

They shall look on Him whom they pierced

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: 01 January 2000

Preacher: Rev P.M.Jackson

[0 : 00] The book of the prophet Zechariah chapter 12, reading of Beth Pair, And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of sacrifice, and they shall look upon me whom they have feared, and they shall know me for him, as one Lord and for his only Son, and shall be in bitterness for him, as one that is in bitterness, as his firstborn.

And he safely the words in the second half of the verse, and they shall look upon me whom they have feared, and they shall mourn for him, as one mourner for his only Son, and shall be in bitterness for him, as one that is in bitterness, as his firstborn.

The passage before us this morning refers to gospel times, to the descent of the Holy Spirit, and to the wonderful results that were to follow.

The first verse of chapter 15 continues the paragraph in which our text is Lord and His signing. In that day there shall be a sign in open to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness.

[1 : 49] Where was that sign in open? Well, we read this morning that a soldier took a spear and pierced the side of the saviour and forthwith turned her eye blood and water.

Blood for guilt, water for uncleanness, a fountain open for sin and for uncleanness.

But then, you remember in that portion that we read from the 19th chapter of John's Gospel, part of the text is quoted there.

After telling what the soldiers did before they gave the body of Jesus to this of the very Messiah, John the Evangelist says, these things were done, that the scriptures should be fulfilled with fear, a bone of sin shall not be broken.

And again another scripture says, they shall look on him whom they pierced. Who is the promise of God?

[3 : 13] None other than the Lord himself. God. That's evident from the words of the text. What does he promise?

The spirit of grace and of separation. Now, grace has two principal meanings in God's work. It either means that free, self-moving, unconditional life in the heart of God or it results, it results, its consequences in the lives, in the hearts and lives of his people.

Or if I might put it to you in this other way, it's either grace in the fire or grace in the streams.

Grace in the root or grace in the fruit. The Holy Spirit is the person who creates and implants in the hearts of the sinner, in the hearts of the sinner those principles by which he becomes a new creation.

Faith, hope, love. love. But then the Holy Spirit here is described also as a spirit of supplication.

[4 : 44] When the Holy Spirit is poor, die from on high, how does he really start in revealing himself? In prayer and in supplication.

prayer is not a distinct grace. Prayer is but the working of grace. It's the upward look of faith, the growing of true repentance, the desire of the broken heart.

To whom is the promise given? the house of David and the inhabitants of Jerusalem. Now, friends, unless we take these words literally to refer to the restoration of the Jews in the latter days, well, we must take them spiritually.

And that is the way that I take them with you this morning. David and his royal house were typical of Christ and his royal house.

And what is the royal house of Christ? His church. His church. The children that God gave to him in covenant.

[6 : 13] Jerusalem with its inhabitants is also a wonderful type of the elect church of God. Look at the way in which the promise is to be fulfilled.

I will pour. It's a figure taken from the pouring out of water. And it's a figure that is often used by the prophets in the Old Testament.

But here it refers to a more abundant and canticle distanciation of the graces and influences of the Holy Spirit far beyond anything that was ever known in the Old Testament.

And friends, when the Holy Spirit is poured out from on high like water, there is power. And oh, how we need that power in all our congregations today.

When the Holy Spirit is poured out like water from on high, there is cleansing. And when the Holy Spirit is poured out like water from on high, there is refreshing.

[7 : 42] oh, for the power and for the cleansing and for the refreshing of the Holy Spirit in our midst days and throughout the days that have to come, oh, for an outpouring of the Holy Spirit.

But then you'll notice the effects of the outpouring of the Spirit. they shall look on me whom they have pierced. And they shall mourn for him as one mourner for his only son and shall be in bitterness for him as one that is in bitterness for his firstborn.

Look at the first effect of the outpouring of the spiritual vision. They shall look upon me whom they have pierced.

What's the first fact of the Spirit in the end dealing with the sinner? He opens his eyes. Satan, the God of this world, has blinded the eyes of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine out of him.

He blinded our first parents in the fall. And they have left their blindness a legacy to their children.

[9 : 32] And my friends, it's hereditary blindness. By nature, we're just like the moles, a race of blind creatures that hate the light.

And by nature, we cannot look upon things unseen and eternal. But the Holy Spirit was upon Christ without measure.

What did he say in his sermon in the synagogue at Nazareth? He tells us that he was anointed to proclaim sight to the bride.

the Lord has given the blinder sight. And what is the object of a spirit of this spiritual vision?

A crucified saviour. They shall look upon me whom they have pierced.

[10 : 43] now of all the senses, there is none to be compared to the sight of the eye for taking practical knowledge of an object.

Take for instance the case of the Queen of Sheba. You remember that she had heard in her own land of the riches and the glory of Solomon.

But her heart wasn't captivated by these things until she came and saw for herself.

And then you remember her reaction? The heart wasn't told me. It's the Holy Spirit's work to win souls to Christ.

