

And they shall be mine (Quality good)

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- [0 : 0 0] In dependence upon the Lord for all needed help, I venture to draw your prayerful attention to Manichai chapter 3 verse 17 and the first part.
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- And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels.
- The margin is special treasure. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels.
- First, let us prayerfully, and again seeking the help of God, examine who these are, the they of our text.
- [1 : 3 3] First, who they are not. First, Malachi, directed by the Holy Spirit, speaks some very solemn words of those professing to serve God, and yet whose hearts were not right before God, offering polluted bread upon the altar, offering blind for the sacrifices, offering that which is lame and sick before God.
- But, amidst this dark and somber scene, there is a company, there is a people in those days, and will be to the end of time, on the face of the earth, that as the Lord says, they shall be mine, that is, they will be manifested as his, they were his in eternity past, made known by the coming of the dear Redeemer to suffer and lay down his life for them, made known by the operation of the Holy Spirit of God in the work of grace brought in their hearts, made known by those so significantly blessed, and will be made known in that great day as numbered among the jewels of the Lord, this special treasure of his, they.
- These are they referred to, and I name it just briefly, in the first preceding text. And the first mark is this, that they feared the Lord.
- They feared the Lord. Now, some people tend to think that the fear of the Lord is a gloomy subject. The secret of these words are the words attached to this.
- Let me explain. Doesn't it just fear? It says, fear the Lord. And this is the path to blessing.
- [4 : 0 2] This is the path to comfort. This is the path to the blessing of the felt presence of our God with us in life's pathway.
- They that fear the Lord. And the Lord says, I will put my fear in their hearts, that they shall not depart from me.
- Now, is that a gloomy matter? Is that not the very desire of your heart? Is it not the very fear of your soul? Shall I depart?
- Do I depart? Lord, may this fear of the Lord, this loving fear, it's not a survival fear, it's not just a fear of duty.
- There is duty and obedience, but it's in love. We often use the contrast, I perhaps should do it again, that the distinction between the obedience of a slain and the obedience of a child.
- [5 : 0 0] The one is just, he has to do it, but the other is done in love. And so those that fear the Lord are those that love the Lord.

These are they that fear him. And I would just turn to a word, I think it's in Deuteronomy, that sums this up rather sweetly.

And says before us the blessings of those that fear the Lord, as the word of God declares. I'll just turn to it, if I may, that I might read it in your hearing.

And now Israel, what doth the Lord thy God require of thee? But to fear the Lord thy God, to walk in all his ways, to love him, to serve the Lord thy God with all thy heart and with all thy soul, and to keep the commandments of the Lord and his statutes, which I command thee this day.

And what are the next words? For thy good. You see, the fear of the Lord and that which is involved, if I may so put it, is for the blessing.

[6 : 23] It's for our comfort. It is for our good. Oh, how sad it is if some people don't like to hear that prayer from him. I don't believe it is here for a moment.

I don't think that for a moment, but I think some would turn from it. It's a gloomy matter. I think what it suggests to me is that, well, I wouldn't condemn and say that they don't fear God at all, but there's something in their life that they can't ask God to bless.

And that finds them out, but I must leave that. Now, just a word here again, where it says here to require thee to love the Lord, to walk in his ways, to fear the Lord, to walk in his ways, to love him, to serve him, and to keep his commandments.

Oh, may grace be given to us thus to do. And in our right mind, isn't that what your soul longs to do?

Don't you pray for it? Don't you say, Lord, do help me. I desire to love thee. I do long to keep thy commandments. I do long to walk in thy ways.

[7 : 44] I do desire to obey thy voice. Oh, grant me all needed grace. Then they shall be mine. These are those that are his special treasure.

The fear of the Lord, as I say, of course, has a separating influence. A worldly company, as one has said, I think I've read somewhere, opens up the great danger of temptation.

Don't misunderstand that. We can't be separate entirely from the world. We have to do with the world. We're in the world. We do business on that.

