

PostExilicProphets 21-09-30b

We're ready now to continue our study in the book of Zechariah, and we're looking at Isaiah chapter 11 via Zechariah chapter 9, and this note about the coming of the root shoot from the stump of Jesse, the branch that comes from those roots and brings forth fruit, and this is the peaceable fruit of righteousness. This is the fruit of the Spirit, and it is much the same as what you find in the New Testament listing of what the fruit of the Spirit is, this love and joy and peace and patience. These are things that do not come from knowledge alone.

Knowledge puffs up, love builds up, and the love of God, Romans 5.5, is shed abroad in our hearts by the Holy Spirit. What converts knowledge into wisdom? What enables us to prioritize the knowledge that we have? If you look around today at the debate on almost any issue, political, social, there are arguments, valid arguments, it would seem, on more than one side of a question. Someone says, pick your issue, here are the reasons, we're coming down on this side of the issue.

Someone else says, here's the reason we're coming down on that side of the issue. I saw an article today where the headline was intriguing because it was talking about the 2020 election, and it said, was this a thing to look at in retrospect, or was it a rehearsal for something to come? And so you think, well, so this could be someone arguing, if they think the election might have been stolen in some fashion, well, was that just a fluke in 2020, or was that the first run, and it's going to be repeated to an even fuller effect in 2024? But as you click the thing and read, it was on Politico, which was a clue. As soon as you see the source, this is someone saying the suspicion that there was enough fraud to alter the results of the election caused people to question the results to such an extent that you had the people go down to the Capitol on July the 6th when the results are being certified and express their dissatisfaction, and that the forces that were at work are suspected by the left of organizing themselves even more forcefully, even more fully to, for example, if you believe that and I'm not taking a side here per se.

It's not hard to figure what side I'm on. But just as an issue, as an example issue, if you believed the election was stolen, take Mike Lindell, the MyPillow guy. He has canvassed the country.

He is one of the most vocal, outspoken, and therefore vilified and character assassinated people in the country because he believes in his soul that the election was stolen. Well, if you believe that, so the logic goes, in 2024, you would feel more free to actually steal the election yourself as turnabout is fair play. If you stole the 2020 election, we're going to steal the 2024 election.

We're going to play dirty because we think you played dirty kind of a thing. And this goes to a subject that we introduced last time about what you believe influences your opinion about new things that come down the pipe. And so you can give the same information to two different people and based on their, this is not hard to imagine, based on your predilections, you're

going to interpret it either pro or con.

You look at that headline, was 2020 a fluke or a dry run for 2024? Well, you can say, oh, I think they manipulated the computers and they're going to be even better at it in 2024. And they're going to flood the country with people who shouldn't be voting but are anyway. You can take that tack or you can be what it actually was.

Oh, the resistance to the outcome of the election, that was kind of impromptu in 2020, but it's going to be organized and more forceful and more deadly in 2024. Two different ways of reading the very same outcome. And we talked about this last time, and this ties in with directly the role the Holy Spirit plays in our processing and assimilation of information, whether it is environmental information, secular information, facts and data, or whether it is biblical truth.

It is not enough to know the word of God. When you go to Corinthians, and this is my introduction to what we're going to talk about here. First Corinthians chapter 10, verse 23, everything is permissible in the age of grace.

And this doesn't mean that outright sins like murder, theft, adultery, fornication, but everything is permissible in the sense that we are out from under the strictures of the dietary code, the dress code, those things that God built into the law of Moses to distinguish his people from the nations. This is not a part of the moral code. This is a part of the civil code and the uniqueness and distinctness code.

Here are things that you will do when you dress. Here are things that you will do when you are in mourning and grieving. You will not grieve like the Gentiles do.

You're not going to cut yourself and shave your heads and do things. You're going to be distinct. You are supposed to represent people who have hope for the future.

And so you're not going to look like the pagans when they lose a loved one and they hurt themselves. They're like the prophets of Baal up on Mount Carmel. You're not to do that.

