord he stood up in the ship and he spoke to the waves and to the wind and he said peace be still and there was a great calm and then he spoke to them about their faith I've often thought that's wonderful Mark records it if he had spoken to them about their faith first then the winds would have still been blowing the tempest would have still been making itself held and their agitation would have been present and we know that if we're agitated we can't listen God does things in a right order or let all things be done decently and in order though the mind of men might be to have remonstrated with the disciples for their lack of faith yet the Lord Jesus didn't he did what they wanted and then he spoke to them about their faith because when he had done what they wanted then their agitation subsided but their supplication all their supplication included some things which well shall we say were not convenient master care as thou not that we perish but have you spoken to God like that sometimes and found that God is merciful gracious full of compassion and has not dealt with you according to your ineptitude on such occasions so we think of the precious words in the 103rd

Psalms he knoweth our frame he remembereth that we are dust but then supplication should be made with thanksgiving for what for well if we are supplicating for mercy surely we must give thanks that there is a mercy seat and we must give thanks for what is written concerning the mercy seat there will I commune with you from above the mercy seat and that communion will be about mercy and the manner in which it can be obtained and the blessing which is contained in it when it is received supplication let us therefore include thanksgiving we may not have a great deal revealed but have we had sufficient to reveal so that we can see that there is a mercy seat let us thank God for it when we come to it in the new testament the mercy seat is described as the throne of grace then in our supplications the spirit of grace being given let us give thanks for the throne of grace why because of the benefits that are evidently to be obtained from it in the

[22 : 13] Hebrews we read let us therefore come boldly unto the throne of grace that we may obtain mercy and find grace to help in time of need but whilst we may look at the mercy seat and whilst we may look at the throne of grace must we not look higher must we not look to him that sits upon the throne must we not look to him who is the right who sits at the right hand of God there to intercede for us I will pour out pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of supplications if we have the spirit of grace in measure we shall have some direction in making our supplications peace Paul was very much disturbed when he was in

Athens when he saw the sign to the unknown God now the people that can make supplication they make supplication because grace is poured upon them and they see that there is a God that they know not perhaps in death a God even that they may fear because of his holiness and yet a God about whom they have heard whispered that he is a merciful God that he is a gracious God that he is long suffering and full of full of compassion therefore in remembering these things let us come to the throne of grace blessed with the spirit of grace making our supplications with an acknowledgement which is the strength of our hope and the support of our faith that the Lord is able to do great things and holy is his name and he is able to deal with wretched sins in the next chapter as we mentioned this morning there is there shall be a fountain opened to the house of

David and to the inhabitants of Jerusalem for sin and for uncleanness they shall look upon me whom they have pierced people can never look without having eyes which can see how many people even in religious profession cannot see their sins have never seen their sins in which case they can never see a saviour in the glory and beauty attractiveness and suitability of that divine person but the Lord here says prophetically 500 years before the literal accomplishment of this scene they shall look upon me whom they have pierced now you know some sights are so bad and unnatural things sometimes that people turn aside they can't bear to look now if this was left to nature if we were convicted of our sins and we began to look at the Lord

Jesus Christ in his suffering and his agonies we should turn aside we could not bear the sight indeed our spirits would begin to faint how then shall it come to pass and they shall look upon me whom they have pierced they shall the spirit of grace is communicated to them this is not a natural look this is a spiritual look this is a God commanded look it is a God inspired look me whom they have pierced we are getting close to the kernel of real religion but how can we look it is not to be supposed that this experience is operable according to our women fancy if we like to or if we like not to we needn't how some may might may have said in their hearts oh that I could look on him whom

I had pierced but I need grace to look I need help to look can I bear such a sight of the Lord Jesus agonizing in his soul in the garden of Gethsemane passing through unutterable agony on the cross can I look upon such a sight well our carnal minds are so hard that we can look upon such things without any movement Mr.