But what is meant there is to keep company and walk together with those that do not love the Lord, do not fear God, that it is a dreadful danger of opening to temptation in this way.

That those that don't fear God will seek to do that which those that do fear God would not be happy in. And such that do fear God will need much wisdom, much grace to stand firm.

[9 : 01] So be very careful to pray to be kept in this way. Now those that do fear God, there are, again as I have read, there are two things that a Christian should do in the world.

And that is to show compassion. And that is to be courteous. Two things most definitely. To all men do good unto all men, especially to the household of faith.

But what not to do? Conformity. Where the world departs from God, may we ever be helped to depart from that.

There will be no conformity to that which is not right before God, in God's most holy word.

And I do remember my late dear father speaking once of fearing the Lord. And he says, it summed up in his mind, was this, withhold nothing from God.

[10 : 18] And also to walk in love, also to wait upon God. And I thought that was very sweet, very simple. Withhold nothing from God.

Wait upon God. Walk in love. Love to the Lord. If grace is given to us, we shall err, we shall walk in those right paths.

But now, I'm teasing to the word they, then they, that fear of the Lord, then they shall be mine. These are the people. One more mark as we continue, or one more consideration.

I just named to you, that the fear of the Lord is the path of blessing. And so it is. Oh, think for a moment.

I think it's in Ecclesiastes read it shall be. It is well with those that fear God, that fear before him. And think of that word I so often quote, but it's such a blessed word.

[11 : 26] It's such an encouraging word. When you're low spiritually, when you feel, oh, where are the signs? Where's my grace? Where's the evidence of spiritual life? Behold, the eye of the Lord is upon them that fear him, that hope in his mercy, to keep them alive in famine, and to save them from death.

Oh, look at it. Is that gloomy? God forbid. Oh, what a comfort that is. What a consolation that is. How precious that is.

And these are they that are his jewels. These are they that are his special treasure. And again, the secret of the Lord is unto them that fear him.

And he will show them his covenant. You may say, I don't seem to understand very much about the covenant. My friend, if you fear God, pray that the Lord will show it to you because it's so blessed, because it takes you to God the Father, God the Son, and God the Holy Spirit in precious thoughts of love and mercy and of grace in eternity past.

And if you're in that covenant, it's to you. And that covenant is ordered in all things. And sure, it's that covenant that provides the coming of the Lord Jesus Christ, the spiritual blessings.

[12 : 53] It is that covenant that sets forth the work and operation of the Holy Spirit of God in his quickening influence and in the keeping power, in the Trinity, constant care, blessing, help, and final perseverance of all his dear people.

And they shall be mine. They are mine. They were mine in that covenant. God the Father, God the Son, and God the Holy Ghost, though all will be opposed against it, though the world hates it, though Satan and all his fallen angels rise up against it, though a natural, carnal mind is against God, yet all here is the purpose of his grace.

Here are the blessings that flow through the fear of the Lord. And then my mind also went to this, that in, I think it's Psalm 103, that the mercy of the Lord is toward them from everlasting to everlasting upon all them that fear him.

Now, do you think that's gloomy? I'm not condemning, I don't think for a moment you think it's gloomy, but I'm just saying in answer to the accusation by some, oh, it's gloomy.

It's not. It's wonderful. I can't wish for anything greater than that. And let me remind you of this, and you've heard me say it so often, but I say it again, those that fear God, it includes the little ones, both small and great.

[14 : 28] I read it at the grave site of the late dear friend Mrs. Brooks on Tuesday. They're in heaven, both small and great, joining in the praises of the Lord in heaven and the glory land.

They shall be mine, saith the Lord in that day when I make up my jewels. And as far as the east is from the west, so far hath he removed our transgressions from us.

And then look, as like as a father pitieth his children, so the Lord pitieth them that fear him. And look at it.

It doesn't say will pity them or has pitieth them. Of course, both are true, but pitieth. Do you see what I see? It's an eye of constant pity, constant care upon you, upon myself, despite our sinfulness, despite our unworthiness, never failing.