You are to look like people who represent the God of Israel. And so there were these special and unique requirements. You will put tassels on the corners of your garments.

You will do this and you will do that. You will not eat certain foods. You will not prepare your food in certain ways.

You will not eat the meat with the blood and so on. These were restrictions to distinguish Israel as the people of God from the nations. And it was unique to the time and place where God positioned Israel in Old Testament days.

Those have been lifted. So now everything that was formerly limited for those reasons is permissible, but not everything is beneficial. Paul says 1 Corinthians 10, 23, again, everything is permissible, but not everything is beneficial.

Everything is permissible, but not everything is edifying. Not everything builds up. So the new criteria for how we proceed is not based on is it permitted under the law, but is it beneficial? Does it build up? This is the law of love rather than the law of Moses.

I will do or not do based on love. And you have some exceptional examples even in the Old Testament where this principle pertained. When David came fleeing from Saul and was given the show bread, that was technically a violation of the law of Moses.

Only the priests were to partake of that bread. But in a Holy Spirit driven piece of wisdom, which is cited and quoted by the Lord Jesus himself, David ate the show bread and it was not a sin. Why? Because the law of necessity, it was beneficial and it was upbuilding in the physical sense.

And the priest recognized not to stand on the ceremonial law, but to meet a human need. And it foreshadows David's greater son being a priest qualified to eat the bread. There is an innocent or incipient priesthood that is reflected when David eats the priest's bread and it is not a sin.

It is a looking ahead to the great high priest who will be descended from David and he will be both king and priest. And so it was of God that David eat this bread without sin. So Paul continues in verse 24 of 1 Corinthians 10, no one should seek his own good, but the good of others.

Eat anything sold in the meat market without raising questions of conscience for the earth is the Lord's and the fullness thereof. Now, Bible says the earth is the Lord's and the fullness thereof. Everything is sanctified if it is taken with the word of God and prayer, thanksgiving and prayer.

So which part of the word of God applies in a given circumstance? This is what we call priorities. There are times when you can cite, this is why there are, you know, nearly 500 denominations in America, separate and distinct denominations with their own creeds and understandings of the word of God looking at the same Bible. Well, what takes priority over what? All things are lawful, but not all things are edifying.

Even though the Bible doesn't say I should not do this thing, I will not do this thing because I am looking at whether it is beneficial. I'm looking at whether it is edifying, whether it is upbuilding to my fellow believers. It is the law of love.

So I can eat what is sold in the market without conscience afflicting me. But if someone without faith invites me to a meal and I want to go, I can eat anything set before me without raising questions of conscience. This is what Paul says.

I'm not going to say, oh, I can't eat that. It's my my religion forbids me. He says, if someone tells you this food was offered to idols, then do not eat it because now someone has made an issue.

And we are trying to avoid distracting issues to focus on the primary issues. So if someone makes an issue of it being offered idols, then do not eat it for the sake of the one who told you and for the sake of conscience. I am looking out not only for my own interest, but also for the interests of others.

If I am going to have a glass of wine, I need to decide whether this is going to have a bad effect on people around me or could potentially do so. And so I may not go out in public and live up a hilarious party that I might otherwise do in private. If I partake in a meal with thankfulness, why am I denounced because of that for which I give thanks, Paul says in verse 30.

So whether you eat or drink or whatever you do, do all to the glory of God. Verse 31, verse 32, do not become a stumbling block, whether to those who are inside the Jewish faith, those who are outside the Jewish faith or to the church of God. That's it.

Paul says, that's what I try to do. I try to please everyone in all that I do. In other words, I don't create ripples.

I don't create false issues. The issue. How do you know when to do one and when to do the other? When do you say all things are lawful? When do you say all things are not edifying? When do I know that something may not be edifying? This is the role of the spirit.

