

# The language of the Lord's people (Quality: Very good)

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[ 0 : 00 ] With the help of the Lord, I would seek to draw your attention once again to some thoughts of which are found in the prophecy of Zephaniah. Again in the chapter 3, but now in verse 9.

The prophecy of Zephaniah, the third chapter, and verse 9. For then will I turn to the people of pure language, that they may all call upon the name of the Lord and serve him with one consent.

I would like to read verses 8, 9, and 10 together. The prophecy of Zephaniah, chapter 3, reading verses 8 through 10.

Therefore wait ye upon me, saith the Lord. Until the day that I raise up to the prey. For my determination is to gather the nations.

That I may assemble the kingdoms to pour out upon them mine indignation. Even all my fearless anger. For all the earth shall be devoured with the fire of my jealousy.

[ 1 : 13 ] For then will I turn to the people of pure language. That they may all call upon the name of the Lord to serve him with one consent. Even from beyond the rivers of Ethiopia.

My suppliants, even the daughter of my dispersed, shall bring my offering. This morning I tried to get a little background to the general prophecy of Zephaniah.

As I tried to set before you, friends, that Zephaniah, of course, prophesied about the time when the children of Israel would be taken into captivity. Which is a period of 70 years.

And one can well imagine while they were there in that captivity, friends, that wasn't long. When they finally forgot their original language. If they had forgotten much of the original language, they had a combination, I would say, of the Babylonian written language as well as their own original.

But it was a mixed language. I suppose every one of us, if we were taken captive for 70 years into a strange land, it wouldn't be long that we might, at least the coming generation, would be totally strange to the original language that they were brought up in.

[ 2 : 43 ] So we find that in this prophecy, as we noticed this morning hour, they were passed through a time of great affliction, brought again to see much of their poverty, and they would know what it is to call upon to the name of the Lord, and the day would come when they would be brought back again to the land of Judah, or to Jerusalem.

But there had to be a first time of repentance. And there are those that little remnant that fear to the Lord, who in their days of their captivity, they knew why they were there.

They knew that the Lord brought them down because of their sin. And I may believe without any reservations that after the 70 years was coming closer to an end, more and more they knew what it was to repent, longing again that they may return again back to Jerusalem, and there they could serve the Lord.

And then you will all know very well, a miracle happened. A new king comes and reigns, Cybers by name, who was prophesied of the Lord about 170 years prior, makes this marvelous declaration that those who desire would have their freedom to go back to Jerusalem there to build the temple and the walls of Jerusalem and restore to their former worship.

And we know that there was a little remnant that went back. Now as they went back, we find that the Lord gave them this promise that he would restore it onto them that language which they once knew.

[ 4 : 32 ] So, friends, it was all in the mercies of God. Well, there's something else now that comes to my mind.

I do not know the language of Adam and Eve then in the Garden of Eden, but I know of one thing, friend, it was a pure language. It was undefiled by any sin or by their own illicit imaginations because they had no wickedness.

How long they were in the days of their innocency, I have to leave to others to try to figure that out. But nevertheless, in that time, by what we see upon the scriptures, there was times of Adam and Eve when they heard the voice of God in the Garden, they ran out to hear him.

I do not believe they could see any figure, but they knew there was that God. Their conversation, I do not know. But I suppose they worshipped God upon the wonders of creation.

And I cannot help but believe that Adam and Eve looked upon themselves and seen that they were far superior to the animals which were round about them. And so they recognized that they were made in the image of God.

[ 5 : 54 ] So we may believe, it's hard to describe it, but there was that good communication. But sin entered.

The language was lost. And if I would say anything, friends, the language that they took on after coming out and being reprimanded by God is certainly, as I would look upon it, I say this reverently, a vile, wretched language.

Because you know there in that case how when they had sinned, the Lord called unto them and said unto them, Where art thou?

to show you something of the terrible depravity of man, here are those. And we must ever remember, Adam and Eve weren't no ignorant things.

They were created in full capacity of their mind. They didn't have to be learned to write or anything. Everything was there that was needed. So they knew when they did, they knew that they were to rightly obey God.

