

PostExilicProphets 21-09-23a

Welcome to the Thursday night Bible class at Grace and Truth Bible Church. This is the 23rd day of September 2021 and we're in the fascinating book of Zechariah, Zechariah chapter 9. We investigated this very famous passage in verses 9 and 10, Zechariah 9, 9 and 10. And we're going to pick up that study.

We were interrupted last week, but we'll pick up right in the middle of this very important and pertinent section. I had no idea how pertinent this was until I looked at it and it impertinated itself onto me. And if it's pertinent to me, I feel reasonably confident it's pertinent to the rest of us as well.

So that's what we're going to look at tonight, Zechariah 9, 9 and 10. And we may squeak forward into verse 11, but I have my doubts. Verse 10 is so packed that you'll be surprised.

Let's begin by asking God's blessing on our fellowship and on our study. And we'll get started. Father, how grateful we are for the privilege of representing ourselves before your throne, coming into your holy presence to make our requests known, to appeal to your grace, to rely on your faithfulness and to have confidence because we're not relying on our own righteousness or our own efforts, but those of the Lord Jesus Christ.

We rest in him confident of your approval of his work on our behalf. And we pray tonight that as we look at this portion of your word together, that the Lord Jesus will be glorified in our hearts. We will be even more motivated and encouraged to avail ourselves of the wonderful resources you have placed at our disposal, the power of your word, the presence of your holy spirit to live the life to which we are called until that day when our savior comes in the sky to take us to himself and present us before your throne.

We pray these things in Jesus name. Amen. Let's take a look.

I reviewed last time, the preceding context with the Philistines and why God brings up the Philistines to this people. If you don't remember that, you can look it up from last week because we're going to pick up right now in this immediate context of verses nine and 10. The one thing I will repeat is that that section begins and ends with the eyes of the Lord.

You remember that we had to fix the translation at the beginning. The Lord's eyes are on his people and on men in general. And it begins and ends with that thought.

And just above verse nine, now I have seen with my eyes, capital M, my God has seen with his eyes, God's plan. It moves forward because God knows exactly what is happening. If our problems are not resolved, if our challenges are not removed, if our difficulties persist and continue, it isn't because God got busy and forgot.

It is by design. It is for a purpose. It is woven into the perfect fabric of God's plan and purpose.

And God reminds his people of his clear knowledge that goes all the way back to the beginning of those eight visions that began this prophecy with the reconnaissance riders in the glade. Remember that? God is aware. He is pictured as being informed by these minions, these teams that go out and survey and evaluate everything in the earth and come back and report who is at rest, who is not at rest, and so on.

That's the immediate context. So then in verse nine, this very famous passage quoted multiple places in the New Testament, Rejoice greatly, O daughter of Zion. Shout, O daughter of Jerusalem.

Behold, your king is coming to you. He is just and delivered. If you have anything else in your Bible, this is translated so many different ways.

If you get a parallel or go to a Bible hub or something, look at all the translations. It's amazing how many different ways. How does the JPS translate it, Matt? Yeah, yeah.

Many, many translations say he is victorious. This is not victorious at all. There's perfectly good words for victorious, for conquering, for overcoming.

None of those words is used here. Many of the translations say he is the savior, or he is dispensing salvation, or he is having salvation. And in my vast experience and wisdom, I'm going to say every single one of those is wrong, wrong, wrong.

It's first year Hebrew. This is a Niphal from Yashav, which is the word that means to save. Niphal, N-I-P-H-A-L, or depending on who you read, N-I-F-A-L.

Kal is the active voice. Niphal is the passive voice. It is a simple passive.

If you save, that's the Kal. I save you. I save him.

I save her. If it's Niphal, I am saved. I'm saved, and I know that I am.

Wonderful campfire song. I'm saved. I am saved.

He is saved. You are saved. You receive the action of being saved.

That's what this is. This coming king is a delivered one. He has been delivered.

Now, if he is the king, if he is the Messiah, who is the only one that can deliver him? It's got to be somebody bigger and more powerful than the king himself, and that is the God of Israel. He has been delivered by God from something. It's not mentioned in the context what it is, but he is delivered.

He is not the deliverer. There's 12 different ways that could have been said here. This is a clue.

Observant Jews in Jesus' day would have thought back to this passage, especially after the resurrection, and said, oh, this, he truly is the Messiah. In the same way the centurion looked

up at the cross and assured truly this man was the son of God. These well-informed, biblically dedicated Jews would have said, resurrected? Well, that's what Zechariah said back in the scroll of Zechariah.