Oh, my dear friend, I say, this is the precious word, then they that fear the Lord and these are the blessings. Now, I just want to make another comment here.

[15 : 41] What's another mark? We read, they speak often one to another. Well, we often do speak one to another. But I have to confess to my shame, I do not speak of him as I ought.

Oh, that we might speak more of our dear Jesus, of him whom my soul loveth. That we might be able to speak together more and enjoy.

Like the two on the Emmaus probably, that's come to your mind already. I know. They were bound down with sorrow and grief and pain. Why? Because their awe was gone as they felt.

They had never sorrow like this sorrow. If I could put it, I want to be very careful, they could almost bear however painful earthly sorrows, but to be without their Jesus, no, they could not.

they were, oh, and they were so perplexed. As they walk, they commune one to another. I don't want to be irreverent, but I have read, it's like two youngsters with a ball walking and just passing it to and fro.

[17 : 02] that's the theme. Their anxiety, their concerns, their perplexities. They couldn't let it go, but they, oh, they couldn't be sadder. But there's this dear Jesus that comes and, oh, friends, a very sacred experience, isn't it, when those that fear God speak often and speak together and when there's a little knitting, knitting.

Ah, friends, yes, men can knit and you know what I mean. It's the love of Christ knitting the heart together. It's the warmth. It's the one theme that unites, worlds together.

It's so precious. Oh, may we thus be helped and blessed. You know, sometimes, I don't know how you feel, but I feel like a lump of coal in the fire and I feel to be smoking.

Not quite gone out, but I want the Lord to calm the Holy Spirit, to breathe that life again, to warm it into fire and also, how we need to pray collectively that there might be a more spiritual conversation, that we might speak more freely.

And remember, what does the world speak about God? What does the world say about Jesus? Jesus is, oh, we can't speak of it. It hurts us.

[18 : 27] I can't describe it. The blasphemy, the setting of naught, of the one we do so dearly, what a mercy to be different.

What a mercy to be different. Then, we read, the Lord hearken and heard it, just a word here, and I know, I'm leading up to the text, I'll try and get there in a moment, but ever remember that.

Every word we hear, we speak, is heard. Every thought, oh, may that be a, an enlivening of the fear of the Lord in love to say, oh, I love the Lord.

I, no. Self-stop. Don't say that. Self-stop. Don't think that. Self-stop. That envy, that jealousy inside here.

No one else knows about it. God does. The Lord hearkens and hears. I think I mentioned to you that it was Keith that told me this, that his, one in charge of his imparator lady, said to him, you, if you sometimes feel really angry and you write a letter and she gave this advice, she said, go and put it in your drawer for the night.

[19 : 44] Don't send it off straight away. And then, look at it the next day. There's a lot of sound advice. I know that's natural advice, but good advice? Cool down.

Look at it quietly. Calm down. And in the fear of the Lord, and perhaps you'll have to tear it up. Can't send that like that. Or, write another letter.

I must leave that. But that's just a thought. But I must go on. I must get on a little faster. And that's here. And just one more word. That thought upon this. I do trust that this word may gather somebody into night.

All of us, I would hope. Is the Lord in our thoughts? Oh, you may say, but pastor, you don't know my job. You don't know the pressure, the tension, the difficulties that there are.

I don't, and I feel for you, my dear friend, very much indeed. But, the Lord knows that. We can't think of him every moment of our life as much as we would love to.

[20 : 47] But, how many hours a day goes without any thought about God?

Any prayer? Any meditation? You see how that comes in. But, nevertheless, here's those who say, but I can't talk.

I can't speak. My friend, may the Lord help you. perhaps, I don't know, may I venture it. Some say, well, I don't feel I can ever speak about Jesus.

And yet, there's something in me that would love to do this, but I don't think I can. Well, friend, you must ask Jesus to help you. And if Jesus touches your heart and favours you with a little word from heaven, you'll be able to talk there, won't you?