[ 7 : 14 ] But we also know that the Adamic covenant of which there was made with God and man was broken. But to show you something of the depravity of their language, we read, And the Lord called unto Adam and said, Where art thou?

And he said, I heard thy voice in the garden and I was afraid because I was naked and I hid myself.

Then the Lord says, Who told thee that thou was naked? And then we read this, The woman whom thou gavest to be with me, she gave me of the tree and I did eat.

And then you know the story how the Lord spoke to the woman and she blamed it all unto the serpent. In one respect, Adam blamed God and Satan and the women accused Satan.

There's a rotten language, if I may, maybe that isn't the right word, there's a fallen language. They lost the language. But what a mercy.

[ 8 : 29 ] As I may believe, the day came when God, by his redeeming grace, laid hold of Adam and Eve and began to teach them something of their own heart, something of their own depraved condition.

And then Adam and Eve knew what it was to find a pure language. I love to think of it in this way, friends.

Adam and Eve had broken the Adamic covenant. But what a mercy. In the mind of God, there was another covenant that was made prior to the Adamic covenant.

A covenant of works? No. A covenant of grace. When we are experimentally brought to this place, friends, to realize that we have broken that covenant of works and recognized something of our fall in our federal Adam, and then we begin to see something of ourself as a sinner, then the Lord shows us that covenant which was made in the counsel of eternity, a covenant of grace.

Well, does not the prophet Jeremiah say, I will show you a new covenant? Was the covenant of grace then made after the old Adamic covenant was broken?

[ 10 : 11 ] Did the Lord immediately call a word to gather the Trinity and says, now what are we going to do? Let's make a new covenant. What did Jeremiah mean?

A new covenant. It's new, it's not new in its formation, but it is new in its manifestation. Maybe the best way that I could do is describe something of the call by grace, something of my own.

When the Lord works in our soul, we are brought to see ourselves as a sinner. We realize that though Adam broke that covenant of works, we were certainly part of it.

And if he had not broken it, we would have. But then, by the grace of God being brought into true confession of our sin, then the Lord begins to show unto us something of the precious of the gospel.

and we know what it is by faith to embrace the gospel as our own. It's new in its manifestation. But as the Lord leads us further into the truth, and we are brought to see something of our call by grace, and to know what it is to partake something of the blessings of the gospel, then I like to put it this way.

[ 11 : 40 ] the Lord brings us to the stream. Oh, what sweetness the Lord gave to us from time to time in our soul's experience. And so we wondered at the blessings of that stream.

And then the Lord leads us a further into the truth, and then we're able to trace that stream up to eternity. In other words, we're coming to this place.

Every blessing and every favor flows through Jesus' blood. Every little token we've ever had to our soul all comes upon the covenant of grace, which was made in the conscience of eternity.

So it's new in its manifestation, but not new in its formation. I'm getting a little bit away from my subject. But it is there where the Lord began to teach, as I may believe, that Adam and Eve were finally brought to a true repentance, and the Lord gave him, began to teach him the true language, of which only the people of God know.

This morning I tried to touch upon the fact that the afflictions that are there upon God's people, in one respect, are the same as the world, but in their application they are not.

[ 13 : 10 ] Because the afflictions that God lays upon his people here are for their good. They are brought to know something of the nature of God. And I believe I have tried to use some illustrations like in the case of Hezekiah.

The afflictions the Lord laid upon him were good, but for good. But to those who were outside of the secret of grace, they could see nothing in it.

What does Hezekiah mean? That my sins have been cast behind to the Savior's back? Oh, doesn't the Lord forgive everybody's sin and so they make some broad statement?

But Hezekiah knew his sin. He knew the burden of sin. And when he had that pardon of sin, friend, he felt it. There we see the vital part of a true feeling religion.

But coming back to this thought, there he was taught to pray a prayer before his God. The Lord gave him a pure language.

[ 14 : 19 ] The language that only God's people know. God's people know. Why do the early ones know this language? First of all, because it is the work of God and the Holy Spirit.

The world knows nothing of the spiritual work and therefore they know nothing of the language. But a further thought, friends, the world don't need the need of that language as well.

But only those who know something of the lost and wretched in state before God, they know this language because it is Spirit taught.

