

PostExilicProphets 21-09-30a

This is the 30th day of September, 2021. If you can believe it, how did we get to this late date? I remember when 1984 was in the future and all of the predicted strangeness that was anticipated back when we were in our childhood and early adulthood back in the 60s and 70s. And here we are 50 years on from that and it's hard to comprehend, but nevertheless, it is 30 September, 2021.

We're continuing our study in the book of Zachariah, looking at the coming of the Messianic King and what the Bible has to say about him as the ideal, the model, the fulfillment of everything that God has provided and destined for human beings. And even though we're talking about the millennium and the fulfillment of Old Testament covenant promises for Israel, the interaction of the word of God and the spirit of God that is exemplified in the coming King, the root shoot from the stump of Jesse is especially pertinent for us because in his humanity, he will rule and his humanity is going to be sustained, empowered and enabled by the very same provision that God has made for us. He is our example in the past.

He is our example in the future. So it's a fascinating opportunity to see how that example should educate us and motivate us to use the resources that God has placed at our disposal. So we're going to continue that study tonight.

Let's take a moment to ask God's blessing on our fellowship and on our study, and then we'll begin. Father, what a tremendous privilege it is for us to represent ourselves before you, to make our requests known, to make intercession on behalf of each other, to express our gratitude, our thanksgiving for the many expressions of your grace toward us most significantly and most emphatically that that comes to us through the Lord Jesus Christ, his work on the cross, his representation for us and on behalf of us at your right hand and the confident expectation we have of his soon return to take us to himself and as we are qualified to present us before your very presence. We pray that as we look at this portion of your word together tonight that your Holy Spirit will minister to each of our hearts, help us to understand it, to see its pertinence and its application as we bask in the reflected glory of your son, the Lord Jesus Christ.

We pray these things in his name. Amen. Our passage in Zechariah 9, verse nine through 10 is rejoice greatly, O daughter of Zion.

Shout, O daughter of Jerusalem. Behold, your King is coming to you. He is just and delivered.

Lowly riding on a donkey, a colt, the foal of a donkey. I will cut off the chariot from Ephraim, the horse from Jerusalem. 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. That is a quotation from Psalm 72, which we've looked at that.

We've looked at Psalm 33, but as it begins here, rejoice greatly, O daughter of Zion. Shout, O daughter of Jerusalem. There is something of a double entendre there because not only is this reflecting Zion and Jerusalem, but the daughter idea is that which derives from or stems from, is descended from.

And there's a distance sense in which you can envision the church referenced here. We are inheritors of that which Israel had original custodianship for. Paul talks about this in Romans.

To them belong the law, the ordinances, the stewardship of all of these things. They were the original people of God. And we, in a sense, are descended from that.

We derive from that. It is the tree from which their branches were broken off that we have been grafted into. So there is just an echo.

You don't have to see it there, but it resonates with the idea that the things that have come from God's original dealing with David, with Zion, with Jerusalem, with the establishment of that capital, which will ultimately be the millennial capital, those who descend and derive from those foundational entities includes us indirectly and in mystery form. He is just and delivered. We saw that this is the passive from Yeshav, lowly riding on a donkey, occult, the foal of a donkey.

And once again, this foal idea talks about here's a donkey, but there's another donkey that comes from it. And he's actually going to ride on that. And the church, which is his body, the fullness is nascent in this picture.

Why not just one donkey? Why doesn't he just ride a donkey? It's a sign of humility, as opposed to a chariot and horseman. We saw that in 2 Samuel 15, one, where Absalom made himself lofty and had 50 runners in front of him, came in with chariots. But why is there the foal idea? I think it's the same reason there is the daughter idea.

It is a suggestion that to those who would reflect on these truths, especially after Jesus' first advent, they could see, you know, there is a generational aspect to this, that the first generation of God's people is Israel. The second generation is the church and the last shall be first. The first shall be last.

We are going to be the first to enter into resurrection glory, the first to enter into heavenly realms, the first to be united with Christ. It is after our union with him in the sky that he will return and be God with us to Israel. We were last to the party, but we're going to be first to the next party, as it were.

So those ideas are here. But in particular, this coming of the king and his descriptions throughout Old Testament prophecy are suggested and are referenced here in vocabulary form, in quotation form. And so we've looked at this.