[28 : 30] Hart has a very vivid and solemn description of what we are by nature when rocks and mountains rent with dread and gaping graves gave up their dead when the fair son withdrew his light and hid his head to shun the sight then stood the wretch of human race and raised his head and showed his face gaze unconcerned when nature failed and scoffed and sneered and cursed and riled under this kind of conviction surely we should turn away being responsible for the very thing the very agonies that had come upon our

Lord Jesus Christ looking at ourselves are we identified with these words then stood the wretch of human race some of us would have to identify ourselves under this kind of heading harder than rocks and mountains are more dull than dirt and earth by far man viewed unmoved thy blood's rich stream nor ever dreamed it flowed for him they shall look by the power of grace they shall look upon me whom they have pierced the

Lord has not put any time when this shall take place in our experiences some cases it may be an early experience whilst others may go on for years come down to their dying bed before they are given grace by the spirit of God to look and see their savior willingly agonizing to put away their sins sins the sins so heinous so dreadful and so solemn are those that gazed unconcerned when nature failed now that's a great sin gazed unconcerned when nature failed and scoffed and sneered and cursed and railed they shall look upon me whom they have pierced what is the secret here sometimes we speak of those words in

John none can come unto me except the father which hath sent me draw him equally none can look upon this great and solemn sight without the compelling drawing irresistible love of the father during them look here listen to the words of Isaiah's prophecy look unto me all ye ends of the earth and be saved for I am God and there is none else as the children of Israel in the wilderness had to look toward the serpent raised on the pole so the people of God have to look from the ends of the earth when they're almost ready to perish and are perishing on the brink and there's just one hope and that is looking looking upon the man that died for you looking upon the man that was crucified for you looking upon the man even the son of

God who was willing to suffer in your place and stand your surety your redeemer can you look oh some people speak very lightly of looking to Christ but if we feel guilt upon our consciences it will not be an easy thing to look we shall need a compelling we shall need a gracious compelling we shall need a spirit brought compelling and grace that we may look they shall look upon me whom they have pierced so we see agreement here it is not you it is they therefore all those that are numbered amongst the house of David and the inhabitants of Jerusalem they together shall look upon me whom they have pierced pierced the soldiers pierced his side is true and we have pierced him through and through is there any way by which we can understand this at all does

[34 : 43] God as it were lower things down a little have we been pierced in our spiritual soul sometimes because what others have said others have said about our beloved Lord we've been pierced pierced how much more so if our behavior has been unbecoming whether revealed or secret the Lord Jesus Christ has his heart pierced they shall look upon me whom they have pierced not currently in the past although currently could also be included and they shall mourn for him mourning begins when there is a loss we could not expect a person to mourn for a loved one who was still alive but here was

Jesus he was on the cross he gave up the ghost to the disciples well they mourned for the one that they loved was no longer all the prophecies had gone out of their mind accepted were in very vague terms and today is the third day since these things were done but generally speaking they were forgotten they were looking for Jesus Christ never to meet this kind of situation never to be in a place that the powers of darkness should overcome him but now the Lord Jesus Christ as the disciples saw it he was dead and we thought we believed we felt that this man was going to redeem

Israel they saw they proved that Christ was risen from dead if we were guilty as we are of crucifying the Lord of life and glory we should always be guilty a person that has committed murder is always guilty and according to the Old Testament teaching it was a life for a life and if that person didn't die that had committed murder another person had to but then if Christ be not risen we are yet in our sins our faith is vain our preaching is vain but

Christ is risen and therefore our murdered man has purchased heaven by rising from the dead but this will not cause us to pass over the important intermediary it is important that we should mourn that we should not lightly regard Christ resurrection in Christ resurrection we see the mercy of God in giving his children a seal a clear evidence that their sins are put away base as they are evil as they are they shall mourn for him as one mourneth for his only son and shall be in bitterness for him as one that is in bitterness for his firstborn son the firstborn in the old testament times was a very important person first of all he was regarded as belonging to

