

Zechariah (Quality: Good)

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- [0 : 00] In the book of the prophet Zechariah, the 12th chapter of the 10th verse. Verse 10, chapter 12, the prophecy of Zechariah.
- And I will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of supplication.
- 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. We may look upon this scripture as a prophetic utterance of the Messiah concerning himself.
- And we shall see that it is, or the blessing is spoken of, the house of David and the inhabitants of Jerusalem.
- [1 : 43] In this prophecy, there appears to be reference to that season that we are told of elsewhere in the scriptures.
- When the nations of the earth shall assemble themselves together in opposition against Jerusalem. Behold, I will make Jerusalem a cup of trembling unto all the people round about when they shall be in the siege, both against Judah and against Jerusalem.
- It is evident then that that season has yet to come when the nations of the earth, many mighty armies, shall be set as a siege round about Jerusalem.
- But they shall not be able to overcome Jerusalem. Because the Lord himself will appear to the confusion and overthrow of the enemies of his people.
- And for the final deliverance of his chosen nation. Also in this chapter we find specific references to particular days.
- [3 : 29] In that day. In that day. We read it several times. And so, in the light of these comments, you will see that we must not mishandle the word of God.
- And take this subject completely out of its context. And apply it in a spiritual way to the people of God.
- So often that is done. And so often the word of God is injured. Of course, this verse is to be understood spiritually.
- And we trust that others, apart from the household of David, have an interest therein. But we must understand how.
- How it is that we of Gentile race have any interest at all in God's plan of salvation and the blessings of his world.
- [4 : 38] We do not have any claim upon the blessing because we deserve it. For we, in common with the Israelites, have sinned.
- We have sinned away any hope of ever deserving mercy. Or any blessing and grace at the hand of God. We cannot claim it because we are God's chosen people.
- As a nation. As a nation. Because it is clearly revealed that the nation of his choice is Israel. How then do we have any appreciation of the blessings of God's world?

Only as we are by faith. The Gentile nations.

Those of God rejected at the first. We are, as it were, brought into the seed of Abraham.

[5 : 50] And in God's sight, we become the very sons of Abraham. For by faith, we evidence that we are numbered amongst the chosen people of God.

And only, my friends, as God's gift of faith is upon us, shall we ever know anything but the spirit of grace and of supplication. Without faith, it is impossible to please him.

That precious scripture, this is where we begin to have a hope in the gospel. Concerning Christ, we read this, he rose again for our justification.

Ah, we follow the Lord Jesus Christ after us in our reading or in our ministry. We follow him in the works of healing and teaching and blessing, the which he did in his life.

But, my friends, if that were all, we should be like those that followed him for the sake of eating the bread that he miraculously provided. We should be like those who saw the sign from heaven, who had a fleshly religion and nothing else.

[7 : 20] We must follow him into the garden. We must follow him to the cross. We must follow him to the cross.

And so, if they look upon me, who may appear? But we begin, my friends, and we can only begin if we have faith in God in a risen Christ.

He rose again for our justification. That our faith might go out to that Christ. That our prayers might ascend to heaven. And that we be justified by faith.

There's the proof that we're in the family of God. There's the proof that he is laughter. There's the proof that Abraham is our father.

The Jews have warned about this. Christ said to them, Say, don't we have Abraham to your father? For God is able of these stones to raise up children unto Abraham.

[8 : 52] Only as you have faith in God. Is Abraham your father? Is God your father? And so, friends, is this where we begin?

Or should I say, is this where God has begun with us? By implanting within the seed of faith. Faith, oh, it is a subject which I so often fail to describe and to set forth as I would.

Faith, it is a gift of God. Faith which is the outreach of the soul to a precious Christ.

It's faith which follows the life, death and resurrection of Christ. And says, well, this Christ has gained the victory over all my foes.

This Christ has literally become what I am. Sin. He was made to be sin for us. That we might be made the righteousness of God in him.