But never did he win a single soul to Christ but in this peculiar way opening the eyes and directing them straight to the cross of Calvary.

[12 : 00] It's through the open eye of the soul that the knowledge of Jehovah's righteous servant comes. The knowledge that justifies many.

They shall look upon me whom they have pierced. Yes, they shall look upon me in Gethsemane's garden. Sweating grey drops of blood, the sword of justice piercing my soul.

They shall look upon me in Herod's judgment hall wearing the crown of thorns. They shall look upon me on Calvary's accursed tree with pierced hands and feet and side pouring out my soul unto death.

And what will they see the law magnified? God's justice satisfied, sin atoned for, God glorified and all that flowing out of infinite grace and batchless love.

But then you'll notice the effect that a spiritual side of the crucified saviour itself produces.

[13 : 43] Sorrow. Mourning. 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.

What are the two primary graces of the Holy Spirit? Repentance towards God and faith towards the Lord Jesus Christ.

Christ. Faith is the open eye of the soul looking upon Christ wounded for our transgressions, bruised for our iniquities.

Repentance is a fountain of godly sorrow produced in the heart and it streams out through that open eye.

They shall look upon me whom they have pierced and they shall mourn for him. The sorrow of the world worketh death.

[15 : 12] if the world has any sorrow at all for sin well it's what I might describe to you this morning a selfish sorrow.

Selfish sorrow. And what's its language? Well here is its language. I've ruined my character. I've ruined my trade. I've ruined myself. The sorrow of Judas Iscariot was the sorrow of the world. It was the fang of an awakened conscience that drove him to the madness of despair. and you remember what he did.

He went out and hanged himself. But godly sorrow is not selfish. No.

[16 : 28] Godly sorrow is not selfish. Here is the language of godly sorrow. he was wounded for my transgressions.

He was bruised for my iniquities. The chastisement of my peace was upon him and with his stripes I am healed.

My sins were the thorns that tore his blessed head. my sins were the nails that pierced his blessed hands and feet and the spear that pierced his blessed side.

And then the stream of godly sorrow flows out. Now there's a wonderful illustration of this in the typical shadows of the Old Testament.

Take the case of Joseph's brothers. You remember how they put Joseph into a pit intending to kill him.

[17 : 48] And then they sold him for 20 pieces of silver to Ishmaelites who brought him down into the land of Egypt. Joseph's brothers dipped his coat of many colours in blood.

They brought it home to their father. And you can picture the scene for yourselves. Is this your son's coat or not?

Is this your son's coat or not? But friends wait. wait. Wait.

Years roll on. And we find these same brothers in an Egyptian prison. And there's something, a terrible weight lying upon them.

It's weighing them down to the ground. end. Or does Judas say, we are verily guilty concerning our brother in that we saw the anguish of his soul when he besought us and we would not hear him.

[19 : 09] you see, the Holy Spirit was bringing home their sin to them. And so it was in the case of the inhabitants of Jerusalem in the day of Christ's crucifixion.

Away with him, away with him, crucify him, crucify him. his blood be upon us and upon our children. But again, wait.

Fifty days afterwards, Pentecost has come. Peter, the Holy Spirit is poured down from on high.

Peter brings home the charge of the death of Christ upon the consciences of the assembled multitude in Jerusalem. He hath taken and by wicked hands hath crucified the Lord of life.

Listen now to how these murderers cry. Men and brethren, men and brethren, what shall we do?

[20 : 35] we are barely guilty concerning the death of the Prince of Life. Our friends, God in his sovereignty, leaves many of his people to walk according to the course of this world, fully fulfilling the desires of the flesh and of the mind, children of wrath even as others, sometimes through youth, sometimes through manhood, yes, even to old age.

but when the Lord Jesus Christ, the New Testament Joseph is to reveal himself to his brethren, when they are to see his face and be reconciled, he finds out their sins.

yes, he finds out their sins, yes, and they find out their sins too.

But consider how deep and how genuine is the sorrow produced by a spiritual sight of a crucified saviour.

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.

[22 : 34] It's just like the sorrow of a father. Over the clay the cold clay of his only son.

It's just like the bitterness of his spirit over the grave, the new made grave of his firstborn.

love and sorrow mingling together. What are they?

Love and sorrow mingling together. Love and sorrow and sorrow mingling together.

What a feast that is that the prodigal gets when he reaches home. There are two dishes on the table that he prefers above all the rest.

[23 : 51] Love for Christ and sorrow for sin. Love for Christ and sorrow for sin.

And in proportion to the strength of the love is the depth of the sorrow. in proportion to the strength of the love is the depth of the sorrow.

Look at that woman behind Christ. She's kissing his feet. She's bathing them with her tears and she's wiping them with the hairs of her head.

She loves much because she has been forgiven much. It is strong love.

It is genuine sorrow. And now I say to you friends gathered around the Lord's table today as I say it to myself.

