

# Awake O Sword Against My Shepherd.....

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[ 0 : 00 ] We can begin our service by singing from Psalm 103 and verses 8 to 13.

The Lord our God is merciful and he is gracious, long-suffering and slow to wrath, in mercy plenteous. He will not chide continually nor keep his anger still. With us he dealt not as we sinned nor did requite our ill.

For as the heaven in its height, the earth surmounteth far, so great to those that do in fear his tender mercies are. As far as east is distant from the west, so far has he from us removed in his love all our iniquity.

Such pity as a father hath unto his children dear, like pity shows the Lord to such as worshipped him in fear.

We'll sing these verses to God's praise. The Lord our God is merciful and he is gracious, long-suffering and slow to wrath, He will not chide continually nor keep his anger still.

[ 2 : 11 ] With us he dealt not as we sinned nor did requite our ill.

For as the heaven in his sight, the earth surmounted far, so great to those that do in fear his tender mercies are.

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[ 3 : 37 ] The heaven in his sight, the earth has found withholding may, e.g., in he, publicly neither are the desires of the Lord his tender mercies.

here like pity chose the Lord to judge a worship in fear Shalom pray O Lord we give thanks that we can draw near to you the living God we thank you for the access we have into your presence and that we can draw near to you your heavenly throne we thank you Lord that your throne is a throne of grace and that from it comes all the help that we need and as the throne indicates your grace comes with your power that you are the almighty God and therefore when you send forth your mercy there is no other power that can stop it although we know the powers of darkness may try to hinder it and we pray therefore Lord as we are gathered here that we would experience the power of your grace that your grace is many faceted there are different aspects of it that we can think about at any time and obviously some features of it are more prominent on some occasions than on others but we just ask Lord that whatever we need personally will be given to us some of us may need to be have a sense of assurance that perhaps is a bit weak at present and we ask you

Lord to send that if that is what's required others may just need some enlightenment information that you know what's required and we ask you Lord to send that by your spirit we know that's one of his roles to enlighten us and to take of the things of Christ and show them to us and we pray Lord that you would meet our needs as we gather some of us are maybe just conscious of sins and we pray that your own promise that you will remember our sins and iniquities no more that that would come with divine strength into our soul so Lord we come to you as a needy people conscious that we have an all sufficient

God and therefore we pray that you would fulfill your promises your great and precious promises that your word contains and that as we gather we would be sensitive to the presence of the Holy Spirit and that we would be led by him as we are told it's a sign of your people that they are led by the Spirit of God and we just pray that that would be our experience today we realize that there are milestones on anyone's earthly journey and there are milestones on our spiritual journey and as it's often been recognized occasions of the Lord's Supper are such milestones and it's a good time for us to as it were look back to where we've come from and to look ahead to where we're going and also to take time to remind ourselves that if

God be for us who can be against us that you who have begun the good work in us will complete it and that will happen at the great resurrection and the day of Christ and therefore Lord we give you thanks for the opportunities you give to us to gather together and think about you and your great plan of salvation we pray for any who are not able to be here you would remember them each one where they are whatever the circumstances that are preventing them remember any who are concerned about their loved ones their health or otherwise and we ask you Lord that you would give them whatever they require today Lord we pray that you would remember us and not just us but others having similar services today that your blessing would be on them and as we gather here in comfort and safety we would remember those of your people who are meeting today in different parts of the world in very different circumstances some afraid of persecution others living in situations of great poverty and others having to cope with wars and other disasters taking place and we pray

[10:37] Lord that you would remember all your people and bless them wherever they are today and we ask you too that this day itself the Lord's day when from our point of view the gospel is preached more widely than on other days that this particular day would be a great day as far as your church on earth is concerned and that many would be converted and start on the journey from this world to heaven so Lord work in great power we pray and remember your call so be with us in our service we ask and remember us all for good and pardon our sins for Christ's sake amen I will read from the book of Zechariah chapter 13

Zechariah chapter 13 in that day there shall be a fountain open to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness and it shall come to pass in that day saith the Lord of hosts that I will cut off the names of the idols out of the land and they shall no more be remembered and also I will cause the prophets and the unclean spirit to pass out of the land and it shall come to pass that where any shall yet prophesy then his father and his mother that begat him shall say unto him thou shalt not live for thou speakest lies in the name of the Lord and his father and his mother that begat him shall thrust him through when he prophesies and it shall come to pass in that day that the prophet shall be ashamed every one of his vision which he hath prophesied neither shall they wear a rough garment to deceive but he shall say