[10 : 07] But this Christ is not just one who has died, paying the penalty due for our sin. But he has proved his divinity. He has proved God's acceptance and satisfaction with that sacrifice.

By rising again from the tomb. By ascending up into glory. By now sitting upon the right hand of the Father. Making intercession for all that come unto God by him.

And faith goes out. Says, this is the Savior. This is the one I love. This is the Christ that must be mine or I perish. I will pour upon the house of David.

And upon the inhabitants of Jerusalem. That must be you and me, friends. If we are indeed to reach that place where sin will no more defile.

For we must be in the house of David. David was in the line. He was in the house of Israel.

[11 : 16] He was in the line of Christ himself after the flesh. The house of David. And we, as adopted into the family of God.

Grafted into the chosen race of David. The prophet. And Abraham. And God. At our heart.

We can join company with the disciples. In the prayer for the prize. Taught us a prize. Our heart. All prayers for us.

The spirit of adoption. Whereby we cry. Adam. God. Only if we have faith in God. Only if he has given us that faith.

Before we be able to say. Our path. The house of David. The inhabitants of Jerusalem. doctor. The resurrection. The house of David.

[12:14] The blood. And Aaron. If we have by faith in. Been brought into this. Oh. Divine.

The notable nation. we can look upon the scripture in hope that the blessing applies to us in that time in God's appointed time in his own way he doesn't indiscriminately indiscriminately shower down his blessings but deliberately and specially and sovereignly that I will pour upon the house of David upon the inhabitants of Jerusalem the spirit of grace and of supplication see how this word pour nothing meagre about it not just a drop here and there but an outpouring a similar word is found in Malachi wherein we read bring ye all the tithes into the storehouse and prove me now herewith if I will not open the windows of heaven and pour you out of blessing the same word in God the same word in God concerning the pouring out of God's spirit upon the sons and daughters of God's people yes this will of course lead us on to the

Pentecostal outpouring when the spirit was manifestly poured out from the church of God when they were all with one cord in one place perhaps we have no warrant to suppose that we shall not we shall have another Pentecostal outpouring but I think we may rightly look for it in these last days when Jerusalem shall be so opposed and you see there look at the other side of the century if by faith we are numbered amongst God's nation then the nations of the earth will assemble themselves together against us we shall be the objects of their wrong for they shall not be permitted to overcome for the Lord will appear he will appear for your joy and they shall be ashamed well Paul

I think we might deliberately notice that the Pentecostal outpouring came when they were in one cord and when they were in one place we need to be brought there my dear friends what's the one place that we need to be brought to it is the place of repentance the place of humility that's where this verse will lead us to when we with one accord they all declare my nothing my all is bound up in the land my wit and will are his in all things he has the preeminent and they did not to have it so it is when we want some of the poor when we want a knife when we want something to ourselves that we lose the blessing

I will pour upon the house of grace spirit of grace and of supplication what does this suggest to us well I want to speak first of all of Jesus I want to remind you of that occasion when he was anointed with the Holy Spirit in the waters of Jordan do you remember he had come to be baptized of John God God didn't really understand why should they why this great Messiah whom he declared should need be baptized baptized of him in Jordan that the words of Jesus silence his objection but after that simple ordinance had taken place they're descended from heaven the spirit in the form of a dove and a bold and a make a voice saying this is my beloved son in whom

[17:50] I am well seen what a precious saying is this why this is God the father blessed is this is God pouring upon Jesus in the life of his own children nature a spirit of grace and of something healthy this will be a mark of those that God loves I will be blessed with his spirit Christ in you the hope of glory there is and friends this is something to be experienced here in this day of grace let me pour out his spirit perhaps we will say as we assess the situation well it is so little of the spirit but I seem to enjoy that dove abode of the

Christ he walked in the fullness of the spirit I seem to live as a poor dying rat such a compromise well we need to realize my friends that the cause of it all is sin not a withholding of God's power not some deep and mysterious act of sovereignty that withholds the message but your sins have separated between you and God that's a cause God abhors sin he detests it God and sin cannot mix when you and I hug sin through our breasts it is not to be wonderland that we mourn an absence of but the spirit seems to withhold his power and we need oh how we need to be brought here to look upon his when we appear to get back to the beginning as it was to see the truth as it really is to see