You can see it in Psalm 72. Most recently and last week, we were looking at Isaiah chapter 11.

So if you turn back to the great Isaiah prophecy, turn to Isaiah chapter 11, because this notation that he is just and humble, meaning he is going to bear the burden, which is something of an affliction of judging and ruling the people is explored further in Isaiah chapter 11.

There shall come forth a rod from the stem of Jesse, a root shoot from the stump of Jesse is another way to translate this. And a branch shall grow out of his roots. There's an interesting translation issue there when it says a branch shall grow out of his roots.

The verb there, if you point it slightly differently, is a branch shall bear fruit out of his roots. So this stump of Jesse that seems to have been cut off with the discontinuity of a son of David sitting on the throne. Remember that was the Davidic covenant.

You will not lack a man to sit on the throne. And yet with the destruction of Jerusalem in 586, there hasn't been a legitimate Davidic king sitting on the throne of Judah, much less Israel since then. So this branch will come forth from the stem of Jesse.

And then it says a branch shall, and you can either translate it spring forth or bear fruit. And these are closely related ideas. When a branch bears fruit, the fruit springs forth from the branch.

So it's an interesting, and it may be that it's not either or, but both and, as we've seen so many times. But of particular interest to us here is verse two and three. The spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord.

His delight is in the fear of the Lord, and he shall not judge by the sight of his eyes nor decide by the hearing of his ears. But with righteousness, verse four, he shall judge the poor and decide with equity for the meek of the earth. He shall strike the earth with the rod of his mouth, and with the breath of his lips, he shall slay the wicked.

Righteousness shall be the belt of his loins and faithfulness, the belt of his waist. And it goes on from verse six and following to describe the sort of peaceable kingdom aspect, the environment that will be created and will flourish and thrive under this kind of government, this king and his leadership, his rulership. But if you go back to verse one, why is this here? You can say, well, this tells you that he's the son of David, son of David have mercy on me.

The blind men cry out in Jesus' day. But why this? There shall come forth a rod from the stem of Jesse and a branch shall grow out of his roots. Of all of the things you can say about Messiah, what does this tell us? In addition to the fact that he is going to be a son of David, the son of David, what else? What feature, what aspect, what characteristic of the Messiah is reflected here, really emphasized here? He's human.

He is a descendant of a human ancestor. He comes from a human line. So we're not looking at Messiah as son of God here.

We're looking at this Messiah as son of man, right? Why is that significant? Jesus is son of God and he's son of man. We've got different gospels that emphasize these various aspects. So why is that the introductory feature in Isaiah chapter 11 in this particular prophecy? Well, think about it this way.

If you're going to look at Messiah as the incarnate second person of the Trinity, and if he is going to rule by the might of his own divinity, you don't need these next two or three verses, right? You don't need a spirit if you are God himself and you're going to use your own stuff. You're going to use your own divine prerogatives, your own divine power, your own divine wisdom and knowledge and counsel and so on. This Messiah is going to be the son of God, but he's not going to implement his reign in that power.

Why is that? Every time we get a statement, we can say, well, why? Have you ever had little kids growing up and every answer you give, well, why? And it just leads to a string, but these are important questions to ask here. So this is a root shoot from the stump of Jesse. He is going to be a human king.

When you identify Jesus in his humanity, what is the power by which he functions in his first advent? And according to this passage, he's going to function by that same power in his second advent. You know what I find interesting about this? What power are we supposed to be operating in right now, in our first advent, our natural birth? As believers, what power does God give us? It's the word of God and the spirit of God, right? Not by might nor by power, but by my spirit, we just saw that verse. And Jesus said to his disciples, I'm going away, but I will send you a comforter.

He's going to be the means by which you are enabled and empowered. Carnal mind cannot understand the things of the spirit. They're spiritually discerned.

You need the spirit to lead you into all truth, et cetera. We know that we need the enablement. We have the exhortation.

Be not drunk with wine wherein is excess. Don't have that be the dominant influence. The dominant influence should be God's spirit.

Don't be dominated by wine. Be dominated, you know, spirits, lower S. Be dominated by, be primarily influenced by God's spirit. So we have kind of a first advent and a second advent.

