

The Gospel according to Zechariah (Quality: Poor)

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[0 : 0 0] I would like us this morning to spend a moment or two in chapter 1 verses 1-6 in the prophet Zechariah some might say why go to the Old Testament to get our help and encouragement, well we believe that this is God's word from Kuvit to Kuvit but we also believe that these things are brought out in the New Testament in other words there is always that in the New Testament which follows you with these things it's good to remind ourselves when did Zechariah speak to the people when was Zechariah a prophet well he was a contemporary with the prophet Agulai that other prophet that was before this one and he was a prophet at the time he tells us of Darius the Persian king this is the season when it is and this is at the time when the children of Kumbai the children of Israel of Kumbai from Babylon they've been 70 years in captivity and they've returned remember Nehemiah and Ezra they've returned to do the temple but they got discouraged they started well but they got discouraged and also

Isaiah and Harkariah bring the importance of the spiritual significance of building the temple and so these two prophets have come to encourage the people but Zechariah is doing more than encouraging the people to build because in this prophet's words we find these prophecies concerning the current of the Lord Jesus Christ and it tells us all about the New Testament church it's there in prophecy and we can only understand it as we consult the New Testament now let's just look at these six verses before us and they're speaking to a people with a phantasy spirit in other words they're like actors or pretenders it tells us that it's in the eighth month in the second year of Gairus came the word of the Lord of Zechariah the son of Barakai the son of Ior the prophet said now he's taken on the prophecy of his run-up

Ior he's taken on this prophet Zechariah to minister the word God called him to minister this word that he is of his descent to be with the prophets and he tells us the Lord has been so displeased with your opponents in other words those who lived before the captivity God was upset with them in such a way that he carried them away into captivity that's the Israel the outward part of it as you might say that company and the remnant the spiritual Israel was a monster God's judgment was among them and he cries down to his company in his dead age when they're trying to rebuild the temple therefore say now unto them thus saith the Lord in hopes turn ye unto me saith the Lord of hosts and I will turn unto you saith the Lord of hosts you know return and worship me return and seek my face and it's not a condition when he says and I will turn unto you saith the Lord he's not saying if you turn unto me

I will turn unto you what he's saying the prophet of God is saying this God speaking through the prophet is saying the motive and the encouragement is to turn unto me in other words the motive is that I will turn to you there's the motive there is the encouragement and that's always the encouragement to us that our God will be merciful to us as we turn to us verse 4 says be ye not as your fathers unto whom the former prophets are crying that's the other way of Isaiah remember and others who preached to them and even Ezekiel in captivity turn ye now from your evil ways and from your evil doings for they did not fear nor hearken unto me saith the Lord these prophets who ministered before they preached

God's word but these people despised the prophets and they despised the word they despised God's word that they brought and they despised the messages and they despised the word that's what the word he said and then in verse 5 he brings on this thought to them it's in a natural relationship to history but still it's there your fathers where are they and the prophets will they live forever no they perished in the captivity they are not in the land of the living there is no place for God in the birth for there is what to call there is no praise in the grave repentance is now as you might say and he goes on to speak but my words and my statutes which I command with my servants the prophets did they not take hold of your fathers and they returned and said like as the

[6 : 25] Lord of those sought to do unto us according to our ways and according to our ways so I think that this is what they say as God had said that he did though he was long suffering with him time and time again he appeared for them he restored them he sent them the prophets the messengers he gave them towards them but then in the end he kept his word as he did this he performed them you remember Nebuchadnezzar came and he took them and carried them away into Babylon and so he's reminding this company now while they're becoming already weak and becoming like their fathers and building this new temple they're not looking towards God they're not trusting the Lord they're not relying upon him they're turning away them he calls them up to repent turn them to me said the

Lord and I will turn to you said the Lord now in Zechariah's name is the unfold it's as though God is preparing the Jews through history he's showing them the mystery of the church and he's using this idea of prophecy where it speaks of things even geographically he uses these prophecies to speak to the people like you see as I was Ezekiel once he he broke through the wall of the house actually litter to bring home to the people the message he took a tile that represented Jerusalem and smashed it in pieces and time and time again in the geography of the very land

Zechariah is bringing on this spiritual bit of the Thin Testament church now some might say why do you do it well it's good for us to recognize where God is speaking years before people do it and that the importance of the Old Testament as the apostles recognize it just turn with me to Acts chapter 2 and verse 24 and just see there what the man of the New Testament thought about the Old Testament scriptures Acts of the Apostle chapter 2 and verse 24 all the happenings that are taking place the servants of God as they minister the word they say verse 24 of chapter 3 of Acts yea and all the prophets from

