

Zechariah

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 03 June 1981

Preacher: Tyler, John Sperling (1912-1989)

[0 : 00] Let us, by the grace of God, endeavor to continue our meditation in the prophecy of Zechariah, chapter 13, verses 8 and 9.

The prophecy of Zechariah, chapter 13, verses 8 and 9. And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die, but the third shall be left therein.

And they shall say, the Lord is my God.

Reference was made in the afternoon to two catastrophic experiences on this planet involving vast multitudes of four sinful mortals.

When God exercised his divine vengeance upon them so that they were cut off.

[2 : 03] Namely, in Sodom and Gomorrah, those cities that were given to rose wickedness and rebellion against God.

And surely, the iniquities of the present day approximate to those vile sins committed in Sodom and Gomorrah.

So, let us thank the Lord for his clemency in retaining to us in this land a sufficient number of righteous characters so that he will not smite us for their sakes.

And then, I want just this evening for a few moments to notice, because we have already dealt with these catastrophic strokes that involved vast multitudes of sinners.

We have named Sodom and Gomorrah. And also, later, did we notice the use of, by God, of the element water, so useful, so wonderful, that using this to effect a vast and global destruction upon this planet, so that only Noah and his few and the occupants of the ark were safe.

[4 : 17] I want just to notice this. There is something very appropriate and beautiful emerging in relation to Noah and his family and those creatures of God that were in the ark.

something that will bring, as I hope, a little sweetness into your souls.

You who are penitent and seeking the Lord for a divine token for God. It is a wonderful word.

And let us now reiterate it. When God had commanded them to go out of the ark, Noah took of every clean beast and every clean sow and offered a burnt offering unto the Lord.

God said, prescription that he could only be approached by sacrifice, by sinners, infinite holiness, only by sacrifice could a sinner approach him.

[6 : 23] Now then, was he looking then on those plain beasts and those birds that were offered as a burnt offering.

He was. He attested this, that he was looking on the glorious antitype, his own dear son, incarnate, for a part of the wisdom of God in the incarnation of his dear son, was first that he should be as shorty and as substitute.

it was that he should be able to offer to God a sacrifice, for there is but one sacrifice for sins forever.

So let me just name this to you, with all the love and reverence in my heart to that precious person.

he, our great high priest, had an altar, and he had somewhat to offer on that altar.

[7 : 59] the altar that he had was his deity, the divine altar.

And the sacrifice was the sum total of his holy humanity. Now he assumed into indiscible union with his divine nature, a holy humanity, impeccable, sacred, and he offered this sum total of his holy humanity on the altar of his deity.

Oh, wonderful sacrifice. And so, the death of Christ was vicarious, it was voluntary, and it was expiatory.

When you think of the miracle of it, his precious sacrifice, that he offered to God, and the Lord smelled a sweet savor.

death. Now I have in my text these very solemn words, they're only small terms, but they are of exceptional gravity, namely, cut off.

[9 : 44] my friends, he was cut off out of the land of the living, for the transgression of my people was he smitten, and that is why he being cut off as your surety, the third part, that is, the third shall be left therein.

he'll never be cut off. Now what a mercy it is if the Lord has smelled a sweet savor concerning you in relation to the meritorious and sacrificial death of his dear son.

Now, what does he say? You will obviously perceive the spiritual equation of the same.

I will not again curse the ground anymore for man's sake. Now, he said, while the earth remaineth, seed time in harvest, and cold and heat, and summer and winter, and then night shall not cease.

For now, we're in this beautiful durnal season. The faithfulness of God to that covenant of his and the Lord smelling a sweet savor.

[11 : 24] That is why we are spared. Isn't it wonderful? But I want just to extend that a little. Then, he said, now, when I bring a cloud over the earth, there's going to be a sign, a token of this covenant.

a token of my clemency. And when I bring a cloud over the earth, the bow shall be in the cloud.

I will look on it and remember my covenant. You'll look on it as one of the most beautiful and outstanding things in the whole creation.

what is it really? Equated spiritually, you will see it is this. The whole spectrum of light, the rainbow is, now it sets forth all the divine perfections of Jehovah Jesus in eternal harmony in our salvation and in extending mercy, clemency, grace, love, and divine favor to us.

So, I want just to drop this little word of consolation to you, beloved friends. Undoubtedly, you will be immersed in difficulties and trials and afflictions and distresses sometimes.

[13 : 17] You will become beclouded. Beloved friends, you will see his bow in the cloud. You'll never be cut off.

It's a sign of the Lord's mercy, his infinite compassion to you. You'll see the bow in the cloud. How wondrous this is.