I've heard it in synagogue dozens of times. He's delivered. Delivered from the power of death.

Delivered to glory. Delivered to a future where he will come back and establish the kingdom. He is a delivered one.

It's important to get this translation right. Don't let the English translations mess it up. He is just, he is delivered lowly and riding on a donkey.

Now that word lowly, that is another fascinating thing. Lowly. This word in Hebrew is familiar to us.

We have seen it before. This is A-N-I-Y. Looks like N-I or any, but it starts with the evil I-N.

How many negative words start with, with the evil I-N? This is not an Aleph word, it's an I-N word. But the reason I'm pulling this out is, and we're going to see this tonight, we're going to go over to Psalm 72 and see it. This word is used over and over again, and it always means the same thing.

It is from a root A-NA, and it means not just humble, it means afflicted. Remember our passage about Moses? All the English translations, Moses was the humblest man who ever lived. It's not what it says.

Sometimes it's translated poor. Moses was the poorest man that ever lived. Doesn't work.

What does work? You look at his tribulations with the Israelites in the wilderness for 40 years. Moses was the most afflicted man in the entire Old Testament. Nobody suffered more daily affliction over a longer period of time than Moses.

Nobody. Periods of affliction for David, periods of affliction for any number of people, Daniel, Lion's Den, Shadrach, Meshach, and Abednego. You can name all kinds of people.

You can look at some of the judges that were afflicted. Nobody was more afflicted than Moses. Job wasn't as afflicted as Moses.

The Bible says so. Afflicted. This is the word that is used.

Now, if you come back to our passage, your king is coming to you. He is just. He is delivered.

He is afflicted. And riding on a donkey, a colt the foal of a donkey. This is the humility in evidence.

This is the he's not coming in his own strength. He's not coming by right of conquest. He doesn't have a mighty army where he's he doesn't he's not in a Roman chariot with somebody

behind him whispering you know sick transit Gloria Mundi or anything because he's he's at the head of a victory parade.

He comes in on a donkey and it signifies it connotes and. Communicates that it is not by might, not by power, not even by his own right of conquest, but because he is God's king. He is God's man.

We'll see this coming up shortly. And then verse 10, and this is where we pick up tonight. We talked about many of these things.

We talked about the feminine, the daughter of Zion and the daughter of Jerusalem. There should be a response when the king comes in the same way that a bride responds when the groom comes. The feminine is used here for a reason.

There is initiation and there is response. There is provision and there is receiving. Daughters were not expected to make their own way.

They were expected to be cared for by their father and then to be cared for by their husband. And this persists down to the modern day in a wedding ceremony where the father ought to give away his daughter to the groom who gives who give of this woman. And the father is supposed to speak up and say, I do.

I am transferring responsibility from me to this young man. Hopefully he's young to do everything that the father's been doing up to that point. So writing on a donkey, we talked about all that last time, uh, talked about the singular versus the plural and Matthew and in John.

And if you think about the message of those outside bracket gospels, gospel of Matthew talks about the two, about the, the mother and the full, because there is the notion in Matthew's gospel that Israel is, and Paul picks up the same theme. Israel is the, to them belong the truth, the covenants, the oracles of God, and they are passing it on to this first generation of Jewish Christians. And so the, the old Testament, Israel is leading new Testament, Israel and millennial Israel to the King in his triumphal entry, his true triumphal entry.

There is something to follow. There is a, there's an exemplar in David and in the old Testament prophecies. And so Matthew, because he is addressing himself to a Jewish audience, largely, uh, has that extra mother donkey in the scene.

What is John's gospel? This is the King by divine right. You remember the, the four gospels in their emphases. And when you get to John, uh, Jesus as son of God, well, as son of God, he is nevertheless the one who emptied himself.

Philippians chapter two took on the form of a servant came in likeness of men being founded in appearance as a man, he humbled himself and became obedient. He is the son of God. He fulfills the plan and purpose of the father.

And so you don't need that, uh, second picture. So the, uh, gospels present things the way they do for a reason. There is always a reason.

There's a reason why there's one demonic versus two demonic acts. There's a reason why there's Bartimaeus by himself and a reason why there's the two blind men. Uh, there we've seen it over and over again.

Well, same thing here. So when you get to verse 10, you have the picture of the King riding in on a donkey, not at the head of a victorious army, not with banners flying and so on. So verse 10, he will cross out.