Samuel and those that follow after as many as have spoken are likewise foretold of these days so all the Old Testament scriptures is a foretelling of the things in the New Testament and so therefore it's good for us to trace out these things not only to encourage ourselves but especially to see if these things be and if these things be of God himself turn again with me to 1 Peter chapter 1 and verse 9 10 and there again we have the apostle Peter telling us these words speaking to us concerning these things 1 Peter chapter 1 verse 10 unto whom it was revealed that not unto themselves but unto us he's speaking of the prophets here they administered the things which are now reported unto you by that that have preached the gospel unto you with the holy ghost sent down from heaven which things the angels desired to look into he's speaking of the prophets of old and telling us that these things which had gone before were not just to them but they're to us and as the apostles have preached so it is and we find it to be so now here's what

I want to try and look at it passed all later even in the time of Zachariah the Pharisees were beginning to become known at first they were a people who were separate fanatical towards God they were a people who turned to God and believed the things of scripture but over the years this became a former fashion of it and it came into long clothing or even putting the words of God in a skull before their eyes or putting it on the door post and all these outward observances so the Pharisees eventually became not a zealous and spiritual people of God but pitfalls and here we have in the beginning of speaking pathetically now in

[12 : 34] Zachariah of the gospel it's speaking of these Pharisees friends how we need to be conscious of where we stand before God are we of this Parasite nature or are we the spiritually born of God have we been awakened by God or we might have sometimes that spirit of the Pharisee that pretends and acting but coming in the old nature to the new nature but I'm talking about the very heart have we got the heart in the Pharisee how we need to be more and how we need to see the only gospel of God's grace is that that can bring us into the rich place of God's blessing as we sang in that hymn and the secret is of these

Jews in the Old and New Testament here at thy cross my dying God I lay my soul beneath thy love beneath the droppings of thy blood Jesus nor shall it bear no no that's the first before the cross and I want to show from the scriptures to us this morning perhaps if possible that it's the cross that causes these Jews are old and the end and turn to God it's the cross that brings up conviction ah the Lord is a schoolmaster to bring this to Christ but it's the cross that does the way it's the gospel that brings us unto conviction and indeed saves our soul it's the glorious gospel of salvation what is turned to

New Testament let's turn to John the Baptist who is the last of the prophets in Matthew's Gospel there in Matthew's Gospel you read of John the Baptist coming on to the preaching preaching these things of the kingdom of heaven he comes and in chapter 3 we read him ministering the word John the Baptist in Matthew's Gospel chapter 3 verse 1 in those days came John the Baptist preaching in the wilderness of Judea and saying repent me that's the same message as I had repent me for the kingdom of heaven is in heaven he's coming and preaching repentance before the Gospel of Jesus arrives before Christ appears the prophet he's coming putting repentance before as

Zacharias did before the New Testament church is revealing the prophecies of Zacharias and then he goes on to say for this is he that was spoken of by the prophet Isaiah saying the voice of one crying in the wilderness preparing the way of the Lord make this past a strength hear this baptizing the Lord baptizing those who confess their sin that we read that along the country of the listening in verse 7 are the Pharisees and the Pharisees and there's no gospel for that see what he says the way he saw many of the Pharisees and Sadducees come to his baptism he said unto them O generation of fighters who hath won't you to flee from the right to coming bring forth proofs therefore mean for repentance you see they were not a repenting people they were righteous in their own hands and think not to say within yourselves we are they to our fathers for

I say to you that God is able these stones to raise children unto Abraham and now also the axe is laid unto the root of the trees therefore every tree which bringeth not forth good is laid down and cast into the fire I indeed baptize you with water unto repentance but he that cometh after me is mighty than I who shows I am not worthy to bear he shall baptize you with the holy ghost in his hand whose son is in his hand and he will further the purge his floor and gather his wheat into the garden but he will burn up the chaff with a quenchable fire here have this had the master of the old testament prophet ministering to the people baptizing those who confessed their sins and believed in the coming