And then, I did want to associate with this another sweet token, namely, when Noah was in the ark, presently, he sent forth the raven, the unclean bird that lives on carrion.

Then he sent forth the dove who returned, finding no rest for the sole of her feet, but he sent forth the dove again, and presently she came in unto him, and in her mouth was an olive leaf plucked off.

the olive tree growing in low places, a sign that the waters had assuaged, and ever since, a sign of peace.

[14 : 47] You won't be cut off. You know something of that olive leaf? The dove, the sweet dove, bringing to you, the Holy Ghost, bringing to you this olive leaf.

So for all your ills, and all your sicknesses, and all your trials, and all the traumatic and abrasive things in your journey, and everything that ever troubles or distresses you, and your guilt, and your fear, here we have the wonderful, the amazing panacea for all your ills.

There it is. He'll never cut you off. There's this olive leaf, and the Lord smelling later a sweet saviour, and look at the bow in the cloud, God's mercy to your precious immortal souls.

Now those two things, I hope you will assimilate, and by grace take them to your home, and walk in those two blessed things.

So, think of the sacrificial death of the Lord Jesus, how voluntary it was, grace, how vicarious, how it expiated the sins of the whole election of grace.

[16 : 34] Now, he was cut off, out of the land of the living as your substitute, your shorty. victory. He paid your debt, the victory won, and just now, and not only now, but just now, we have found the sweetest delight and joy in celebrating his resurrection and his ascension into heaven and his enthronement there.

Jesus rise. There's happiness in the atmosphere. here. So, I hope I have made this abundantly clear.

Why should the third part be left? Because this remnant of the Lord's people, their sins were imputed to Christ and his spotless righteousness imputed to you all the fruits of his dolorous and vicarious passion, all those fruits when he was exalted this is a part of the exaltation of Christ when he was exalted he became possessed of all the blessings that he merited by his sufferings and death and priestly work of atonement and possessing them their dispense their made ours.

What a happy people we are. What a favoured people to think that all those holy fruits of his passion are ours and that he reigns for us and in us and through us.

There's just a further word that holds me on the eighth verse. I feel that it is incumbent upon us to name.

[19 : 09] We have named those catastrophic experiences where vast numbers, in fact, all resident on the earth at that time of Noah, they were all cut off.

cut off in their sins. And apart from Lot and just a few, they were all in that terrible furnace for it went up as a furnace in the view of Abraham.

Those cities of the place, cut off in their sins. Dear friends, there's a vast difference between being cut off and cut down.

Poor sinners that the Lord loves, you know, are sometimes cut down. They're in a course of rebellion, as our old apostle was the arch persecutor whose goal was the extermination of the infant church of Christ.

He would have none of them on the earth exterminate them. And the Lord cut him down. Didn't cut him off. No.

[20 : 42] Isn't it a miracle? Those that the Lord has a favor to. You see, he doesn't cut them off. He might well have cut us off in our sin, but no, he cuts them down.

And having put his fear in the heart of that man, it is said, behold, he prieth.

This man that is cut down is prieth. well I hope you'll have many in Bethesden and in this Union chapel that are cut down so that it can be said, behold, he prayeth, so that they're here for the gospel.

Three days without sight, he didn't see anything. But on the third day, there fell from his eyes as it had been scaled. He saw that just one.

He saw the Lord Jesus. He saw the economy of salvation. He saw why he had not been cut off. He saw the mercy that God had cut him down.

[21 : 57] So, how wonderful that is. I wanted to mention that. To be cut off is terrible. But to be cut down is blessing.

Why, the Lord said about him, he is a chosen vessel unto me. Who would have thought it?

This, as I have termed him correctly, arch persecutor of the infant church church of Christ?

Who would have thought that he was a chosen vessel? I must say to you in my ministry here now that I always associate the Apostle Paul with the dying prayer of that holy master Stephen.

said, Lord Jesus receive my spirit. When he was being stoned, he knelt down and said, Lord, lay not this sin to their charge.

[23 : 19] And when he had said this, he fell asleep. There's no doubt Saul of Tarsus was in that. Lord, lay not this sin to their charge.

The profoundest impression that must have had upon his heart. So, listen, he says, go thy way, for he is a chosen vessel unto me.

What about you? You, dear friends, do you feel your chosen vessels unto him? You ministers of the gospel, chosen vessels unto him.

Listen, a chosen vessel unto me to bear my name before the Gentiles and kings and the children of Israel.