And sometimes, it may be, as I'm talking to some friend the other day, I think it was another minister, if I remember correctly, how that we say about the love of Christ opening up the mouth as it does.

[21 : 55] But I said to him, also, occasionally, it can be the fire, the trouble, the trial. In this way, the Lord hears that prayer, answers the prayer, and brings you through, and helps you.

And you say, I can't be silent. I must tell them. I must say, look what God did. And I, then you have to tell them you prayed. And then, oh, the Lord appeared for you, and helped you.

Isn't it wonderful? And when the Lord loosens the tongue, and oh, I feel there's much need for it today. Now, they shall be mine, saith the Lord, in that day, when I make up my juice.

Now, what about these juice? You see, it's special treasure. You just think of it. You think of sinners so vile as we are. Full of leprosy. Oh, everything you can possibly think of.

Emity against God. Beggars. Oh, far off from God. Going their own way in darkness. Dead in trespass and sin. Oh, and yet, his special treasure.

[22 : 58] Yes, because these are his jewels. And these jewels are to be found. He knows where they are. And he'll find them. And that time is that comes when he's appointed, when he goes out to seek and to search out this jewel.

Find some. I've no knowledge of how jewels are obtained. Gold, silver, and that. I'm so ignorant. But taking, say, stone, we could use ordinary stone.

I think J.C. Philpott refers to it. Portland stone in his day. And he, I think, he was speaking to somebody about it, or he heard somebody tell him, and he said, there's that work on it, enough to tear their heart out, to get that stone out.

It's so hard. Well, now the Lord, I'm only using this, the Lord's sovereign power, in this, that some are gently led out.

like Lydia. Others may be solemnly wrought upon suddenly, like the Philippine jailer, for example.

[24 : 08] But it's the same power. It's a gem. It's a jewel. jewel. And this one is found. But that jewel, though it's, you see, in the earth, in the world, in darkness, in dirt, in filth, it's not beautiful, it's real.

It's a sinner saved by grace, but there's much attaching to it, much preparation yet is needed for it to be found fit for the crown, shall we say, literally, of the king or queen or royalty and certainly for heaven.

I think recently, I can't think whether it was on show in the dome, I forget that, wasn't there enormous diamond or something? I think we've seen a picture of it tremendously. Ah, but what's that, friend?

It's dirt compared with the blessings of heaven for your soul. It's dirt compared to you being, you, one of his jewels.

Oh, I think there's nothing that one day will perish. It'll be gone. It won't save any soul, but the blood of Christ does and for our sinners and they shall be mine, saith the Lord, in that day when I make up my jewels.

[25 : 28] So here we have this one that is found called brought out. But then we might think of the cleansing that's necessary.

I remember my very early days, it was the Parker family, I think, if I remember rightly, when they were at school and they showed me a book of rubies and things like that, just an illustration of a ruby.

And I looked at one of them, those illustrations, and I thought, what a beautiful, it looked so beautiful, perfectly. But you see, it wasn't dug out quite like that. It needed the master's hand.

It needed all that was rubbish to be cleansed away from it, removed, and then it would need much process.

I don't know what is needed with, say, rubies, and that we do know with silver here, that we have in the third chapter, that the Lord shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

[26 : 40] There's a necessary cleansing, a necessary purging, a necessary night before the heat. And you see, that doesn't destroy this gem.

It only purifies. It brings it out. It only destroys that which is rubbish. And oh, how often think of a deacon that wrote to me in my early days, and just quoted in his letter speaking of Zion, he says, I fear there is much rubbish like the words in Nehemiah.

Much that needs burning up, and I feel that in my own life. Needs burning up, needs removing. But then, as I think of this jewel, also as it is cleansed and purified, it's to be shaped as I take it, or to be prepared exactly for this place, in his appointed place.

As I say, my knowledge literal is very limited, but I'm speaking of a spiritual work of God's grace on his precious jewels, and then polished, and made precious.

And again, reverting here, back to the silver, I understand the reference here is the refiner of silver will sit there, and the heat will not be too great, and it will be hot enough, it will be long enough, it won't be too long.