I, it is in fact, a first person in the Hebrew text. But if you go to the Septuagint and the other, uh, early, early translations and versions, they recognize that there was a wrinkle in the parchment or something here. And there is no reason, uh, we're not given an antecedent for a first person pronoun here.

Uh, your King is the antecedent for all the pronouns here. So it is, he will cut off the chariot from Ephraim and the horse from Jerusalem. He will cut off.

The battle bow shall be cut off. He shall speak peace to the nations. His dominion shall be from sea to sea and from the river to the ends of the earth.

Now, why is he going to cut off chariots from Ephraim and the horse from Jerusalem? You have the Northern and Southern kingdoms, both mentioned here. Ephraim is the Northern kingdom. Judah is the Southern kingdom.

He's going to go on to say, in case you're wondering, look down at verse 13 real quick. I have bent Judah as my bow. Judah is going to be the bow and Ephraim is going to be the arrow.

Both of them together, a bow without arrows isn't worth much. Maybe you could smack somebody in the face with it, but it's, it's not very useful. Arrows without a bow equally, you've only got part of the weapon.

It's like a pistol without bullets. It's like a howitzer without shells. You need both.

So Judah is going to be the bow. Ephraim is going to be the arrow to dominate, subdue and tread down the enemies that surround the nation of Israel. And this is particularly significant because what time are we in? What time in Israel's history are we? You got Saul and David and Solomon with a united kingdom.

And then you got Jeroboam and we'll get a divided kingdom. Then what happens in 721 BC? Northern kingdom goes out under the Assyrians, right? And they are disappeared. You know, where are the 10 lost tribes? Nobody knows.

Well, you come down another 140 years or so. And in 586, the Southern kingdom of Judah goes into captivity into Babylon. We are 70, 80, 90 years, depending on which of the three carryings

off you want to count from.

We're down in 515, 510, somewhere in there in the, in less than 520 BC. Now with Zechariah's prophecy, Haggai and Zechariah, the returning captives after the 70 years have transpired for the captivity. Well, where's the Northern kingdom? Where's Ephraim? Did, did they return from Babylon? They never even went to Babylon.

They're long gone. So how do you think this prophecy would have struck the ears of people who are thinking, what are you talking about Ephraim for? Ephraim's, Ephraim's gone. That's, that's Samaria now.

That's a bunch of mixed blood people. We don't even talk about them. And by the time of the Lord Jesus, people will make a long detour to not even go through there.

That's, that's mixed blood contaminated. We're not, we don't count them as our brothers at all. Right.

But here's Zechariah right after the people returned saying, you know, Judah is no good without Ephraim. Ephraim is no good without Judah. When the Messiah comes, the whole nation, all 12 tribes are going to be the kingdom.

Kind of reminds you when you get over to revelation and you've got the 144,000 servants of God, 12,000 from each tribe. And even in John's day, when he was writing that down, people are saying, what do you mean? Issachar, Zebulun. And we don't know what happened to those people.

We're, we're Judea. We're, you know, Samaria is, that doesn't count. Those aren't the tribes.

The tribes are gone. And yet John says, there are going to be these people from those 10 tribes, as well as Judah and Benjamin. And you remember he includes Levi and he leaves out a tribe.

Remember which one who's left out in, in the revelation, Dan. So Dan gets replaced. And, and you, there's a total of 13 tribes, but now one is left out.

And you're back to 12. How about the disciples of Jesus? How many apostles do we end up with? Would have had 13, but one drops out. So we only have 12.

So you have Judas and you have Dan as dropping out so that you end up with 12 again. And when you got the 12 gates named for the 12 apostles, do you think one of them is going to be Judas? I'm pretty sure not. I think Paul's name is going to be on that, that gate.

Well, same thing here. So what does he mean? We're back up now in verse 10, I will cut off the chariot from Ephraim and the horse from Jerusalem, Ephraim and Jerusalem. So this comprises the entire original nation of Israel.

They're, they're back together and one's no good without the other chariot and horse. What are

these represent? Just take a wild stab. If you were going to do something by might and by power and not by the spirit, what would you need in these days? Horses and chariots, right? You need, you need armor.

You need mechanization. You need mobility. You need to be able to project battlefield power.

And there was nothing stronger in military terms than horse-drawn chariots, horses, mounted cavalry, and chariots. The, the ancient armor, you know, tanks and tracks and such in the world. So if the Messiah is going to come and banish horses and chariots from the nation of Israel, from both of its component parts, what is he saying? He himself is representative of what is going to characterize the entire nation of Israel.