God in his holiness in his hatred of sin to see sin in its awful hue to see what sin has done earth to Jesus Christ the spirit of grace and of happiness his hand is not shortened that he cannot see his ear is not heavy that he cannot hear God hasn't changed in the passing of the years we are in what is called a modern age so much change and change of thought change of customs is going on around us but no change in God oh it is still blessedly true that there is a fountain open for sin and for unclean it is still blessedly true that Christ says come unto me all gain a labor and a heavy labor and I will give you it is still blessedly true that the virtue and power of the atonement is not the spirit of grace and of sacrifice the spirit of grace

I take to be the spirit of Christ because I think we shall never understand God's graces until we ourselves are conscious of our grace less condition until we say honestly sincerely before God marks of grace I cannot show all polluted is my breast yet I weary am I know and the weary long for me God doesn't give his graces to his people to be paraded before us he doesn't give his graces as a garment of adornment of which you may be crowned but he gives his graces which are hid from the eye of those that listen otherwise regrettably we know that they would be lifted up with

Christ as one said the very grace would return to sin and so no matter what grace you might covet and it's right that you should covet for he has said covet earnestly the best gifts never expect to be in that position when you will as it were have the grace in your hand and say well now here it is God won't bring you that way this isn't the way that his spirit teaches his spirit lays a sin of love and exalts a precious prize and I think whilst we're on this subject we must say this with regard to that grace of repentance do not seek it for the sake of repentance what is not he sought who sought a place of repentance he sought it diligently he sought it with tears he went about constantly striving to be found in a place of repentance and he found it not so we observe

[24 : 31] Judas also he went out he repented repentance he does not seek to come into a place of repentance we do not seek to have repentance and say so that we can say well now I repent rather this will be our desire give me Christ or else I die the prodigal in a far off land he repented didn't he but if you would have stopped and said to him young man are you repentant he would have said no I'm a sinner that's all he knew and that's all repentance in the sound they don't know they're repentant they can't die I'm furrowing over my sin they can only declare that they're sinners they can only declare that they have nothing and the Christ in their escapaculation is everything so is love

God is love you'll never be loved but if you are in Christ you're a new creature that all that Christ is you are all that Christ has is yours never never seek to be able to grasp love and say well now God's given me love we know that we have passed from death to life because we love the brethren how is that love manifested why it's manifested when we see our brethren as giants of ourselves and dwarves it is manifested when we see in them the grace of Jesus Christ and born under our own lap it is seen when they to us are the very salt of the earth it is seen in Ruth when she says thy peoples be my people thy gods be my gods

I'm not like the handmaidens of bowers she was a god she was a proud of god she was one who loved the people of god but she didn't know she didn't testify that she was one of love she said oh I'm not like life I'm still the the outcast the stranger I'm still the girl from love and that's how we shall be in our estimation when Christ is precious when his people to us are the dearest people upon the face of the earth we shall be feelingly so unlikened feelingly so unworthy of their notice and company and conversation how the spirit of grace won't puff you up like that so it will lie with that it will bring you to the dust it will bring you to that spot where it brought that woman who tremblingly entered as the uninvited guest into the house of

Simon the Pharisee she wasn't wanting she wasn't invited but she came and she came because she heard that Jesus was there that's why she came she didn't want to see Simon she didn't want to sit at his table she wanted to sit at the feet of Jesus and so the spirit of grace my friends will pop us up it won't bring us to that place where we shall seek to be sought for somebody among the people of God who shall bring us as empty needy ruined sinners for the feet of Jesus that's the place I covet my friends not a comfortable sofa not sitting around the table for the feet of Jesus there she looked upon him who she did there she mourned there she rejoiced she rejoiced when the