I am no prophet I am an husband man for man taught me to keep cattle from my youth and one shall say unto him what are these wounds in thine hands then he shall answer those with which I was wounded in the house of my friend away goes sword against my shepherd and against the man that is my fellow saith the Lord of hosts smite the shepherd and the sheep shall be scattered and I will turn my hand upon the little ones and it shall come to pass in all the land saith the Lord two parts therein shall be cut off and die but the third shall be left therein and 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 they shall call in my name and I will hear them I will say it is my people and they shall say the

Lord is my God and may God bless that I will sing now three verses in Gaelic from Psalm 22 on the beginning of the psalm first three verses Psalm 22 Psalm 22 1 2 2 2 3 2 3 4 4 5 5 6 6 6 7 7 7 8 8 9 9 9 10 10 11 11 12 12 12 12 12 13 13 14 14 15 15 15 16 16 16 17 17 17 18 19 19 19 19 20 19 20 20 20 20 20 20 20 20 20 20 21 22 21 20 22 20 21 21 22 21 22 22 23 22 22 23 23

The End The End The End

[ 17 : 21 ] The End The End The End

The End The End We can turn back to the chapter we read there, Zechariah chapter 13.

And I would like us to read again the last three verses of the chapter.

The End I wonder what we would say if we met a prophet.

When a person meets a prophet, they're meant to listen. I suspect it's very unlikely that we will meet a prophet.

[ 22 : 09 ] There were plenty of prophets.

There were prophets that advocated idolatry.

People who said what they would say, and they would say, and they would say, and they would say, and they would say, and they would make all kinds of announcements in the name of God.

And often people attend all sorts of things, and they would say, and they would say, and they would say, and they would say, and they would say, and they would say, and they would say, um... And as we know, for example, from, say, the book of Jeremiah, the results of these false prophets, the effects of them were that people were at ease in Zion because they were told God will never do this or God will never do that.

Mainly saying things like God would never punish Israel. But of course, we know that God did punish Israel.

[ 24 : 06 ] So these false prophets were revealed to be false. But even after they had returned from the exile, Zechariah was written after they had returned.

And one of the features that reappeared, even although God's people had been restored, was the presence of false prophets.

But God indicates here in this chapter that things are going to change. And one of the things that are going to change is that false prophets will disappear.

And indeed, he seems to indicate that the way they are going to disappear is by their family contacts.

That their parents, as we can see in verse 3, their mother, their father and their mother, they are going to thrust him through these particular false prophets.

[ 25 : 16 ] So almost we could say the reformation or the restoration is actually going to start in family life and so on.

But the false prophets, they are going to be ashamed of their previous behavior. And what's going to identify them, rather surprisingly, it's not the rough garment that prophets would wear.

Rather, what's going to identify false prophets is that they are going to be wounded. They're going to bear scars given to them by their family.

Which is quite a graphic way of describing what God was going to do. But at the same time, there were true prophets.

And even as the false prophet was concerned with God's goodness to his people, so the true prophet was concerned with the same outlook.

[ 26 : 39 ] But the question is, how was God going to do it? What is the method God is going to use to bring about restoration?

And the answer is given there in verse 7. And it's quite intriguing, we might say, at least from one perspective, that even as the false prophets were wounded by those that knew them well, so the true prophet announces that God's deliverance is going to be accomplished by somebody who is wounded by someone who knows them well.

The closest tie, or one of the closest ties that there is between people, obviously, is parents and children.

And to have a situation, as it is described there, that the false prophet is dealt with by his parents, well, we might say to ourselves, is there anything closer that would involve wounding?

And normally, we would answer that question by saying, well, there cannot be, can there? Can there be any relationship closer than parents and children that would involve one of them wounding the other?

[ 28 : 48 ] And Zechariah chapter 13 and verse 7 actually tells us there is. And the person that the true prophet highlights is the one who is described as God's fellow, God's equal.

God's equal. And he is going to be wounded. But wounded by God. So, however astonishing, the punishment inflicted on the false prophet has seemed to be.

It's nothing in comparison to the astonishment that would be felt when God, God the Father, and this other person who is his fellow, when he gets wounded.

But of course, the reason why we are here today is because verse 7, it's no longer a prophecy about the future.