[18 : 05] Messiah and those of the pharisees who stood mocking and looking he was there telling them quietly they needed to bring forth fruits worthy of heaven but generally speaking we know in their reaction to the baptist and also to the lord jesus christ and the apostles they remain out of it you know just one thing about the pharisee the pharisee whether it's in june day or today we always come and look and see we always inquire would there seems to be no change why is there no change no shame because we cannot change ourselves naturally it is an impossibility and we come to the pharisee coming to the lord jesus if you turn with me to john chapter 2 then it's up john chapter 2 we find a pharisee nicodemus a ruler of the jews and he comes to jesus by night maybe he came by night because he was here but the fact is he did come to jesus more than looking and inquired in fact because he asks questions surely there already there is a beginning of humility and readiness to learn unlike some of the other pharisees and sadducees and scribes he's not going to catch the lord jesus christ out but to come and inquire because he's seen already in jesus there is something special about it there's two totes the same came to jesus by night and said unto him rabbi teacher we know that thou are a teacher come from god for no one can do these miracles what thou doest accept god believe so he's doing the saying look i see you as a teacher from god and he must be from god because these miracles testify that you're somebody special that seems to be what nicodemus said he's mystified he's mystified by it all for obviously like the jews he feels that jesus the messiah should come as a king to cast out the enemies and be a raiding king on the throne in

Jerusalem and so he's mystified about the kingdom of earth and then jesus begins to open his understanding verse 3 jesus answered him secondly i say unto you except to be born again he cannot see the kingdom now he's not telling Nicodemus is he to repent that's what many of us he did he said to repent or he said to you trust the lord he's not saying that the greatest teacher in the world does not begin like he begins in the same except tonight the born again except an under born from above he cannot see the kingdom on earth or on the things about coming out of a mother's womb again but jesus in verse 5 says except an under water under the spirit he cannot enter into the kingdom of

God water that's the word the spirit is the holy that which is born in the flesh of flesh and that which is born in the spirit of spirit marvel not that I said unto thee you must be born again the wind blow and hear us the sound thereof but can't not tell when it come and with it go and so is everyone that was born of the spirit the Messiah still says how can these things be Jesus says to all the monster in Israel and know it's not these things friends let us think this morning how much we can know and yet not be going again because that's what he said in the image better than I said today we speak that we do know and testify that we have seen and you receive not our witness if

I have told you earthly things and you believe God how shall you believe if I tell you of anything no one at the center of heaven the reader came down from heaven even the son of man which is in heaven and then at this time he begins to put before the community from the old testament the gospel he starts to put the gospel before him and as Moses lifted up the serpent in the wilderness even so must the son of man be lifted up that whosoever believeth in him should not perish but are determined light for God so loved the world that he gave his only begotten son and whosoever believeth in him should not perish but are ever seen but God sent not his son into the world to condemn the world without the world to him might be same so we see now that he's bringing on to this

Pharisee this great truth that there needs to be a spiritual work not a religious work not attending to religious parties but there needs to be an inward spiritual work and in fact I've been moving over towards this conclusion that wherever is the spirit of God given before there is the exercise of faith and repentance surely there in that spiritual work in the soul is belief that which believes the new creature is to believe the new creature is the seed soul that will grow there so we've got this have you followed me so far we've got this

[25 : 43] Pharisee spirit that Zacharias speaks he shall come to the test nature here we've got John the Baptist who speaks to these Pharisees of old in their sins and corruptions and their religious ways and then we move to the Lord Jesus and finally speaks of the way of salvation and life now let's move on let's go to be absolutely possible it's good to keep in the scriptures I could tell you a lot of stories but let's keep in the scriptures and let's go to Acts chapter 2 the day of pentagot now what contrary of what Zacharias is speaking and calling for repentance what John the Baptist is calling for what Jesus shows in the work of the spirit now we find on the day of pentecost that remember is after Jesus died on the cross and been buried in the tomb and risen from the dead and the holy ghost is descended here in chapter 2 the day of pentecost and Peter because the people are questioning verse 13 of chapter 2 others mocking said these men are full of new wine

Peter began to preach the way I'm not looking to everything do his preaching but I will directly let you stand on verse 14 and then in verse 22 here is another two again the man of Israel hear these words Jesus a man of God among him by miracles and wonders and signs which God did by him in the midst of you I fear yourselves also know how like him like his Nicodemus so him being delivered by the eternal counsellor for knowledge of God ye have taken and by wicked hands of crucified and slain whom God has raised up having loosed the pains of death because it was not possible that he should behold another for they speak of concern