[28 : 12] The refiner, I suppose, here, literal refiners, even the most expert, will make a mistake. do something wrong, but my God doesn't make a mistake.

That fire that is necessary to consume our drops, it won't be too hot, it won't be hot enough, it won't be too long, or it will be long enough, but it will be for the profit of Israel, or for the consuming of that which is of no value whatsoever, that there may be the reflection, that's what I was coming to.

It's a very sweet thought that the refiner will wait till he can see his reflection in the silver. Oh, beloved, is there anything reflecting in our lives of Jesus Christ?

We pray that the beauty of the Lord our God may be upon us. Is there that that shines out in our life? Is there that that in the church of God that we can see it in one another?

There are times when I have with dear saints or those who fear God seen glimpses of Jesus. Oh, friend, it's sweet.

[29 : 31] See something of the beauty of Christ, the preciousness of Christ. I, yes, I think I will just name it, you've heard it before, but that woman, young woman, godly woman, years ago, that moved about in London, where the poor, the outcasts, and took compassion on a poor woman that was in a physically in a very weak state, and she cared for her, and yet this woman gave not a word of thanks, not a word, oh, you're only a goody-goody, and so forth.

She didn't give up. Well, I would have done. She carried on right till that poor thing got better, and said, well, now I do think I can leave you, no, not a word of thanks, not a word.

This dear Christian said, but there's one thing I'd like you to do, what's that? She stooped down and kissed her. That broke that woman's heart.

More than that, I don't know, but that's what I thought I could see Jesus. Father, forgive them. Why? I say, get my own back.

I'm offended. Revenge, give my sword. Friend, no. May grace be given to us to be kind. That doesn't mean to me, load the standard of truth, or condone sin, no, but all for the spirit, all the beauty of Christ.

[31 : 04] Oh, dear Stephen, there as he neared heaven, his face shone. And you know, there's another thought there. It's a gem is real.

And the light shines on, a radiance flows out of that gem. Again, I remember reading a tremendous banquet of royalty or very high social people in some place and they all put their jewels on.

but some had got, what is it called, pastury, imitation, wasn't real. And they turned the lights out and then there was some light, I don't know what it was years ago, that they flashed on.

And if it was real, your gems shone. If it wasn't, there'd be nothing there at all. Do you see the distinction here in this prophecy?

much religion, many offerings, lame, sick and poor. But here are those that love the Lord.

[32 : 11] Here are those that are the possessors of his grace. Oh, may that grace shine out more and more in our lives. So our text says, and they shall be mine, saith the Lord, in that day.

And remember this, all these jewels, these gems, they're different. Again, I must come to a close, but I was just thinking the high priests, all those jewels, all in their appointed order.

In the heavenly Jerusalem, in Revelation, I'm not spiritualizing, but all in their appointed place. All with their appointed beauty.

And so it is with God's people. These, jewels, all for his honor and they are his. And then he's not going to lose one of them.

He's not going to lose one of them. What a comfort that is. They're all going to be there. And be in that day. In that day when they'll be gathered.

[33 : 19] They'll be cleansed. They'll be prepared. They'll be in glory. Oh, friend, what a blessed prospect. And they shall be mine, saith the Lord, in that day when I make up my jewels.

The Lord is gathering and will to the end of time, these jewels. We have that good hope concerning our dear friend who buried this wing.

Another jewel, one of those quiet ones, and we may say, not disrespectfully, who feared God, both small and gray, but real, real.

And you see, they're there. Now, will it be you? Will it be me? Am I one of those Jews, or am I one of these paste, these counterfeit, these artificial things?

Is it real? Real religion? Oh, may the Lord bless us confirm our souls, strengthen our faith, and help us to press on, to look up, and to anticipate.

[34 : 26] It can't be very long, you know, friend. So, may patience be given, grace afforded, to continue to the end, as seeing him who is invisible, yet revealed to the eye of faith.
The Lord bless his word, amen.