It's actually a prophecy that was fulfilled long ago. So, it's actually now a historical statement, a description of an event that happened in the past.

[ 30 : 33 ] And we are here to remember it. So, in this chapter, at least towards the last three verses, we have God's method of restoration.

And it's a method that's going to take time because it's going to start with this assault on God's shepherd.

But after that, as we're told there in verse 8, it shall come to pass. After that, the process of restoration goes on.

And we have this rather, to us, unusual use of numbers. when it says a third of the, two thirds of the land will be cut off and a third will be preserved.

And we might be familiar that these numbers are used elsewhere in the Bible. For example, in the book of Revelation, a third of the sea is turned to blood and so on.

[ 31 : 49 ] And as we see these kind of use of figures, we might be puzzled by that. And the danger, of course, is that we take them literally and start working out what all these numbers are indicating.

Whereas, all they are indicating is they're saying this is something important. they're not giving us a mathematical theory about how to plan the future.

All they're saying to us is this is very important. Take note of it. And of course, it would be very important literally if two thirds of the population suddenly disappeared.

But it's just a way of speaking this kind of it's known as apocalyptic. It just presents things and unusual figures in order to highlight their importance.

But it's going to be a process and in the process things are going to happen as we can see in verse 9. So I'd just like us in the service to think briefly about these things.

[ 33 : 09 ] Now, as we know there are many prophecies in the Old Testament. But there's not many that are stated in the New Testament when they are fulfilled.

But Zechariah 13 verses 7 is one of the few that are quoted in the New Testament. and they are actually quoted by Jesus.

And they are quoted by him when he was in the Garden of Gethsemane. Because we're sorry when he was in the upper room and before he went to the Garden of Gethsemane.

And we find that quotation in Matthew chapter 26. Because Jesus says to his disciples just after they had the Lord's Supper.

He says there in verse for example in verse 28 of Matthew 26 for this is my blood of the New Testament which is shed for many for the remission of sins.

[ 34 : 19 ] But I say unto you I will not drink henceforth of this fruit of the vine until the day when I drink it new with you in my Father's kingdom. And when they are sung on him Psalm 118 they went out to the Mount of Olives then Jesus said unto them this is where he quotes Zechariah chapter 13 then saith Jesus unto them all you shall be offended because of me this night for it is written I will smite the shepherd and the sheep of the flock shall be scattered abroad.

So what was Jesus thinking about as he made his way from the upper room to the garden of Gethsemane where he knew he would be arrested?

Well he was thinking about Zechariah chapter 13 verse 7 because he quotes it to his disciples and therefore this verse gives us insight into how Jesus felt and what he was anticipating as he made his way to the garden of Gethsemane and imagine thinking about a sword coming against you I mean it's not surprising is it that when he gets to the garden of Gethsemane well he's he's terrified we were walking along the road and we realized that in a certain distance something that's never happened before in the whole of human history is going to happen to us how would we feel there's

Jesus and he's making his way along the road and he knows what's ahead and as we can see from the accounts of the garden of Gethsemane he was petrified he was so distraught that he couldn't even stand still that there as we know in the garden of Gethsemane he was falling to the ground the text doesn't say he fell to the ground because it's an imperfect verb it's repetitive he kept falling to the ground we're not told how often that happened but there he is and we shouldn't be surprised at that we should actually be surprised if he wasn't because ahead of him lies this attack by a sword so

Jesus is thinking about it and as he thinks about it not only does he know what's going to happen but he knows who he is he a way goes sword against my shepherd against the man that is my fellow as the fellow he's God's equal he's the one who is fully capable of communicating with God always that there's never an instance where he is unable to appreciate the father's plans or the father's thoughts and he can respond perfectly all the time so he's he's

[ 38 : 59 ] God the father's fellow his equal we could almost say his mirror but as when someone sees as Jesus himself said he that has seen me has seen the father and we don't understand all that I mean there's there's there's nobody that we know that is our exact equal no one but as far as God the father and God the son and God the holy spirit are concerned each of them is fully God and each of them understands one another constantly constantly and perfectly so this realization is not a new thing for Jesus he knew it was coming because he would have known it from the moment when he we want to describe it the moment when he became the shepherd he always knew this was going to happen when he was any heaven that's the right way of putting it before the universe was created he knew it was going to happen when he made the universe participated in the creation of all things he knew this was going to happen when he became a man he knew it was going to happen all the days of his thirty silent years as he worked away as being a carpenter he knew this was going to happen the day he went to the