The Holy Spirit, Jesus said to his disciples, will lead you into all truth. Well, it's not all truth at the same time. He's going to lead us into pertinent truth for that situation.

This I've been casting about in my mind for a few days, trying to think how to how to succinctly summarize this idea. And this is the best I can come up with. The Holy Spirit's presence and power gives us spiritual instinct.

We instinctively know someone who has a great deal of experience in any given field develops instincts, even in the absence of concrete evidence, even in the absence of observation or firm knowledge. You have a sense. You have a gut feel.

You just have almost a sixth sense that maybe this isn't the time to speak. This isn't the time to act or of the available options, even though most people would go with option A. I just have the sense that I need to go with option B. I can't explain it. I can't rationalize it.

I just have this instinct. This is what the Holy Spirit provides us because he is the spirit of wisdom. He is the spirit of counsel.

And we could justify options. We could justify understandings of scripture that have been widely adopted and widely believed and practiced in church creeds down through the centuries. And in the present day, people look at a verse and say, well, this is what that means.

And you have to be careful because you can say, well, my own opinions are given by the spirit. You know, God spoke to me and my dad always cautioned, you know, if your left foot's coming

down at a certain time and everybody else's is doing something different and you tend to say, well, they're all out of step but me, you need to really think twice about that. Are they really all out of step but me? Um, maybe not, but there are times when we are going to be out of step with the world, most certainly, and often out of step with fellow believers.

Where does the confidence, where does that instinct come from that says, well, I know that this is widely understood to mean X, but I just have the sense as I read the scriptures, as I reflect on the scriptures, I really think it's this other thing. Where does that come from? How can we have confidence? We pray to God. We ask, we seek, we knock, and we want to be susceptible.

We want to be influenceable from the Holy Spirit and that our confidence doesn't come from men. It doesn't come from consensus. It doesn't come from widespread opinion.

There is safety in numbers and well, they can't, you know, Naval Academy, those of you who remember, they can't fry us all. You know, if we all jump into the fountain after graduation, well, they can't fry everybody and, hey, we just graduated. Certainly they won't give us demerits now, but the safety in numbers idea often does not pertain and you think about narrow is the way and straight is the gate.

Few there that find it. Wide is the way. Broad is the gate that leads to destruction.

There's a way that seems right to a man. We know that from Proverbs chapter 14 and verse 12. Let me tell you something about Proverbs 14, 12.

I quote it almost every Bible class. There's a way that seems right to a man. The ends are ever the ways of death in Hebrew.

This says there is a way, and this is Derek, Derek, D-E-R-E-K is translated the way. There is a path. It's a street.

It's a highway. The word that is translated that seems right to a man, the verb is Yashar, Y-A-S-H-A-R, and it means to be straight, to be correct, to be straight and level, and therefore to be pleasing. Here's the straight road.

Here's the level road. Here's the attractive road. Look at this.

It's a wonderful road. It's paved. It's got curbs.

It's got drainage. I'm big on drainage these days. It is straightforward.

It's obvious. It's fitting. It's proper.

It doesn't say seems here. There's no word for seems. It says this Derek, this way is Yashar, straight, upright, correct, pleasing, desirable, straightforward, correct.

The next phrase is L'nei Yish. L' means two or four. It's the Lamed preposition, and then Pnei is

the face, before the face.

So this, as with Hebrew, it's always, it's picture language. So here's a man facing this road, and before his face, this thing is wide, straight, paved, level. A lot of people are on it.

This is the wide way. There is a way that's in front of your face that looks correct, just upright. Who wouldn't go down this road? And you've got the wow here.

And wow can be, I mean, wow, you can translate it like nine different ways. But, for, then, and, now, because. In this case, it's translated but.

It's considered to be an adversative wow. It's the conjunction. The end, the end is Achar, A-C-H-A-R, and it means the after part, the result, the destination of this road.

This road looks great. You know, it's not just the destination, it's the journey. Well, before your face, the journey looks great.