Nobody in there is going to get there by being a charioteer or by being a wonderful cavalry officer or somebody who brandished sword and spear and shield and achieved a victory with their own might and their own power and their own prowess. How do they get there? They get there the same way the King gets there. Humility, dependence upon God.

Remember the three things we saw last week? Righteousness is essential. The unrighteous are not going to inherit the kingdom. Read the Sermon on the Mount.

Listen to the woes that Jesus pronounces on the Pharisees, the seven woes. They will not enter. They will not inherit.

They will be raised. They will have eternal life, but they will not enter the kingdom. Who's in the kingdom? Those who follow the very same pattern as the King.

Wouldn't it be great if everybody in the nation was united behind the nation's leader? For better or for worse, wouldn't it be great if we were not a house divided as we are today, as we have been for any number of years? Half the nation is looking at the other half with disgust, distrust, lack of unity, lack of ability to get things done because Jesus said it. Abraham Lincoln repeated it. House divided against itself cannot stand.

We have a social civil war going on now that is almost as deadly as musket balls and cannons. So the nation, this nation, God's nation is going to be united in righteousness, in dependence on God and in humility, but a special kind of humility. What does that word mean again? A-N-I-Y comes from A-N-A-H and A-N-A-W and now and I are all from the same root.

This is humility as a result of affliction. This is self-denial for a greater cause, but this self-denial results in affliction. What was Isaiah's prophecy about the coming suffering servant? He would be despised and afflicted.

This is a part of the Philippians 2 retrospective. Isaiah is prospective, looking at the career, the earthly first coming of the Lord Jesus rejected, afflicted, despised, scorned, mocked, reviled. We should not be surprised if the more closely we follow the Lord Jesus, the more widely we become rejected by those who do not appreciate him and do not follow him.

Jesus said, if they've hated me, they're going to hate you. And the more we look like the Lord Jesus, the more afflicted we are going to be. The Israelites who are going to live physically in the 1000 year literal millennial kingdom under the Lord Jesus and the other sons of David who are going to rule in that day.

We've seen those passages will match the king. They support the king because they've had the same experience as the king. Now, this is something that we can see in great detail.

First of all, for the reference on Moses being the most afflicted man, that's numbers 12, verse 3. If you want to put it in your notes, Moses was the most afflicted man. Look at the career. And it's sort of blatantly obvious.

Now, this getting rid of the horse and chariot, why is the Lord Jesus doing that? People that are relying on that, that's what's going to end up happening at Gog Magog at the end of the 1000 years, right? Satan is going to be released. And what is he going to do? All the people who are convinced that might makes right. And I have the power, so you must do what I say.

And we see a lot of that going on right now. And that is not the way, that is not the path that the savior charted. That's not the path that we should chart.

And we should be deeply suspicious of anybody who comports to the opposite pattern of, I'll be right because I've got the might. Um, we're going to do a little traveling in our Bibles right quick. So turn to Micah chapter five, just a few pages back, Micah chapter five, verse 10.

It shall be in that day says the Lord that I will cut off your horses from your midst and destroy your chariots. I will cut off the horses. I will destroy the chariots from your midst.

I will cut off the cities of your land and throw down all your strongholds. Notice the cities are the places that need throwing down the urban centers, the densely populated places. This is where it's kind of like critical mass for, you know, nuclear weapons.

You get too many people in too close quarters and you pack those old sin natures together. And it just creates a new kind of evil that doesn't persist when people are more scattered out. I will cut off sorceries from your hand and you, from your hand, and you shall have no soothsayers.

No, you know, sooth is truth. These are supposedly truth sayers, but their truth isn't God's truth. And God says, I'm going to cut them off.

Your carved images. I will also cut off that which you look to and rely on for solutions. You place your confidence in them.

Now they're rectangular with flat screens and they tell us everything we need to know. I use it all the time. I want to see if I can put a new alternator in my truck.

I go online. I watch a guy in a video and say, if I ain't doing that, I'm going to pay somebody.

That's, that's beyond my, beyond my scope.

Something more simple. I watched somebody do it and I say, well, I can do that. And I, I do it, but the soothsayers will be cut off because what will be the source of truth in God's kingdom, in the kingdom of the Lord Jesus, people will look for objectivity.

They will look for balance. They will look for justice. They will look for righteousness.

They will look for the foundation of peace in that government that comes from God, not a government that comes from men and men's ideas of power. Turn over to Hosea chapter two, verse 20, a little further back. Hosea Joel Amos, Hosea two 20.