Jordan to insist that John the Baptist baptize him he knew this was going to happen his divine mind knew it his human mind knew it and as he makes his way along through his earthly journey this is ahead of him and he knows it every step he takes he's getting him closer and closer to this lots of ways in which he speaks about he told people one day I have a baptism to be baptized with and how am I straightened until it be accomplished I mean the word straightened

I mean it indicates real pressure almost been squashed this is could almost say that Jesus was saying this is my bird and I am carrying it and it's the focus of my attention and everything I say and do must be seen in the light of where I'm going and he's going to this place where the sword is going to be raised against him what's a sword for well I suppose different answers can be given to that question a sword can be used in warfare but there's no war here between the father and his shepherd

I suppose a sword can be used in self defense but there's no need for that here but as we know the normal a circumstance in which the symbol of the sword appears is to do with justice so here it's about divine justice but the astonishing thing about this sword being raised is it's against a man who's never done anything wrong he is sinless and we can say that word so easily but imagine him he's never had a wrong thought

I mean that's extraordinary it would be possible for us just by some kind self control never to say something wrong and by the same degree of self control never to do something wrong although that's never actually happened but it could be possible for someone to do that but never to have a wrong thought how many wrong thoughts have we had today well we don't know do we we can't even begin to count them we could have wrong thoughts everywhere from the moment we open our eyes but Jesus he never did everything he thought was right and you and I can have right thoughts at the wrong time can't we but Jesus never did that he always had appropriate thoughts at the relevant moment and his thoughts were always in the correct degree they were marked by the appropriate affection that should be connected to them and from our sense of justice it would be injustice for such a person to be punished wouldn't it but there he is coming towards him is this sword and we have to remind ourselves why it's coming we know why it's coming but we have to remind ourselves why it's coming because even from this angle if the only sinless person who never lived was focused on it surely those of us who are guilty of sin should think about it as well because if

[ 47 : 20 ] Jesus was terrified as a sinless person what should be our response as sinful people why is the sword coming to him well we know the answer to that when doing we he's coming to him because he said voluntary substitute he is willing so willing to bear the penalty that he's prepared to go through with it he's facing an ordeal there are no books that's going to help to help him to him to him to the unknown and he's going there to pay the penalty for for our wrong thoughts the thoughts that nobody else knows but himself as well as our wrong actions and our wrong words he's going to be there to face this ordeal you know if a strong man comes against us with a sword well there's trepidation if a very strong man comes against us with a sword there's much more trepidation but if almighty god comes against us with a sword well what word do we use for there it is it's pursuing him this sword of divine justice in the heavenly father's hand and we know where the attack came don't we there on the cross did we remember as we sang psalm 22 and verses one and following that is describing

Jesus I know we know it's the words of Jesus but it's Jesus being wounded who is saying these words Jesus is saying these words and as far as his human mind is concerned at that moment he doesn't know how much longer it's going to be all his senses around him is abandonment he is forsaken he is from his senses he is alone and he's bearing punishment he is suffering at the hand of almighty god and there's no words that can describe that it is possible for us to string a set of adjectives together to try and open up a bit the awfulness of his experience but in reality no one can describe him and the bible itself doesn't really describe it it just says that something unique something beyond human comprehension happened when

Jesus suffered on the cross his physical pain is told to us because we understand that and his sense of isolation is told to us because we can understand that to a certain measure but to experience the sword the sword of God's wrath coming down on him in torrents wielded by an almighty arm there's a certain sense in which we have to say to ourselves not only how can we describe it but how dare we describe it because whatever words we use we're going to fall short and we just have to say he took the punishment that I deserved that's what my sins caused him to undergo

I deserved that punishment and each of us can say if that punishment was given out to us it would be ended but there he is Jesus the shepherd and he's still the shepherd of course as he suffers he hasn't as it were been relieved of his responsibilities there as he suffers he's doing something for the sheep and he's paying the penalty for their sins and we should look at him on the cross and of course that's what we're asked to look at aren't we the elements it's the elements of the cross that we're looking at the broken body and the poured out blood and we are to look at his sufferings and we are to look at them with admiration and we are to look at them with affection and we are to look at them with dedication and we are to look at them with gratitude and say say to him