We look at the way Jesus lived his earthly life and that's the way we should live it. Now we're looking at how he's going to function for a thousand years, 10 centuries. What was the date 10 centuries ago tonight? September the 30th, 1121.

Oh my goodness. How much history has taken place since then? That's the distance. That's the bracket for the millennial kingdom.

You go all the way back before the Renaissance, before the discovery of the new world, before

most of the Crusades, before the Catholics were doing the, what do you call that? Boy, they were persecuting everybody. The word escapes me. The Inquisition, yeah.

Yeah, the Spanish Inquisition. Before all of that, you're back in the days of, isn't that back when the Islamic guys were fighting and the Turks and you've got Suleiman and wasn't that around the 1100s-ish? Long, long time ago. Pre-technology, I think he was back in the 11s or 12s or maybe that's the other Turkish thing I was trying to record for you, where they were fighting the Greeks or something.

Anyway, long time ago, 10 centuries. That's the span of the millennium. So it is fascinating to study the Lord Jesus in the gospels in his first advent and the commentary on him in the epistles, in Hebrews especially, the description of our great high priest, what Paul has to say about him in Philippians 2 and other places.

But here we have an expectation of the future. This is what the Lord Jesus is going to look like and how he is going to function in those 10 centuries during the millennial kingdom. And what does it say? As a human descendant of David, by extension from Jesse, this branch that grows out of those roots, the spirit of the Lord will rest upon him.

The Lord Jesus is going to function as the Messiah and the King of Israel for those 10 centuries. He is going to rule that kingdom and through it the world by means of the spirit. What is the spirit going to do? This is going to be the spirit of the Lord, first and foremost.

He's not doing it in his own strength, his own attributes, even his divine attributes, but those that are functional in his humanity from the presence and power of God's Holy Spirit. And it has this sixfold description. It's the wisdom and understanding, counsel and might, knowledge and fear of the Lord.

The source of the spirit is the Lord. The results of his presence, the enablement that he is going to provide as in these six elements. What is six? Six is the number of mankind, right? Seven is the number of God's perfection.

So the spirit of the Lord is going to enable the humanity of the Lord Jesus as Messiah to execute the perfect plan of the Father during the millennial kingdom. Well, what does this mean? It is a spirit, first of all, of wisdom and understanding. Wisdom and understanding.

So this is in the perception realm, right? This is what he needs to produce, peace. He is going to be the Prince of Peace. You go earlier in Isaiah's prophecy and see that the government is going to be on his shoulder and he will be called the wonderful counselor and the mighty God, Prince of Peace.

Countless passages are going to talk about this era of peace. It's predicted throughout the Old Testament prophecy, but this root shoot is going to bring forth the peaceable kingdom. We see this in Isaiah chapter 35.

You don't have to turn there. I'll just read you a little bit of it. The wilderness and the wasteland will be glad, the desert will rejoice, will blossom as the rose, will blossom abundantly and rejoice.

This is why I lean toward the bear fruit idea in the root shoot in verse one there. With joy and singing, the glory of Lebanon will be given to it, the excellence of Carmel and Sharon. They shall see the glory of the Lord, the excellency of our God.

Strengthen the weak hands, make firm the feeble knees, say to those who are fearful hearted and so on. You find this also in Isaiah 65 verses 17 through 25. Behold, I create a new heavens and a new earth.

The former shall not be remembered or come to mind. Be glad and rejoice forever in what I create. I create Jerusalem as a rejoicing and her people a joy.

I will rejoice in Jerusalem and joy in my people. The voice of weeping shall no longer be heard in her nor the voice of crying. This is one of those adumbration passages where there's going to be a near fulfillment in the millennial kingdom and a far fulfillment in the kingdom of the father.

The echo of the earthly Jerusalem will be found in the new Jerusalem. So this is why the horse and chariot are going to be banished and there will be this rule by wisdom and counsel and knowledge. It's not going to be by might or by power.

It is going to be in this excellent spirit led wise reign. Solomon did not have to fight any wars. He did not have to go conquer any people because his wisdom leveraged the victories of his father.