The road looks perfect. This is the road. But, at the end of that road, the destination that you can't see when you're just looking at the road, the destination down there, and then you just have two more words.

You have Derek again, but Derek now is plural. A lot of the modern versions make this singular. It's a plural.

It's the common plural construct of Derek. The very same word that started with. You start with this wonderful road, looks great before your face.

But, at its end, are ways plural. My weight, which is from moot, death. It's one way that looks great, but when you get to the end, you've got to take a path and all of them lead to death.

Now, there's multiple paths and there's no good option. This way, death, this way, death, this way, death. So, you can't go by your instinct, your natural inclination or rationalization looking at the beginning of the road.

We can't see the end of the road in our human wisdom, our human knowledge, our human strength. This is where faith comes in and where the influence of the Holy Spirit tells us what we cannot see with the seeing of our eyes or the hearing of our ears. Proverbs 14.12. This ought to be a refrigerator magnet everywhere.

I'm going to make one put on my refrigerator. I'll get Elizabeth to do it. There is a way before the face of a man that's just perfect.

But, at its end, ways of death. It's not even a verb there. It's just the plural construct.

Perfect way, but when it branches out, there's no good option. Everything is death. Nothing leading to life.

So, when we see the role of the Holy Spirit as it is essential for the Messianic King, if Jesus needs the Holy Spirit to rule the millennial kingdom, how much more do we need him? It reminds me of the Statesman Quartet song, if you ever needed the Lord before, you sure do need him now. Well, the Lord Jesus is going to rule in the power of this spirit. So, when you're in Isaiah chapter 11, the spirit of the Lord shall rest upon him.

This, and we've already seen all of these passages in Isaiah, 4, 4, 32, 15 through 20, 34, 16, 40 through seven, all the way through there. I gave you all of those. 61 verse one is the last one in that list.

The spirit of the Lord God is upon me. Why? What does it say in Isaiah 11? The spirit of the Lord shall rest upon him. In 61, this is the Lord Jesus talking in the first person.

And remember, he quotes this over in Luke when he gets to the synagogue and he opens the Isaiah scroll of all 66 chapters of Isaiah, where does Jesus turn and read from this scroll? This passage, Isaiah 61, one, the spirit of the Lord God is upon me because the Lord has anointed me with the spirit to do what? To preach good tidings to the poor. That word poor there, that's our word. He will come poor, delivered, riding on the foal of a donkey.

That's our word. He has sent me to heal the brokenhearted, to proclaim liberty to the captives. And you remember that in Luke, that's where Jesus stopped reading.

That was in Luke 4, 19, 18. Actually, the spirit of the Lord is upon me. This is Luke 4, 18.

He has anointed me to preach good news to the poor. He has sent me to proclaim liberty to the captives and recovery of sight to the blind, to release the oppressed, to proclaim the year of the Lord's favor. What did he not read? Because this is the first advent.

This is the opportunity. He came unto his own and you don't get to the second part of that in his own received and not yet. This is only Luke chapter four.

This is early in Jesus' ministry. So he says, here's why I have come. You who are laboring and are heavy laden, I have come to give you rest, the rest of righteousness, the peace that comes from justice and from the enabled and empowered Messiah.

That's why he came. But what does it say in 61? What's the rest of the verse to proclaim liberty to the captives and the opening of the prison to those who are bound? But what's in verse two to proclaim the acceptable year of the Lord and the day of vengeance of our God? And that vengeance he does not mention, but that's the rod of iron. That's the flip side.

What does the Holy Spirit do for the Lord Jesus as Messiah, not only to give him the sensitivity, the wisdom, the perception, the good counsel to benefit those who need comfort, encouragement, justice, release from oppression, release from prison, broken hearts, healed sight to the blind, to comfort those who mourn. Verse three of Isaiah 61 to console those who mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, the garment of praise

in place of the spirit of heaviness, that they may be called trees of righteousness. Notice once again, you have this idea of fruiting.