I have no idea what you went through but I know the awfulness of what you went through was done for me and this announcement by the prophet is the start of the restoration life begins at calvary we might say the image that's given here of God is that he's got hands and in one hand there's a sword but where's the other hand and the prophet tells us there at the end of verse seven

[ 55 : 49 ] I will turn my hand upon the little ones Jesus there in Matthew 26 he tells the disciples that the sheep are going to be scattered they're going to be vulnerable they're going to be easily identified even a maid in the high priest's palace can identify Peter and yet during these days between Jesus' death and resurrection no one finds the disciples why is that well the answer is there at the end of verse seven

I will turn my hand upon the little ones I mean there's different things you can do by turning your hand and you can turn your hand over them in order as it were to hide them just to protect them and here's we might say God the father speaking well he is speaking in verse seven and he tells us there in verse seven what he's going to do against the shepherd that he's going to raise his sword against the shepherd but what's he going to do for the sheep for these and Jesus makes it clear in his quotation in Matthew 26 that initially the people referred to as the little ones are his disciples and as they have to go on the run don't they they all forsook him and fled and we might say about them and we should be very careful when we say we may dismiss them as cowards but that's not how

God the father saw him he put his hand over them in order to protect them and to keep them that's why no one found them they were safe if they had thought as much about Zechariah 13 7 as Jesus had then they would have had that comfort but they were like that's in that sense weren't they that they didn't do that but even as though they didn't do it the heavenly father he turned his hand and protected and protected them and I suppose one reason for that is that the reason why they shouldn't be protected which was their sin that reason had been removed when the sword hit the shepherd so with one hand the punishment of our sins has been inflicted on Jesus and with the other hand the protection that the death of

Jesus bought for us is immediately applied and this verse from this ancient prophecy it's got real meaning for us because where is the father's hand today where is the hand that weaved the sword well another passage Jesus tells us no one can pluck them out of my father's hand and we are safe and the path of restoration just continues and it's really good to know that isn't it that the price has been paid and our protection is secure and the restoration will be completed eventually so as we think of the shepherd today we have many things to thank him for and may

God help us to do it shall we pray Lord we give you thanks that Jesus was willing to go to the cross as your word tells us you laid help on one that was mighty one who was able to bear the penalty and who carried our sins away to where they cannot be found Lord help us as we gather shortly to celebrate his death that we would look back and see the awfulness of the price indeed the awfulness of the process by which he paid it but also help us to be thankful that we are gathering to remember him and we are doing so at peace with

[ 62 : 50 ] God and may the peace of God be in our hearts as we do so be with us Lord for your own name's sake Amen We can sing from Psalm 118 verses 22 to 26 and as I'm sure we know it's one of the Hallel Psalms that were always sung at the Passover so when Jesus left the upper room he would have been singing Psalm 118 the last of these six Psalms and may have been singing the verses that we are about to sing verses 22 to 26 that stone is made head corner stone which builders did despise this is the doing of the



Lord and wondrous in our eyes this is the day God made and it will joy triumphantly save now I pray thee Lord I pray send now prosperity blessed is he in God's great name that cometh us to save we from the house which to the Lord pertains you blessed have these verses come along and in them most ehkä % this is the The glory of the Lord, and one grace in our lives,

This is the day of the day, with joy triumphantly.

Stare now thy way, in our night way, send now prosperity.

Blessed is he in God's great place, that God has us to live.

[ 65 : 49 ] We from the house, which to the Lord pertains to the rest of us.

Well, it's our custom to identify which we sit at the Lord's table, fencing as it's called.

There's some discussion about what fencing means. And various ideas have been put forward.

To me, it seems as if one of them stands out quite clearly. And that is that at the time of the Reformation and afterwards, that churches were very different from what we're used to.

And churches, a lot of churches at that time, for example, had no seats. People just went there and stood. But there was a part of the building that was fenced off.

[ 67 : 27 ] Literally fenced off. And behind that fence was a table. And those who wanted to remember the Lord's death.

Literally had to go through the fence to sit at the table. And that just seems to me to be an obvious source of the term.

The preacher in charge had to describe who went through the fence. A lot could be said about that.

But here in the passage we read, the passage about restoration. The Zechariah mentions two features that will accompany the process of restoration.

And I would suggest that these two features indicate who should sit at the Lord's table.

[ 68 : 37 ] What are the two features? Well, the feature, one feature is, they're going to be refined.

In other words, they're going to be putified.

Or they're going to be sanctified. They're going to be transformation. They are still sinners.