I foresaw the Lord always before my thanks here he is appealing to the Old Testament scripture for he is of my right hand that I should not leave therefore did my heart rejoice of my top land moreover also my flesh shall rest in hope because thou wilt not leave my soul in hell neither wilt suffer thine holy one to see corruption he goes on to speak verse 29 let me freely speak unto you the patriarch David that he is both dead and buried and he is with us unto this day therefore being a prophet and knowing that God had sworn with an oath to him that of the fruit of his loins according to the flesh he would raise up Christ to sit on his throne he seen this before spade of the resurrection of

Christ that his souls not left in heaven neither flesh did see corruption this Jesus that God raised up were of your witnesses this so to therefore being by the right hand of God exalted and having received the father the promise of the holy ghost he hath shed forth this which he now see here for David is not ascended into the heavens but he said himself the Lord said unto my Lord sit thou on my right hand until I make thy holes thy footsteps therefore is he speak to the crowd before him therefore let all the house of Israel the crowd before him now assuredly that God hath made the same Jesus who we have crucified Lord and

Christ now his priest come to them Christ his priest come to them Christ crucified in the dead his priest come to them the Messiah who taken our flesh and died his priest come to that we send it of David but yet this special one who has ascended into heaven he has brought before these people the crucifixion in one way or another you know that wicked hands have taken and slayed him but he has been in the counsel of God this is the work of God the purpose of God listen to what happens he has not been preaching the Lord he has been preaching the crucifixion the gospel verse 57 we now when they heard this they were preached in their heart and said unto Peter and to the rest of the apostles men and brethren what shall do now notice that there are people who would affect him in their hearts

[31 : 17] Peter doesn't bring anything to them till they affect him in their hearts then Peter said unto them repent and be baptized every one of you in the name of Jesus Christ and the munion of sin and he shall receive the gift of the Holy Book for the promises unto you and to your children and to all that are far off the Gentiles as well even as many as the Lord our God shall call and as many of the words did he testify and exhorts him save yourselves from this unto war generation and see it says they gladly received his word and their God tithes and the same day they were added unto them about three thousand and so that's cool you think though the

Lord has a purpose but it's the gospel it said it's the gospel that saved his name it was the gospel of the Savior cadenas it was the gospel that saves the New Testament church company the elect company of God it's the gospel of God's grace and Zechariah is showing this indeed these things it's counseling mystery of my saved it's in the words of prophecy but it's showing us that before the New Testament church comes into being a Pentecost there will be this need for repentance which John preached and the Lord Jesus brought and the truth about how should be taken in place being born again by the Spirit of God with Nicodemus and then coming to the fulfillment of Zechariah this preaching on the rare

Pentecost when Christ is set before this coming turn to me said the Lord and I will turn to you said the Lord what can I do to us this morning change shall we continue with a paradise spirit God to God to God turn to us think what this motive of God and this encouragement is to the people come to God turn unto us think what this motive of God and this encouragement is to the people come to trust in God to believe in God to hope in God despite all our best even these

Jews in the Old Testament building there were not to look at the great work that was going on in the sense of is it too much or the enemy that kept coming upon them to stop them or people who are whispering in you're wasting your time turn to me turn to the man turn to the Lord of us is that the need of the day the culture is lovely there and the encouragement isn't it I will turn to you may God grant us indeed that repent that come what a message is Christ not crucified but is that cross ever before our hearts is that where we come short because we don't hold the cross ever before not

I'm in a crucifixion I'm in some mystical vision I don't mean I mean in the world we hold the cross before our eyes the cast of Calvary the love and the grace of God who are the same because you can never come you pay God for what he did that's impossible but we have made bricks through him who came for what is on his song to these things does God speak to the people this moment turn him to me said the Lord see my hands and my feet see the blood flowing down from my head hear it my cross my dying heart I lay my soul beneath thy love beneath the dropping of my blood Jesus now shall he be in him for except these ardent

[36 : 31] Jews what affected Nicodemus and Joseph and Adam and here what affected them that after the death of Jesus they came to us higher for the body that might benefit you what changed these men from being seeker disciples the cross the power of the cross we need the power of the cross we need to feel the blood we need to look upon the wounds we need to be able to say to him how much say my Lord and my God that who had this work on amen our closing in is number 525 sorry 525 what joyful news the gospel is who to to guilty sinners in distress it speaks of mercy rich and free who who for for such polluted worms as men you see there's always men forget the gospel isn't just to be thrown about to cast as pearls before sires it's for the thirsty it's for the hungry it's for those who know their sin they feel their pollutions their hunger brought to the military by the preaching of the word let's sing it high and good and plenty of time