And throughout his reign, he never had to send the troops to put down a rebellion, to enforce taxes. His wisdom that God gave him, wisdom from God, brokered through the Holy Spirit. His anointing that reflects the Holy Spirit that was given to the kings of Judah in particular.

And that wisdom enabled a reign without force. It wasn't by might, it wasn't by power. It was by wisdom.

That's how the millennium is going to be. So this done by means of the spirit is emphasized uniquely for the Messiah and Isaiah in particular is the one that reveals this. The role of the Holy Spirit in the millennial kingdom is Isaiah's almost unique revelation.

So you find this and this is going to be a list of verses. They're all out of Isaiah. Isaiah 4.4, when the Lord has washed away the filth of the daughters of Zion and purged the blood of Jerusalem from her midst.

Notice Zion and Jerusalem. The filth of the daughters of Zion purged the blood of Jerusalem from her midst by the spirit of judgment and by the spirit of burning. This purging of guilt and

shame and defilement is going to take place by the spirit.

Spirit of judgment, spirit of burning. Isaiah 4.4, Isaiah 32 verses 15 through 20. When the spirit is poured upon us from on high, the wilderness becomes a fruitful field and the fruitful field is counted as a forest.

Once again, that fruiting idea of the King is going to be reflected in the kingdom. Then justice will dwell in the wilderness and righteousness will remain in the fruitful field. The work of righteousness will be peace and the effect of righteousness, quietness and assurance forever.

Remember this King is coming, Zechariah 9, and he's going to be just. He's going to be delivered. The deliverance has taken place in the past and the effect of his presence and his justice is going to be peace.

So justice will dwell even in the wilderness and righteousness remain in the fruitful field. The work of righteousness will be peace. The effect of righteousness, quietness and assurance la'olam, throughout.

My people will dwell in a peaceful habitation, in secure dwellings and in quiet resting places. Though hail comes down on the forest and the city is brought low in humiliation, blessed are you who sow beside all waters, who send out freely the feet of the ox and the donkey. We don't have time to cover that detail.

My point is the peaceable kingdom is going to be founded on the righteousness and justice that comes from this King. And that is from the Spirit. Again, in Isaiah, I've lost my place.

Oh, here we go. In chapter 34, verse 16, search from the book of the Lord and read, not one of these shall fail, not one shall lack her mate, for my mouth has commanded it and the Spirit has gathered them. The power to implement this wise policy, this justice, this righteousness is the presence and power of the Spirit.

It's 34, 16 of Isaiah. Isaiah 40, verse seven, the grass withers, the flower fades because the Spirit of the Lord blows upon it. Surely the people are grass.

The ones that need withering and the ones that need fading in the same way that the Spirit is an influence for blessing, for peace, for justice, for righteousness, that same Spirit is also a Spirit of judgment and it can wither grass and it can fade flowers. And that follows in verse 13 of that same chapter, Isaiah 40, 13, who has directed the Spirit of the Lord or as his counselor has taught him. The Spirit isn't controlled by man, it's God's Spirit.

It's the Spirit of the Lord. And he isn't taught, he doesn't learn, he's the teacher. He's the one who ministers knowledge.

He doesn't need it from an outside source. Isaiah chapter 42, verse one, behold my servant whom I uphold, my chosen one in whom my soul delights, I have put my Spirit on him. God

says, he will bring forth justice to the nations.

Justice is linked to the presence and power of the Spirit. Now, why are we looking at all this with reference to the Lord Jesus? If we endure, we will reign with him. How are we going to implement this reign? If the Lord Jesus is going to do it for a thousand years in the presence and power of the Spirit, it makes me think that even in our resurrection bodies, the presence and power of the Spirit may be in evidence.

What kind of body is the Lord Jesus going to rule for a thousand years in and with? What body has he got? He's got his full resurrection body. He's not just resuscitated like the Old Testament saints. He is raised and glorified, right? And what does John say? We do not know what we will be like, but we know we will be what? Like him.

And we will see him as he is. Well, if we're going to be like him and he's going to be ruling in the presence and power of the Spirit, are we going to be able to get by without it? We've had some thoughts in the past and some good questions about, well, what if I do like the angels in eternity past and turn bad and I'm like the one third of the stars that got swept out of heaven by the dragon's tail? What's going to keep me from choosing badly? To the extent I would submit, to the extent that we cultivate the presence and power of God's Spirit in our life now, that is the extent to which he is going to be present and available even in the resurrection. Now, this is a new thought.