There it is. Well, he was cut down, but he wasn't cut off. what a blessing the Lord didn't cut me off. I deserved it, and I have many times deserved it.

[24 : 35] But he hasn't cut me off, but he has sometimes brought me very low and filled me with repentance. You bless God tonight, you haven't been cut off.

You wouldn't be here tonight if you have been cut off, would you? You may have some stark, black, painful remembrances of things in your past life and you just stood amazed that God did not cut you off.

Ah, he cut you down. But just a little further, two parts therein shall be cut off and die. We've named these vast masses of people.

Now it is encumbered on me just now to name two parts. Another part shall be cut off and die.

And what is that part? Not the profligate part, but the religious part. in all the parables of Jesus you have the division.

[25 : 53] You have the wise virgins, you have the foolish virgins. There's no oil in their vessels. There is solemn, the door was shut.

You have the wheat and the tares. Shall we root them out? No. No. Let them alone.

Let them both grow. Let them grow together until harvest. Then the angels will do the work. These tares are to be burned.

What a cutting off, my friends. virgin earth. What a cutting heart. Foulsh virgins, tears in the church of God, bound in bundles to burn.

What a cutting heart. What a solemn cutting heart. heart. Now, I want to say something to you, dear people. Those who know me will know that I am not cynical.

[27 : 14] But it is so obvious that there is such a vast amount of religion in the earth that is hypocritical, that is dead, completely dead.

You may say, well, how do you know? By their fruit she shall know them. They're still in the world.

They can follow nearly everything in the world, and it goes with their religion. There's no clash showing that their religion is dead. Anything goes with a dead religion.

Anything. If your religion is dead, anything goes with it. Now, what a solemn state to be in. Not you.

I would seek the spirit of prayer to pray for those that their eyes might be opened. That is the attitude that I would wish to take.

[28 : 23] Not say, oh, let them go, they're deluded, they're dead in their religion. I would far rather the Lord give me prayer for them that their eyes might be opened.

But what a vast amount of religion there is that is dead. Completely empty. well, it comes to this, does it not?

How stands the case, my soul, with thee? And I'm going just a further step. Obviously, we know that all those who live and die in a dead religion, dead in their religion, and with a dead religion, we know what the issue will be, the solemn issue.

The Lord has a word for it. He says, I never knew you. I never knew you. Now, you think about that.

If you're a penitent soul, a broken-hearted sinner at the feet of Christ, if you're one smiting on your breast and crying, God, be merciful to me, a sinner, Jehovah could never say to you, I never knew you, and knows you.

[30 : 09] And he knew when he blessed you at his feet. Now then, if there are times when the gospel is sweet to your taste, times when he conveys his divine blessings into your soul, times when you can sing his everlasting praises in your soul, he could never say to you, I never knew you.

No. But it is a solemn fact that there are many that he will say this to, and they're cut off, I never knew you.

Never knew you. No. you've never been separated. You're still in the world.

This religion is only something fanciful, something a little to placate your conscience. There's nothing in it.

How solemn. to be cut off. But I feel I must make just this one reference.

[31 : 37] Whilst there are two parts therein to be cut off and die, you know we've got to come, and the Lord will do it, we've got to come even closer still.

And that is, when the Lord quickens one into divine life, we have a lot to learn and a lot to lose, haven't we?

A tremendous lot to learn and a tremendous lot to lose. Otherwise, what would be the function of this office of the Lord as refiner?

that? But let us make just this brief comment. We have then a lot to learn and a lot to lose, tremendous lot to lose, and when the Lord deepens his work, we begin to see things that we had never known or seen before, namely, that we've got the profligate world in our heart, and we've also got the dead religion in our heart.

Does that astonish you? We've got natural religion, and we've also got the microcosm of the world that lieth in wickedness in our heart.

[33 : 12] It's all in there, in that wicked and deceitful heart. It comes pretty close, doesn't it? No wonder the Lord does this refining and purging.

How many honest people are there here that will say yes, that is true? If you want another word for the religion of the flesh, I can give it to you.

It is self-righteousness. You've got a lot of self-righteousness. I'm sure you never see this until the Lord deepens his work.

When he deepens his work, oh, you'll tremble. To see how much religion you've got in your flesh, the chattel piety and all the attitudes and the vocabulary, there's a tremendous lot that relates entirely to the flesh.

And we've also, alas, got the profligacy in our corrupt nature. You own it, or is this too much for you?

[34 : 27] You deny it, do you? If you deny it, it means this, if you're a child of God, you've got a long way to go yet, but you'll see it.