And I've often tried to describe to the young children in Sabbath school, and I often speak to the children even off the pulpit, and I like to put it this way, and I can say it here this evening, little children, if you would go up into the northern part there of Russia, or go into the very black parts of Africa, and you would see someone who knows something of grace, they would speak the same language in their soul that you will speak if you know something of grace.

and if I'm getting a little ahead of my subject, they would know certainly the prayer of the publican, whether they had that portion of that portion of Luke that I read in their possession, I don't know.

[ 15 : 55 ] That's why we should value the fact that we got a complete Bible. Many of them don't. But that language is the indicting of God, the Holy Spirit.

you will pray something of the nature of the prayer to the publican. You will know something of its feeling, because this is spiritually taught.

This is the language, which is a pure language. A pure language is a language that has no faults. language. And this is the language of God the Holy Spirit.

So we read in our text, for then, after the appointed time, when the Lord quickens that soul into divine life, for then will I turn to the people of pure language.

language. I realize Adam and Eve did not cry in their innocence the prayer of the publican, which is true, because there was no need of crying for mercy, and there was no need of grace being manifested.

[ 17 : 12 ] But I'd like to put it this way, return. Oh, friends, this is the language that we have forgotten through the feral head Adam, through our fall of our feral head Adam, but it is returned and restored by the grace of God.

For then will I turn to the people, a pure language. Then, as I look a little further into the words of my text, I see that this language has a marvelous effect.

We find then, they shall all call upon the name of the Lord. Well, in one respect, I believe I've covered that already. In other words, this is a language, it was a universal language.

I like to think of the days when the day of Pentecost. I realized it was an unusual day. There, Peter and the other apostles could speak.

And in their speaking, friends, others understood their language, even though they were not of that same tongue. The Lord put away all that confusion and brought them to that place.

[ 18 : 28 ] They could marvelously hear what the apostles were telling about. the day of Pentecost. They heard them speaking in their own language.

And what was the result? One universal cry from all of those different tongues that were on the day of Pentecost, and I believe for the most part Jews, which had forgotten much of the pure language of that day, they all were in common unison to this one thing.

What shall we do? A pure language. And then when the apostle Paul Peter set before them that one way of salvation, by repentance to God, and baptism, but I'll put it this way, and I hope you know what I mean, that repentance to God, in a faith in the Lord Jesus Christ, they all with one consent knew exactly what it meant, and the Spirit worked it with their heart.

Friends, what repentance that was. what blessed nature of faith, they gladly received the word of God, a pure language, the indictings of God the Holy Spirit.

What wonders the Lord wrought in that day, with one heart, one mind, they knew what it was to call upon the name of the Lord.

[ 20 : 17 ] Friends, that that's the indictings of the God of the Holy Spirit. There is something else in this vocabulary language, the language, and I'm going to put it as the language of Canaan, of which the Lord teaches each and every one of his people.

Now, I realize we have other languages around, but it's one thought, and I hope you understand when I say one language, because it is one experience. it has a nature of uniting souls together.

I believe I can use a very good illustration, a very simple one. You remember, I may believe without any question that Jonathan, the son of Saul, was a good man.

I would believe that he found very little of the language of Canaan, and you know what I mean now, that godly language, souls exercise.

He found little of that language in the camp of his house with his father, and I would imagine Jonathan felt himself to be such a stranger.

[ 21 : 33 ] Whether he had comfortable assurance in his soul, I don't know, but if you'll let me now put it this way, I wonder if he didn't. But yet he found their language, and the way that they so-called worship God, it was hollow.

Something wrong. And then a young man, out there in the field, with a shepherd's coat, a man called David, began to speak to Goliath.

And I don't know if I can get it very straight, but thou comest to me with a spear and a sword, but I come to thee in the name of the Lord, and told him how he had defied the camp of Amca of Israel and the God of Israel.

Jonathan began to hear that language. His heart was knit to David. it. So the language of Canaan, with the teaching in one soul and another soul, it unites souls together.

And it was because of that language, that pure language that was taught David and well taught to Jonathan, they become greatly in love in the right way.

[ 23 : 00 ] David said he esteemed the love of Jonathan more than a woman. They could talk upon the same things.