I've never thought this before. Never saw it before. Never dawned on me before until this study, but the Lord Jesus in his resurrected glory is going to rule and function and fulfill God's plan and purpose in the presence and power of the Holy Spirit because he is still the God man even resurrected.

We are humanity without God resurrected. If he needs the Spirit, why? Why does God choose to put his Spirit on the Lord Jesus in his resurrected glory for millennial rule? Because humanity needs the presence and power of God both now and in the ages to come. I don't think we are Spirit free in the resurrection.

And how much more important in the same way that it's important to learn the Word of God now, and that's the one treasure that we can take with us beyond this life, what we learn now, we will know then, how much more so learning to function under, to appreciate, to leverage and live in the light of God's Spirit. Why? We're going to need it. If it's not by might nor by power, we can't expect that, well, my resurrection body and mind are going to be mighty and powerful.

I think we're going to need God's power. Look at the Lord Jesus. He's our example in the first advent for living our first advent.

He's our example in the second advent for our second advent, our entrance into resurrection glory. He is our head and we are his body now. And I think that's going to continue to be the

case in the eternal future.

If the Lord Jesus is imbued with the Spirit, do you think his body, the church, would not be? Both now and in those future times? Very interesting thought. And how much more emphasis does it place on us learning to live in the Spirit? Be not drunk with wine wherein is excess, but be filled with the Spirit. This is not a temporary skill for the present time.

I think based on this study, it is something we're learning for the millennium and the kingdom of the Father as well. The Holy Spirit's not going to go to a retirement home in the kingdom of the Father and have nothing to do. If the Lord Jesus is the Lamb who is the light and is seated next to his Father, what's the Holy Spirit doing? Same thing he's doing now.

Enabling, comforting, encouraging, leading us into truth and so on. We cultivate that now because this is a lifelong, eternal lifelong relationship with God through his Spirit. So you see this in, as I said, Isaiah 42, verse one.

I put my Spirit on him and that's how he's going to bring justice to the nations. 44, three. I will pour water on him who is thirsty and floods on the dry ground.

I will pour my Spirit on your descendants and my blessing on your offspring. God says, Isaiah 44, three. Isaiah 48, verse 16.

Come near to me, hear this. I have not spoken in secret from the beginning. From the time that it was, I was there and now the Lord God and his Spirit have sent me.

Lord God and his Spirit. The Spirit of God is actively involved in everything God does. He is the means by which, he is the enabling empowerment for the fulfillment of God's plan in the past, in the present, and I have no reason to believe that's not going to be the case in the future.

I think even in those realms of service and opportunity and new horizons and vistas in God's plan, we who are qualified, we who get with the program here will continue to do these things in an expanded and extended way in and through God's Spirit in the eternal future. We're not losing the Spirit when we enter into glory. I don't think anymore.

Isaiah 59, verse 19. So shall they fear the name of the Lord from the West and his glory from the rising of the sun when the enemy comes in like a flood, the Spirit of the Lord will lift up a standard against him. How do you know the enemy is coming? How do you have the enablement to have a defense and a reaction and response to the presence and onslaught of the enemy? It's the Spirit.

In the past, in the present, in the future. The Spirit of God gives us alertness, awareness. How do we watch and pray? We do it in and through the Spirit.

Verse 21 of that same chapter, Isaiah 59, 21. As for me, says the Lord, this is my covenant with them, my Spirit who is upon you and my words, which I have put in your mouth. How many

times have we seen it? It's the Spirit and the word together.

My Spirit who is upon you and my words, which I have put in your mouth shall not depart from your mouth nor from the mouth of your descendants nor from the mouth of your descendants' descendants, says the Lord from this time and forevermore. From this time and forevermore. Generationally, it is the presence of the Spirit and the power of God's word that is going to prevail.

Isn't that interesting? We know how important it is to learn and live the word of God. It is equally important for us to cultivate the presence and power of God's Spirit, both now and with an eye on the future. Well, what exactly does the Spirit do? How, what is His interaction with the word of God? We'll see that when we come back from the break.