I will betroth you to me in faithfulness and you shall know the Lord. It shall come to pass. Oh, I'm sorry.

That's that's in the Hebrew. You got to go to 18 Hosea two 18. In that day, I will make a covenant for them with the beast of the field, with the birds of the air and with creeping things at the ground bow and sword of battle.

I will shatter from the earth to make them lie down safely. The implements of the projection of human power are going to be neutralized, destroyed, removed out of action. It's like spiking the cannons, turning swords into plowshares and spears into pruning hooks.

Remember that? So which is your next passage? That's Isaiah chapter two, verse four. Micah chapter four, verse three, he shall judge between many peoples and rebuke strong nations afar off. They shall beat their swords into plowshares and their spears into pruning hooks.

Isaiah and Micah reflect that very same idea. Isaiah chapter nine, verse five. You know this one unto us.

The child is born unto us. The son is given. The government will be on his shoulder.

His name will be wonderful counselor, mighty God, everlasting father, prince of peace. Remember all of those are double descriptors. So there should not be a comma between wonderful and counselor.

He is going to be the wonderful counselor, the mighty God, the everlasting father, and the prince of peace. Fourfold. Four is the universality on earth.

This is northeast, south and west. This is the four dimensions of space and time, length and breadth and width and height. Universality on earth.

And in that day, that child that is born and the son is given, who's going to run the government will be universally a wonderful counselor, the mighty God, the everlasting father, and the prince of peace. He is Emmanuel, God with us, God in human flesh. Finally, Psalm 46, verse nine.

We don't have time to look at that one. It says the same thing as these others in Psalm 46. We're going to pause here and take our break, but here's the summation and the application from this first session.

What the Lord Jesus is going to be for the millennial kingdom, the promises that he is going to fulfill literally on earth in that kingdom for Israel are ours now. Remember one of our principle primary easy to remember rules of biblical interpretation is what pertains to Israel in the Old Testament pertains to church age believers in the new, in this age. What God's promises that literally take place, whether they are past in the present or in the future for Old Testament Israel, they are a picture of the Holy spirit age.

They missed the Holy spirit age. They missed the millennial kingdom. When Jesus came, they weren't ready.

So those blessings were transferred to us in a spiritual kingdom, but the truths, the principles, the God behind them is the same. So what are these promises to those of us who pursue, who embrace, who cultivate righteousness, humility, perseverance, and affliction, looking unto Jesus, the author and finisher of our faith in the same way that these people in the kingdom are going to look to that Messiah King and his dependence upon God. He's not, does he have the power? It's like that song.

He could have called 10,000 angels to destroy the world and set him free. Instead he submitted himself under the mighty hand of God to be exalted in due time. What is the promise to us? Submit yourselves under the mighty hand of God that he may exalt you in due time.

The Lord Jesus in his old Testament role as Messiah to Israel, the means by which he fulfills that role, the model behavior and attitude that he sets for them is the same for us. We can enter into these same blessings, the same hope. We're going to see a very pregnant phrase here coming up in our context, prisoners of hope.

That's quite a phrase, but what is true of Old Testament Israel in the literal sense is true of New Testament believers in the spiritual sense. Think about it. The Lord Jesus is our example.

For the joy that was set before him, he endured the cross, despising the shame. Where is he now? Seated at the right hand of the father. Where will he be in the millennial kingdom? Seated on the throne of his father David, surrounded by the rest of the sons of David, ruling for 10 centuries.

We enter into that same pattern. How do these people get into the kingdom? We're going to see it when we come back. We're going to go over to Psalm 72 by having the same attitude.

Let this mind be in you that was in Christ Jesus, Paul says in Philippians 2. That's how these Old Testament saints are going to be qualified for the kingdom when they pass under the rod. They're going to go right in. They're going to inhabit those horizontal stripes of tribal assignment in the land, in the kingdom where horse and chariot are vanished and not needed.

They're not needed for defense. They're not needed for offense. Same is true for us.

Do we need a defense from social forces? Do we need a defense from a rampant government? Do we need a defense from prying eyes and people who want to turn us in for various things? Look to the Lord Jesus. Cursed is the man who trusts in man and makes flesh his strength, whose heart departs from the Lord. What is he like? He shall be like a shrub in the desert and not see good when it comes.

We're not that. That's our application from this section. When we come back, we've got way more to cover, but we'll pause here and take our break.