It united them. Well, friends, I'm a poor thing. I do not want to ever boast of myself. But I hope I can say this.

The reason I'm here is because there's the language of Canaan that I can agree with. I love to hear their language.

But oh, what a mercy. I believe I said it in my prayer. I read of a language of a poor lost soul, pleading for mercy, repenting of his sin.

The angels in heaven rejoice. over one sinner that repenteth. I've used this illustration.

[ 24 : 08 ] If a parent had a child or son or whatever the case might be, and come home to the father and says, I accepted the Lord last night in a tent meeting.

If the father was godly, his heart would sink. father, but if he came home and says, father, I'm a sinner. I'm a lost wretch on the down.

Oh, wouldn't that father rejoice? He would realize there's something there. And if he knew it was real, he knew the day would come when he would go further in the class of this language, and he would know more about the finding of Jesus.

Oh, there's nothing so precious to the church members when some poor soul comes stumbling and stammering, trying to give their call by grace, and tells what the Lord has done for their soul.

A union, a companionship, the language of Canaan, a pure language. The language he teaches this one, he teaches that.

[ 25 : 28 ] What a language. This is why it's called a pure language, taught by the Holy Spirit. Any salvation that has any amount of works in it, something of their own doing, that isn't the language of Canaan.

That's not a pure language. Do we know this pure language immediately? No. Oh, how we would want to come, first of all, with some little works of our own.

And finally, the Lord tells us that's not no language that he knows. He can't hear that language. But when we come as a lost and an undone sinner, that's the language taught of Canaan, the language that the Lord delights to hear, a pure language, the teaching of God, the Holy Spirit.

Oh, do you know something of that pure language? If time permits, I would like to touch upon the prayer of the publican and the prayer of the Pharisee, to show the very opposite.

it. So, for then will I turn to the people of pure language, that they may all call upon the name of the Lord.

[ 26 : 54 ] Now, I believe in one respect I've already covered that. So we read here, to serve the Lord with one consent, Jew, Gentile, whatever the case might be.

And I do believe here Zephaniah has in mind, of course, and you notice a verse that follows, that they would come from all parts of this world, all come to that one place into a saving knowledge of Christ, and they would all know this language.

Remarkable, isn't it? Friend, if you feel a union to God's people, and I feel it's some of the first work of God in the soul, and you begin to covet their conversation, and oh, may I say a word, I believe God's people's conversation isn't always what it should be.

Does any seeker covet our conversation and have taken notice that we have been with Jesus? Talking with our dear friend, we had something in union.

I was brought up in a good home, a godly home, and we used to have a company, quite a large home. We used to have many people, and I remembered as a little child, I liked to sneak around behind something in another room, and hear them talk.

[ 28 : 36 ] And when did they begin to speak about something of themselves as sinners in the way of salvation, and relate some of the things that the Lord gave them? It was good to hear.

I liked that conversation. I say this lovingly, I need it back home, and we need it here, that our conversation could be seasoned with salt, upon the things of God.

A pure language, a language that a seeking soul desires to hear. And who can tell even that soul, without any regenerating grace, might take note of us that we have been with Jesus.

A pure language. language. Now, there was a purpose, friends, and I realize in my ministry I'm a very simple man. The reason I read the portion of scriptures that I did, I thought then, with the help of the Lord, I would like to make a few touches upon the prayer of the publican, because this is a pure language.

here we see something of God's marvelous sovereignty. Two men went up to the temple to pray. I know, I know, that the one came up with a need, and the other out of formality.

[ 30 : 10 ] But we notice there the Pharisee when he prayed. He thanked God he was not as other men. He compared himself to others.

Friend, what's wrong? He can fail, he failed, I know, the grace of God wasn't there, but he failed to compare himself with the law of God.

We notice in our reading, there was that young man who wanted to obtain eternal life, and the Lord never came with the first part of the commandments, but only the last part.

And he says, all this have I kept for my youth. Friend, he never heard that language of the law applied to his soul.

If he knew something of grace, he would say, I have failed in the second. And if I have failed in that second part of the commandment, what about the first?