You'll say, Lord, I want to be brought here. Nothing in my hand I bring, nothing, stripped of all my self-righteousnesses, nothing in my hand I bring, simply to thy cross I cling, naked, come to thee for dress, helpless, look to thee for grace, lack I to the fountain fly, or fowl, wash me saviour, or I die.

Very well, now just a few words further on this ninth verse. Now this third part then, the Lord is very merciful too, they're not cut off.

Now he loves them, they're his remnant. The electing love of the Father, the redeeming love of the Son, the sanctifying love of the Spirit, one glorious river of ineffable love surrounds them.

But the Lord has a work to do, a work to do in them. and it is described here as refining and trying or testing.

[36 : 15] And one of his office characters in the new cabinet is refiner. He's the refiner. Now what is the whole ideology here?

it is this. We have two of the most precious metals named, namely silver and gold.

gold. And there's no substitute for silver and gold. Silver stands, may well be for the grace of God.

Gold stands for love, his love, love divine, love. They're very precious metals.

let us take just a little view of them carefully. First of all, intrinsically, they're pure.

[37 : 28] And as representing these graces of the Spirit, they are intrinsically pure and holy. Absolutely holy and pure.

then you will say, why? Why retire? Well, there can never be any admixture between these precious metals and extraneous matter.

Never. But this drass or this extraneous poisonous matter may surround it so that you hardly see the bright shining of the gold and the silver.

And is there a man or woman in this assembly tonight who would say that they had no dross? would you say that that you have no rubbish no extraneous matter nothing that is foreign to this gold and silver no I'm sure you'll own that there is so much dross you'll see it cried infidelity shall I name infidelity you know we've got infidelity in our nation and from that root springs unbelief now you think of it the infidelity of your nature and your pride and self righteousness and lust and covetousness and there's a whole list of evils no stross and those idols that you're not willing to give up those base things those things you hold on to in secret no one knows about a lot of dross it is this that causes the trouble with God's people and

God's ministers you see if we have dross then we are clogged it is very much like a blood vessel a main vessel there's an occlusion there's something that is blocking this artery or largely blocking this it must be cleared and it is the same with the dross the same with the extraneous matter it must be cleared for the Lord has this in view he has the preparation of your soul for heaven and what is antecedent to that to prepare you for much holy fruitfulness and usefulness in his church below and then fit you for heaven now if we have clogged with dross we can't function to the glory of God so we have a divine refiner let us thank the

[41 : 17] Lord for this and Malachi said he shall sit it's not a process that he's over in five seconds he shall sit as a refiner and purifier of silver now I just want to make a general observation then on this refining the Lord takes his people we have this word of the psalmists who gave this song of praise when the Lord had brought him throne he said this for thou O God hast proved us thou hast tried us as silver is tried thou broughtest us into the net the element of surprise you see thou broughtest us into the net thou laidst affliction upon our loins thou hast caused men to ride over our heads we went you bless

God for this we went through through God brings his people through he doesn't leave them in it he brings them through we went through fire and through water the nature of fire is to consume the nature of water is to overwhelm some trials are fiery trials some trials are overwhelming trials like water listen to him but thou broughtest us out into a wealthy place this is what you've been praying for why did the Lord bring you out into a wealthy place because

Christ said it is finished down his head gave up the ghost said triumphantly it is finished why because he is risen ascended and enthroned now you'll be brought through but he will bring the dead through the fire most essential there's no substitute for refining for fire in refining for fire it must be fire and the skilled refiner sips the precious metal is immersed in the furnace and immediately the dross separates from it oh

I've got I've got so much dross that I see sometimes the dross separates from it and you'll see it you'll see it you'll see your dross and the Lord will give you grace to mourn and repent and confess and to praise him for refining you you'll see it and you'll ask the Lord to cleanse you and purify you and purge you now this is separating and at the right moment moment or twinkling of an eye he will take this pure metal from the furnace seeing his own sweet dear image in it oh look at it the wonder of it has the

Lord refined you if you take for instance your human body how necessary it is at times to have the administration of a cathartic or animatic why to cleanse you from all the extraneous matter in your body then your eyes are clear your skin is clear you look so healthier you see there's a lot of this waste matter that is clogging you and it is so spiritually and so the Lord refines us let me tell you just a little more what is it that refined you what is it

[47 : 00] I said the Lord refined you but what is it it is his solemn and glorious presence in the ministry if you sit under the ministry of the spirit you'll be refined that is one of the main one of the main functions of the ministry of the spirit it keeps the people of God refined it searches the presence of God in that ministry refines them the same with this blessed book his word you read the scriptures prayerfully spiritually the Bible will refine them and synchronizing with this the wise dispensations of the