[25 : 17] If we would have Christ with us at the table today oh let us ask of him a large measure of this spirit of grace and of supplications.

us. And if we would have the Passover sweet to our taste well let us gather bitter herbs.

Let us go back over our lives through the wilderness by which by which we have come and will find many bitter herbs to gather there.

Let us take them to God's lamb. The lamb of God that taketh away the sin of the world.

Let us go to Calvary and there behold him who bore our sins in his own body and the tree that we being dead to sin should live unto righteousness by whose stripes we are healed.

[26 : 46] God grant that our hearts may be broken and contrite and new and God grant that we may sit down under his shadow with great delight and find his fruit sweet to our taste.

I will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of supplications 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.

Let us pray. Gracious God in thy mercy be pleased to pour down upon us thy holy spirit spirit the spirit of grace and of supplications we plead with thee for the power and for the cleansing and for the refreshing of thy blessed spirit.

Pour it down upon us gathered here in thy house today that we may look upon him whom we have pierced and mourn for him as one mourneth for his only son and be in bitterness for him as one that is in bitterness for his firstborn and enable us all enable thy people to go back across their lives to gather bitter herbs and help us to take them to the lamb of God who bore our sins and who bore them away.

Gracious one give to us a broken and a contrite heart such thou wilt not despise a heart that trembles at thy word and bring thy people into thy banqueting house and may thy banner over them be love we look to thee for the blessing oh that thou wouldest bless us indeed forgive our sins for the Redeemer's sake amen let us sing again to God's praise in psalm 80 psalm 80 the 80th psalm at the 17th verse to the tune eben oh let thy hand be still upon the man of thy right hand the son of man whom for thyself thou madest strong to stand so henceforth we we we we will we will not go back not turn from thee at all oh do thou quicken us and we upon thy name will call turn us again lord god of hosts and upon us thou vows safe to make thy countenance to shine and so we shall be safe these three verses of the 80th psalm all that thy hand is still upon the man of thy right hand hai kan or of

[31 : 30] Oh No Oh Oh Oh Oh

Oh And now friends we come to what we are accustomed to call the fencing of the Lord's table Who should come To the Lord's table Well if we would know who should come we should never forget the apostolic injunction Let a man examine himself and so let him eat of that bread and drink of that cup What is its proper place?

Well, I reminded you last evening and I remind you again today It's not a converting ordinance It's a feeding ordinance It's a nourishing ordinance It's for the believers nourishment And it's for his growth in grace With whom did our Savior sit down on that night when he instituted the supper with his disciples And there are two marks that distinguish his disciples in every age of this world They differ us to the condition They are justified freely by God's grace through the redemption that is in Christ Jesus

And they differ us to their character They are born again Born again And so Christ invites to his He doesn't invite to his table those who are living in any Who are living in open sin Those who are living in any known sin Those who neglect the ordinary means of grace Those who are conscious that they have never come to Christ That they have never undergone a saving change of heart It's an ordinance Only for believers It expresses a present faith in Christ All who believe in the Lord Jesus Christ He invites to his table It's an ordinance It's an ordinance that expresses a present love

to Christ All who love the Lord Jesus Christ In truth and in sincerity He invites to his table It's an ordinance That's expressive of mutual love All who love the brethren Are invited to his table [37 : 04] All who enroll themselves Under the banner of Christ As the good soldiers of Christ All who rest on Christ and on Christ alone For acceptance with God All who are anxious to deal with God In spirit and in truth All who are bent on forsaking sin and cleaving to Christ He invites them to his table But there are those Who are filled with doubt and with anxiety and with perplexity Because they don't see in themselves any qualifications The only thing they see

The only resting place that they see for themselves Is the sovereign mercy of God in Christ They mourn over their sins They mourn over their sins They mourn over their hardness of heart Their ignorance But oh how precious Christ is to them Precious Precious Because he is A savior from the sin His cause is precious to them His people are precious to them And such he invites To his table But let me read with you this morning From the episode of the Galatians chapter 6

At verse Chapter 5 Sorry chapter 5 at verse 16 The episode of the Galatians chapter 5 at verse 16 17 This I say then Walk in the spirit And ye shall not fulfill the lust of the flesh For the flesh lusteth against the spirit And the spirit against the flesh And these are contrary the one to the other So that ye cannot do the things that ye would But if ye be led of the spirit ye are not under the law Now the works of the flesh are manifest which are these Adultery Fornication Uncleaness Lasciviousness Idolatry Witchcraft Hatred Variance Emulations Wrath

Strife Seditions Heresies Envyings Murders Drunkenness Webblings And such like Of the which I tell you before as I have also told you In time past That they which do such things Shall not inherit the kingdom of God But the fruit of the spirit Is love Joy Peace Longsuffering Gentleness Goodness Faith Meekness Tempence Against such there is no law They that are Christ's have crucified the flesh With the affections and lusts If we live in the spirit let us also walk in the spirit Let us not be desirous of vain glory Provoking one another Envyng one another And may God bless to us What we have read from his own word