[ 31 : 12 ] And there he would be, I will put it this way, a double sinner. God would compare yourselves, and others, but nevertheless, the man went away sourful.

The things of life was what he desired. But coming back to this Pharisee, he compared himself with others. Young friend and others, don't do that.

I would let the God would compare yourselves with the scriptures, and with the true nature of the law of God.

Then you will know something of yourself as a sinner. And then he came upon the good works. In that one little verse, I fast twice in the week.

I give tithes of all that I have. that I possess. I possess. Three times in that short little verse, he said, I.

[ 32 : 20 ] He came upon the ground of his own merit. I want to talk about the public, which is true, because he had pure language.

But that man went home. Now you're going to say, minister, you're way wrong. He went home justified. Justified in his own heart, in his own conscience, but not in the conscience of God.

He was satisfied with his prayer. He thought he was just in the sight of God, but he wasn't. He had a deceived heart. I know the scripture says he went home, the Republican went home justified rather than the other, which is true.

But he, in his own thought, he was right, but he was wrong. Now, sincerity is not necessarily salvation. It is a mercy when God makes us sincere, but that's not salvation.

And when the Lord makes it, yes, but I must go on. But here we have the prayer of a pure language that God indicts into the soul.

[ 33 : 34 ] the first word we find from the man of the publican was this, and the publican standing afar off, unworthy to stand there.

Not only did he stand afar off, but he felt in his own conscience, there's a vast there between me and my God, a great God of which I cannot span neither by works or by goodness.

And if I do not know of a way of salvation, I shall be eternally lost. He knew what it was to be afar off.

I am convinced, friends, that some of the first work of grace in the heart there's a vacant void in my soul. I'm far off from God.

And then we find this, he could not lift up his eyes as much unto heaven. He felt himself but a corrupt thing in the sight of God, and he smoked upon his breast.

- [ 34 : 50 ] And I understand the smiting there is in the plural, meaning again and again. Young friend, why did he smite his breast? He found there was the fountain of all iniquity.
- And the smiting of it was this, I deserve condemnation, I deserve the smiting of a holy God, I deserve the pit of hell.
- And finally, friends, what could he do? God graced him that sweet new language, a pure language. He says, God.
- He began with God, and then he made his confession. He says, God, be merciful to me, and I understand the original means the sinner.
- God, be merciful to me, a sinner. Mercy is for the destitute.
- [ 35 : 56 ] He had nothing to lean upon, but only upon the mercy of God. And when we think of the mercy of God, friend, it's good to think upon the different descriptions we have of mercy.
- we read he's full of mercy. By that indication, friends, there can be no exhaustion. This is why we are bid to go to the mercy seat.
- And seven times before the mercy seat, there's the sprinkling of the blood. And once upon to the mercy seat. Why seven times? Because I sin seventy times seventy.
- And the Lord says, sinners, seven times, times seventy. But only once is there the atonement of her Christ by that one sacrifice.
- So he's full of mercy. He's merciful. He's ready to forgive. But yet I believe there's another one that I would like to mention and I believe that is found in one of the prophets.
- [ 37 : 08 ] And it is this. He delighteth in mercy. When the publican said, God, be merciful to me, a sinner, he struck a chord in the heart of the Savior of which he delights to do.
- Friend, I need grace to believe it. I need grace again and again to receive it. I need grace again and again to embrace it. But oh friend, there's a truth in it.
- And if you may believe the Lord has looked upon you in your wretched state and had mercy upon you, did he not delight to do it?
- Was it not a full mercy? Was it not a free mercy? Did you have anything to come with? No, you didn't. But why did you pray, God, be merciful to me, a sinner?
- Let me say again, why did you pray it? That's the language of a pure language, the teaching of God to the Holy Spirit.
- [ 38 : 25 ] He places it in the heart. And I've often said this, I used to pray, God, be merciful to me, a sinner without a hope. When I say I have a hope, and if I said I didn't have a hope, I shouldn't be in this pulpit.
- But I believe the Lord has given me hope. There's times that I wish it was more lively. I wish I could live more in the blessed assurance of it as I have from time to time.
- But nevertheless, it was because he delighted to do so to grant mercy unto his people.
- That's all. I ask the question, where is boasting when it comes to the place of God teaching that language, the indictings of God the Holy Spirit?
- God's God's God's God's God's God. You may be here this evening. You've said, I've said it so many times.
- [ 39 : 39 ] I know, but I can assure you this, the time will come when he will favor Zion, a set time from all eternity.
- why does the Lord delay? Because he has to empty and empty and empty before he can fail.