Lord such as affliction and bereavement and trial and distress and sorrow the things that are painful and agonizing to you now they have no intrinsic property it's the Lord in it it's the Lord being in this and the Lord sanctifying it and sanctifying you and this refined you so this is the ideology see the dross is separated presently he brings forth this child of God this third God brings them through the fire hearken to this it is good for me that I have been afflicted for before I was afflicted I went astray but now have I learned thy statue so this refined it's to purify our immortal souls my friends don't you want your soul purified you don't want anything to clog you or hinder you or occlude you or make you barren now you want the

Lord to refine so I will bring the third part through the fire and will refine them as silver is refined and will try them as gold is tried just a word on Peter he said beloved think it not strange there be a good issue blessed issue and if

I may present this correctly to the glory of God in Peter's case for instance now he dearly loved his master he went into the sieve didn't he and without premeditation did he thrice deny and he cursed you see used this terrible language without premeditation I meant to say this it may startle you even when he thrice denied his blessed master his better power loved Christ in the midst of it all now then the end of the thing is this when the

Lord said to him having looked turned and looked upon him and he went out and wept bitterly full of repentance it was a look of love a look of compassion a look of conviction when the Lord reinstated him or was about to reinstate him and after sending a special message to him after his resurrection when he was about to reinstate him he he said Simon son of Jonas lovest thou me more than these he had been through with something you know he said yea Lord thou knowest that I love thee and he said it three times to him but the third time Peter said something added something he said

[52 : 46] Lord thou knowest all things all things about me all things oh you dear friends you can look up and say to the Lord Lord thou knowest all things everything about this sinner my base treatment of thee so on he said thou knowest all things thou knowest that I love thee now how wonderful that is it's the proof of the reality of the thing isn't it all together they shall call on my name and I will hear them I will say it is my people and they shall say the Lord is my God that is the

Lord will make manifest that these are his people so let us close with this song of celebration when the Lord turned again the captivity of Zion we were like them that dreamed then was our mouth filled with laughter and our tongue with singing then said they among the heathen the Lord hath done great things for us for them the Lord hath done great things for us whereof we are glad turn again our captivity oh Lord as the streams in the south they that sow in tears shall reap in joy he he that goeth forth and weepeth bearing precious seed shall doubtless come again with rejoicing bringing his sheaves with him blessed be

God him number nine hundred and eighty four him number nine hundred and eighty four him number nine hundred and eighty four the view is greaves number three hundred and forty two heart as we are in ninety 1884 to the June 3, 342.

Part how the gospel context sounds. Christ and free grace therein abides. Free grace to such a sinner's be.

And if free grace, why not for me? The gospel context sounds.

[56 : 51] The gospel context sounds. Christ and free grace therein abides.

Free grace to such a sinner's be. Free grace to such a sinner's be.

And if free grace. And if free grace. And if free grace.

And if free grace. And if free grace. And if free grace. The Savior died.

God without me. Heavenly Father. CHOIR SINGS CHOIR SINGS

[58 : 50] CHOIR SINGS CHOIR SINGS CHOIR SINGS CHOIR SINGS CHOIR SINGS CHOIR SINGS CHOIR SINGS CHOIR SINGS CHOIR SINGS CHOIR SINGS CHOIR SINGS CHOIR SINGS CHOIR SINGS CHOIR SINGS CHOIR SINGS CHOIR SINGS

CHOIR SINGS CHOIR SINGS Since I'm my servant, I must show my love for me.

The eternal life, my Christ is here.

Andrew, with revels, praise to him. Then sing, O praise, sir, in heaven.

Then sing, O praise, sir, in heaven. Then sing, O praise, sir, in heaven.

[61 : 00] Amen. Now unto him that washed us from our sins in his own blood, and made us kings and priests unto God and his Father, be glory, majesty, dominion, and might, forever and ever.

Amen. We bless thee, O Lord, for the sacredness of this holy day, for the unity of the Spirit in the bonds of peace.

We bless thee for the inspiration of the Holy Ghost, for the descent of the immortal dove, for Jesus drawing near and going with us, for the smile of the Father.

We therefore lovingly commend to thee, the dear pastor and flock here, and the ministers of the sanctuary with us, and visiting friends.

And pray that thou wilt bless us in all we each love, so that by grace thou wilt bring us all to thine everlasting kingdom, through our Lord Jesus Christ.

[62 : 45] Grant us pardon and peace, thy divine protection and provision. the grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all.

Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.