And because they are sinners, their sins have to be dealt with.

And that process, well, sometimes they, to put it this way, they go along with it.

[ 69 : 43 ] And they don't hinder it. At other times, they do. Because indwelling sin is a very strange thing.

It can make us go against what's good for us.

And when that happens, we get chastised. Chastised by God. But it's all part of the purifying process.

I mean, it's part of what's good for us. So, one mark of those who sit at the table is that God is dealing with them for their sins.

They confess their sins to God. He cleanses them from their sins. But he also, as a person working with purifying of silver and so on, they burn away the dross.

[ 70 : 53 ] And sometimes God does that to us. And it's never painless. It's always painful.

It's always painful. Hurting. Hurtful. Distressing. But it's a very clear evidence that God is dealing with us.

And it's good, as the psalmist says, it was good for me that I was afflicted. God, in his providence, purifies his people.

And they themselves, and more often this goes on, they actually realise how much more yet there is to be done.

But still they are thankful, aren't they? That God is in the process of dealing with them. And turning them into the image of Christ.

[ 72 : 00 ] And they're making progress. It might be two steps forward and one step back. But even that figure tells us they're making progress.

And that is the Christian life from one perspective. God purifying his people. Or as Jesus used in the parable of the vine and the branches.

God purifying his people. They are getting dealt with by the heavenly gardener. And they are getting pruned. And that's a very clear sign.

And we are told to examine ourselves. And when we do that, we will see that that is happening.

And we'll thank God for his methods with us. So that's one mark.

[ 73 : 05 ] The other mark that's mentioned by the prophet here, as he talks about restoration, is they shall call on my name and I will hear them.

So they become people of prayer. It doesn't say how long their prayers will be. It doesn't say how often their prayers will be made.

It just says that they shall call on God's name. And those who are being restored, they just find that whatever they are, they can be driving along in the car or sitting in the house or walking around a shop or just traveling by train or anything, anywhere, walking along the road by themselves.

And for some reason, they just pray. It's almost automatic. It defines them.

That was the first thing that was said about Saul of Tarsus, wasn't it? The first identifying mark about him that God said to Ananias, to show to Ananias that Saul had truly been changed when he said, Behold, he prays.

[ 74 : 41 ] We have no idea if Paul was praying out loud or just in his heart. But what mattered was he was praying. And this is an obvious mark of God's people, isn't it?

They just pray. There's almost this instinct in them to talk to God. And I'm sure we all do that.

I suspect we do it far more often than we think. Because it's very hard to keep a record of the number of our prayers, isn't it? In fact, I would suggest if we could keep a record of it, we haven't prayed very often.

But the actual number of our prayers, well, even if we had one every five seconds, or one every thirty seconds, that's an absurd way to put it.

I know that. But I'm sure we do do that. Don't we? When we truly examine ourselves and we just realize that there is boundless, countless things to bring to the attention of God.

[ 76 : 08 ] And automatically we just do it. And he himself has created that desire within us to speak to him.

And these are the two marks that Zechariah highlights. Purification and prayer. And if we do that, we should come to the Lord's table.

We can go to the table singing from Psalm 616. verses 1 to 4.

I love the Lord because my voice and prayers he did hear. I, when I live, will call on him who bowed to me his ear. Of death, the cords and sorrows did about me compass round.

The pains of hell took hold on me. my grief and trouble found. Upon the name of God the Lord, then did I call and say, Deliver thou my soul, O Lord.

[ 77 : 26 ] I do thee humbly pray. These verses to God's praise. I love the Lord, I love the Lord because my voice and prayers he did hear.

I, when I live, will call on him ■■■■ in a la■■■ng Thank you.

Thank you.

Thank you. Thank you. Thank you.

Thank you. Thank you. Take, eat, this is my body which is broken for you. This do in remembrance of me.

[ 80 : 02 ] And in the same manner also he took the cup when he had stopped, saying, This cup is a new testament in my blood. This do as often as you drink it in remembrance of me.

For as often you eat this bread and drink this cup, you do show the Lord's death till he come. And after his own example, we'll give thanks for the elements.

Lord, we give you thanks for the meal that you yourself instituted.

We give you thanks for the simplicity of it, that it involves only a few elements.

And yet we're also conscious that it points to something very significant. The death, your death.

[ 81 : 09 ] And we pray that as we take the bread and the wine, that we would be reminded by your spirit that you died for us.