It'll be no compromise. It'll be of grace and of grace alone. Now, what a mercy. I don't know if I mentioned it this morning or not, but what a mercy if you know what it is to find your language there in the word of God.

Oh, isn't it sweet sometime in the pursuing of the scriptures, the hearing of the word of God from the mouth of a minister, and there's an echo, a sweet application of it to your own soul, and then to be able to believe it was good.

And this is why it's good to come to the house of God, for who can tell? Certainly staying away, friend, you won't find it, but I can only wish that the Lord would draw you by his grace, by his might, and by his power, and bring you into the teaching of the language of Canaan, the inditing of God to the Holy Spirit.

[ 41 : 11 ] it. And then as I look upon the rest of my chapter here which I have, and this is the purpose I read it, not only to touch upon the ground of the publican with that cry, I have to go back.

We read this, and he went home to his house justified in the sight of God. what a treat.

Where there is pardon, there is justification as well. The one is not without the other. When it comes to the court of the law, they can pardon a criminal, but they can never justify him.

If a man comes before the judge, he's a said, he's guilty, of a certain crime, but it is proven that he did not do it.

And the judge would say, I pardon you. He would say, pardon? I didn't do it. Well, then the judge would have to say, well, I have to justify you.

[ 42 : 27 ] There's nothing in the court of land, or with any man, who can pardon and justify. it only comes through the all-sufficient work of God, the Holy Spirit, the work of a blessed Jesus upon the cross of Calvary.

I don't know if I mentioned it. That's why blood and water, blood to atone, the water to cleanse.

Friend, I'm lost for words when I try to speak of the sufficiency and the glory of the work of Christ upon Calvary and his ascension from the grave and his ascension into glory.

Nothing like it. What a mercy to see it's all complete in him, that nothing of ourselves we can bring. So, nothing in my hand I bring, simply to the cross I cling.

Paul said, I would know nothing among you save Jesus Christ and him crucified. Why? Because he walked it out?

[ 43 : 50 ] I'm going to ask you a question. Is that the first time that we come across maybe not the expression but we come is that the first time that truth was brought out by the apostle Paul?

I would know nothing among you save Jesus Christ and crucified. Where's the first time it came to be asked? In the garden of Eden. The Lord himself gave the message.

Adam, he didn't say Adam, he says, where art thou? that was the voice of the shepherd calling his lost sheep.

And then he preached the gospel. I would know nothing among you save Jesus Christ and him crucified by the slaying of the animal and the covering of their body, naked body, with its skins.

Friends, there's the first gospel. And that gospel has been traced through the whole of the scriptures. It's an unchanging gospel. It's a glorious gospel.

[ 45 : 06 ] One thing before we close, I still want to touch upon that dear man called Bartimaeus. Friend, there's a poor man, a beggar, poor and needy.

The Lord taught him the language, the language of Canaan. And this is why he said, Jesus, thou son of David, have mercy upon me.

The crowd didn't know that language of Canaan, did they? They told him Jesus of Nazareth passeth by. by the indictings of God to the Holy Spirit.

He knew it was Jesus, thou son of David, have mercy on me. And now, friends, he obtained it. His eyes was open and he seen the beauty of the dear Lord Jesus.

And what do we read of that? And he followed, and he followed him in the way. He wanted to know more of that language. He wanted to know more of that divine teaching.

[ 46 : 18 ] Oh, what a mercy. As we look upon that text, I tried this evening to touch upon. For then, in God's appointed time, and his appointed place, for then, will I turn to the people of pure language, language, that they may all, all, Jew, Gentile, young and old, whatever they are, all call upon the name of the Lord, there's only one name, and then to serve him with one consent, unity.

Well, sometimes when I see a little light in the scriptures, I say, precious Bible, what a treasure. Well, I'll leave it there for the Lord's blessing.

Amen.