God whether it was the firstborn son or the firstborn of the beasts now concerning the son it was written that the firstborn son was to be redeemed with regard to the beasts they were to be offered in sacrifice unto God but each and all belonged to God so a great deal devolved upon the firstborn son and the prospect of a firstborn son and then again the time came when the firstborn would become the head of the house or of the family and according to the old law that firstborn son would receive a double portion of the property of the tribe or family now this may serve to show us what a bitterness there was in the loss of the firstborn son well now when you think about it with regard to the Lord

[41 : 00] Jesus Christ he sent his only begotten son into the world and this was God's firstborn son there was no other son and if we were to be saved if we are to be saved from our sins are we satisfied that it must be through the death of the son of God the firstborn son who alone legitimately and rightly could be offered unto God with acceptance but now these people feeling guilt upon their hearts they shall look upon me whom they have pierced and they shall mourn for him as one mourneth for his only son his only son it is very clear in the scriptures that God sent forth his only son into the world and salvation was in that holy son he was prophesied of as being head of the church triumphant what a morning when the head is murdered well can we understand the bitterness do we feel the guilt shall we feel a personal bitterness not a bitterness that is in the spirit of the world but a bitterness in caused by self accusation oh wretched man oh wretched man that in my ignorance

I should have contributed to the death of God's dear son mourneth mourning will surely bring repentance it will to these people because the spirit of grace and of supplications these things are poured out upon them so they will seek repentance Judas being guilty of betraying his lord he realized his guilt but he had no power to repent he was filled with remorse but he had no power to do anything else repent how solemn it is when guilt comes upon us whatever it's about and we find that we have no power to repent how many people may confess their guilt but they've no power to repent he saw he saw he sought repentance carefully with tears and yet he did not find repentance how do we understand that well you see if he saw was to find repentance it meant that he had to give up what he could see here on the earth and that he couldn't do now when people come to this point sometimes as to giving up for Christ they prefer to cast away Christ and to retain what they can see and have in this life and you may say do you think that is ever possible it certainly is and it is the result of God giving the spirit of grace that makes

Christ the most lovely person in their whole world because he came down willingly to die to put away their sins when they realize what their sinners meant the cost that was involved in putting away their sin there is mourning mourning as for one's only son shall be in bitterness for him as one that is in bitterness for his firstborn the strength has gone this brings these wicked people brings you to to a right perspective to value the blessings which have come to us through the death of

Jesus Christ through the resurrection of Jesus Christ if Jesus Christ had not risen from the dead we should perish in our sins the word of God makes that so clear and if we are guilty if we put a hand as it were to the Lord's crucifixion by our sins may we not be deeply concerned many things we do we little think what the consequence is and what the cost has been for Jesus Christ to deal with those sins sin is regarded big or small according to the punishment and if the punishment is small then the sin is not regarded as a great deal of consequence now look upon the sins that you and

I have committed we've considered them perhaps small sins things of no consequence and then whoso is guilty in one point is guilty of all and if we should live by the mercy of God if we were capable of living a holy life and yet failed in one point one small point can I put it like this told one what people call white lies yet the cost is the same death of Jesus Christ will you mourn over your sins and after him for just one small sin that you brush to one side well if the spirit of God teaches us it will be a mourning which only he can affect and a bitterness which only he can bring forth but then this is not all when we may indeed feel on the edge of despair in that day there shall be a fountain open to the house of David and to the inhabitants of

[48 : 51] Jerusalem for sin and for uncleanness there is a fountain filled with blood drawn from Emmanuel's veins and sinners plunge beneath that flood lose all their guilty statements the thief rejoiced to see that fountain in his day and there have I as far as he washed all my sins away what a provision what how we see here the love of God demonstrated in his greatest glory sinners saved by grace divine sinners delivered from the curse from going down into the pit sinners brought from the pit itself to the gates of heaven not only so but admitted there to sing forever and ever that God is love of not to is the just to cute good you and images of the

Mormont and'M more than even as the people tinham their wife and in their relatives