Lord said I heard see thou this woman she was singled out the object of conversation well Simon I entered into thy house I came as your invited guest but you set no water before you didn't provide the common courtesy of everyday life but this woman look at her she hasn't ceased to wash my feet without tears she's wiped her with the hairs of her she's laid her very glory into the dust of life because the spirit of grace and of supplication has poured out of my life her who was the heartless man that ever walked upon the face of the earth why it was

[30 : 05] Jesus himself I am meek and lowly in heart and that my friends is where you and I need to be brought to be made meek Moses was described as a meek man not a mighty man not a strong man not a self assertive man but a meek man why was he meek why because he saw his God because he got filled with his God because he had to do in the mountains and in the backside of the wilderness by direct revelation with God himself that's why he made meek those that are self assertive those that are filled with pride no little of God the spirit of grace and of supplication supplication again we must turn to

Jesus if we would see the spirit in its clearest manifestation see him in prayer oh what a sight the holy sinless son of God he who enjoyed as he was himself essentially and eternally God communion with his father yes as a man he made spirit and strength of prayer and so do you and I and we need this spirit of grace and supplication to be called for pride in the spirit do we know what that is of course we pray it is right that we should pray in season and out of season and my friends let me underline that lest you should despair of so often being feelingly out of season still pray don't give it up don't give it up because for a season it seems to be so aborted he will hear they still said pray he said watch and pray he said that to his sleepy disciples he knew their weakness he knew their sinfulness but he said watch and pray lest you enter into temptation and so he says death wonderful but the prayer of the spirit well if I know anything of this and I hope

I do just a little it is again to lose sight of self prayer prayer often begins with self because we have our needs we feel to be ourselves sinners there are those sweet prayers recorded in the scripture God be merciful to be a sinner that man went out of his house justifying why because he caught a glimpse of Christ his prayer led him to Christ out of self to Jesus lead poor of innocent into faith and the prayer of spirit is to progress in fight from the mire of life the pit to the rock of ages it is to progress into life the spirit of grace and of suffering who must pass on they shall look upon me who thy people it then is recorded of these same people they shall look upon me who thy people literally we might think at once of that Roman soldier who tides and pierced the body of crime and forth with their flowed water and blood but one says the soldier pierced his side to spoon and we have pierced him through and through what's this piercing well it is what

Christ has felt of sin you see he was essentially holy no department he was in all points tempted like as we now are yet without sin and Christ as the head of his body the church feels what the other members of that body feel he also feels because they as sinners have brought him to that awful death brought him above heaven to a life of obedience a life of suffering and to that death upon the cross a substitutionary death one dying for another there was no cause in God or in

Christ for he should die God I could only say I find no fault in him at all and if Pilate had lived from that day to this and been constantly engaged in examining Christ he wouldn't have come him but his death was as the substitute the just and the unjust Christ became sin there's a pith and sin was punished in Christ oh what a blessed truth it is why we our minds go back to the Old Testament to the scapegoat under the truth set forth by that ordinance of the two gods remember when

[37 : 17] Moses or Aaron rather entered into the holiest he had to shed the blood of the bull for his own sin and then he must shed the blood of one of the goats for his own sin and for the sin of Israel and then the other goat was taken and over its head there was confessed the sins of Aaron his house and of Israel and that goat was taken that goat in the figure became sin and was led away into the uninhabited land for three days journey and left there a type of the deliverance or the removal of sin and so when we come to consider the

Lord Jesus Christ we see the two figures perfectly fulfilled his life wasn't taken away but he gave it no man had power to take it from him if he had endured for years upon that cross the pains of that horrible death would not have been sufficient to brought about his death but he gave us voluntarily lovingly into thy hand I commend my sin after redemption the world was done then but also we see the other figure of the goat going away into the uninhabited land

Christ going that three day journey into the uninhabited land of the grave Christ has sin Christ has been made those sins the sins which are confessed over him be in need of confession if we confess our sin he is faithful and just to forgive us our sin and to cleanse us from all unrighteousness you and I must confess our sin not to a priest not to a man among the earth but to God and if we do oh here's the gospel friends if we confess our sin he is faithful and just to forgive us and those sins confessed over the head of