We thank you that these elements don't point to your absence. But in reality they remind us of your presence.

That although we cannot see you, there is a real sense in which we are closer to you than even the disciples were when they sat with you on that first occasion.

It's hard for us to imagine that. And yet your word tells us, as you yourself said, it was better for us that you go away.

Because if you went away, the Comforter would come and he will take of the things of Christ and reveal them to us, even although we were not there when it all took place.

[ 82 : 32 ] So we pray, Lord, that you would help us personally, by your own touch, as we take the elements that you yourself chose and set apart for our use.

So remember us, Lord, we pray, for your own name's sake. Amen. Amen. The verses that we were thinking about from Zechariah, they go on to tell us that in the Restoration that words will be used.

And these words could either be said to one another or they could be said about one another.

So the God speaks and his people speak. And they could be speaking to each other or they could be speaking about each other.

And we're told that what God says about them, he says, it is my people. And when we use the words it is, we are pointing to something definite, aren't we?

[ 84 : 13 ] If we said, for example, if someone said, whose car is that? And we would say, it is my car. And we're saying something really definite.

And we might be saying it in a in a with a sense of gladness. We might not think that about our car, but we can think that about other things.

And God here says, it is my people. And who could he be saying it to?

Maybe just imagination, but perhaps at this moment, as as heaven looks down at what we're doing and the heavenly host is looking up because Paul tells us that they learn things by observing us.

And maybe it is at this moment in words that we don't fully understand that God is saying to them the equivalent of it is my people.

[ 85 : 32 ] They're the ones down there who are doing this. And they're the ones that I am restoring. And they were told about Jesus, the author of Hebrews, he's not ashamed to call us brethren.

And that's true today. But up in heaven, the exalted Savior, he's not ashamed to call us brethren.

And I think it would be good for us by faith to hear the voice of God saying, saying about us, it is my people.

And therefore we can take the elements. We read, Then the night he was betrayed that he took bread and break it and said, This is my body which is broken for you.

Eat ye all of it. In like manner also, he took the cup saying, This cup is the new covenant in my blood.

[ 86 : 52 ] This do as often as you take it in remembrance of me. I have the two that will Thank you.

Thank you.

Thank you.

Thank you.

The verse that says, God seemed by us, it is my people.

[ 89 : 32 ] It also says what they will say and what they shall say is, the Lord is my God. And that's a wonderful statement of confidence as we face the future.

The Lord is my God. As we thought about earlier, who is he? He's the one who Paul reminds us, he who spared not his own son.

How will he not with him also freely give us all things? The proof that he will give everything freely is what he did when he spared not his own son.

It's hard for us to really appreciate that. But since he has already given the highest gift, then everything else that he gives just flows from that.

The psalmist says, this God is our God forever and ever.

[ 90 : 55 ] It's not just a relationship for this world. It's a relationship also for the world to come. And Paul, when speaking to the Christians in Philippi, he assured them, my God is able to meet all your needs according to his riches and glory in Christ Jesus.

And as we know, he doesn't say he gives out of his riches, but he gives according to his riches.

A rich man may give me a pound and he's giving out of his riches, but he's not giving according to his riches when he does that.

And God doesn't merely give out of his riches. He always gives according to his riches. And there's many other usages in the Bible of the statement, the Lord is my God.

The word my tells us possessions. God says about us, it is my people.

[ 92 : 27 ] They are my possessions, says God. But we say, the Lord is my God. Our possession.

And if we have God, then what else, in a sense, do we need? Because with himself, he's a God of all grace.

And he comes. He never comes empty-handed. He always has whatever we require for our spiritual experience through this world and in the world to come.

So it's good for us to know the Lord is my God. We can rise from the table and close the service by singing from Psalm 133.

Psalm 133.

[ 93 : 59 ] The whole psalm. The whole psalm. The whole psalm. Behold how good nothing is.

Together. Don't you. To get the sun outspread upon In beauty to dwell Like precious soil  
In the midst of the head That I can't love here In the midst of the earth In the midst of the  
earth That good as the earth Did all this young men show

A man who stood at you A man who stood at you A man who stood at you A man who  
stood at you For there's a blessing Of your lands Life that shall never end May the grace  
of the Lord Jesus Christ The love of God the Father And the fellowship of the Holy Spirit  
Be with us all Amen Thank you Thank you

Thank you Thank you.