Christ from the cross of Calvary are taken away from the grave and left there Christ is risen God now we see the figure of the strong man returning from the uninhabited land without the goat we see Christ rising from the tomb without sin the sin of the church buried forever behind his back never to be seen again oh salvation which is complete redemption which is perfect the sacrifice which is well pleasing in the sight of God and in the sight of man too they shall look upon me whom I have seen and they shall mourn for him as one born in his own inside oh friends it would be a blessed night if we spent it mourning the

Christ mourning weeping a bit close of what our sin did to him we should ponder upon the details in the gospel of his suffering we should see Judas coming forth from that band of soldiers and high priests that came to arrest him and see this Judas coming and they betraying his lord master with a kiss for my sin we should see those soldiers putting their hands upon him bleeding him off with swords and stains for our sin we should see him hail before Annas and Caiaphas and Pilate and Herod and see ourselves there we we shall see him in the garden we shall see him on the cross in palace of our sin

[42 : 34] I shall mourn I shall look upon them for my fears how simple it is I shall look upon them look my friends look oh we're reminded of that Old Testament figure of the brazen serpent which was an old time and a precious one of Jesus when the Israelites sent and were smitten in the wilderness by those serpents there came that gracious instruction about Jesus make a branch of servant like them and rear it down to all my spirit bid the wounded look out and know the

Lord live although a multitude perishing around them some in the carnality of their minds would have probably said as you're thy might say what's the use where's the virtue and a servant of grass but it's God's ordinance and what God commands is to be obeyed if he says do this then that's it no other course no other way of escape no other method of healing for Israel but the look oh what a look it was can you imagine those poor Israelites with death in their veins turning their eyes to that serpent that Moses lifted in life and living oh life surging once again through their veins death and the plague God and God forefell his own world well they shall look upon me hold my appearance look upon

Christ my friends and live forever never to die never to perish until we seek grace to live ever why that is the work of those like Moses that God says well now lift up yourself and lift up yourself and lift up your own ideas of a method of healing don't lift up anything else but Christ this is where we've drifted from in our free tree and this is where we must be brought back to my faith we've lifted up something else we've lifted up a counterfeet Christ we've lifted up what I sometimes describe as an experience of religion

I'm not concerned my friends whether you've had a good experience or not but I'm concerned to know whether you've got Christ that's all it matters oh let us get away from this idea of you must have this experience that you must have that experience you must have Christ nothing else if you've got Christ you've got everything I shall mourn by him as one mourn into his only side and be in bitterness for him as one that is in bitterness for his firstborn this is descriptive of course of the awakening of the Jews to the realisation that that one that they pierced they literally rejected is indeed their saviour of their God the one that they have overlooked for generations for centuries after all is the one that loves them still and the

God that we've hated the God that we've neglected the God that we've despised what an awakening it is when this dreams we view with different eyes the eye of hope the eye of faith it is instructive and we must close now to note that in these closing verses in this chapter the segregation of Israel in this mourning every family apart but I think it is suggestive of this truth that the heart knoweth its own bitterness worship is sometimes described as a social matter it is sweet to meet with the people of God and unite and be at one with them in worshipping God but the mourning is when you must go home on your own you must go away into your cottage husbands apart wives apart families apart and this is why the Lord leaves us apart sometimes this is why he permits us to be separated one from another that we might be brought closer to him to be that that's true sanctification in that there shall be a fountain open chapter 13 is essentially one with chapter 12 and our subject will not end until we have looked at the fountain out of for the same characters are spoken of the house of the inhabitants of jubilashore so we must close friends but this thought shall be there is a fountain out of and tonight with all our chapel going behind us and all our profession behind us there is a fountain out oh we look back to see with shame our sin but the fountain still open the dying thief rejoiced to see this fountain in his day and there have I no vile as he washed all my sin to life clean out one right now come shops