They are going to be trees and this fruit is going to burst forth, the fruit of righteousness, the planting of the Lord. Why? So that he may be glorified. This springing forth of righteousness under the rule of the Messiah glorifies God.

But at the same time, right in the middle of that is the day of vengeance of our God. There is judgment there. You go to Ecclesiastes.

There's a time to build up and there's a time to tear down. There's a time to scatter and there's a time to gather. Remember all of those opposites.

And at the same time that the Lord Jesus is comforting those who mourn and providing peace and the benefits of the kingdom and enabling the humble to flourish, to fulfill the beatitudes that you find in Matthew chapter five. At the same time, what else is he doing? He is wielding the rod of iron. He is smashing in pieces those who resist like potter's vessels.

That's a serious thing. You need wisdom and discernment to know when to extend a hand of mercy and comfort and when to smack a hand like my second grade teacher, Mrs. Stokesbury did with a ruler. I thought that was, you know, from the days when my dad was growing up, my mom was growing up, the teacher would come by and smack.

My second grade teacher, Palm Crest Elementary, she would be in jail now. Talk about physical abuse. If something was going on in her classroom, you could expect the ruler of correction on any available part of your anatomy.

I never forget her picking up my friend Kevin because he was being unruly. She picked him up by one ear. I mean, lifted the boy onto his tiptoes and moved him to an unoccupied corner of the classroom.

All the way there by one ear. She was fearsome. And I think she was smart because he needed it.

When I got my ruler's impact on my knuckles, I needed it. I was not sufficiently paying attention. She was a force to be reckoned with, as will the Messiah be, and he will have the wisdom to do it right.

Justice and vengeance will be executed on those who truly need it, not on those who don't. This is the role that the Holy Spirit is going to play in his heart, in his soul, in his mind, to both implement love and grace, justice for those who are oppressed, and vengeance and the wrath of God on those who need it. It's a sobering responsibility to have the power of both.

How do we know when wrath and anger should descend or when mercy and justice? Every parent would love to have a perfect compass to tell when and how to do this. We grieve when

we think back on our efforts at child raising, and we think, you know, I did that entirely wrong. That wasn't a time for wrath and anger.

That was a time for encouragement and comfort or a different approach, and I messed it up. We can't go back and undo that. But what we can do is learn from that.

Just as we see the record in Scripture, remember Moses, must we bring water forth from this rock? And he strikes the rock in anger. The Spirit of God wasn't being heeded in that case, but our attention is drawn to it. Even in his failure, God turns cursing to blessing, and we learn from that, and we try not to repeat it.

So do you remember last week when we were talking about these influences on our decision making, the tendency that we have to accept things from an authoritative source, and you kind of have to fight it? Well, if people say, well, the National Institute of Health says thus and so, or the Center for Disease Control says thus and so, or the World Health Organization says thus and so, well, they must know. They employ hundreds, if not thousands, of scientists and authorities, and when they say, do this, well, that must be what we should do. Well, not always.

So we have an authority bias. We have a scarcity bias. We have an increased desire for that which we might lose or we think is in limited supply.

So I need to run and get that because they're almost out. The confirmation bias we've talked about before. I like hearing what I already agree with, and I'm going to discount what I don't agree with.

We have hyperbolic discounting, it's called, which means I have a stronger preference for that which gratifies me right now rather than pie in the sky, by and by. It's funny to watch a film of children where they tell them, well, you can have one piece of candy now or you can have two pieces of candy later, but you have to wait. We don't lose that.

The tendency for immediate gratification, and once we are in the grip of gratification, our judgment is less. Our judgment is not as good when we are being gratified by something that we wanted. We tend to go a little further.

We find a thing that we want, well, we'll get an accessory to go with it because we're so happy to find this. Do I actually need that accessory? Should I spend this much more? When we are in the midst of gratification, we make poorer decisions about expenditures, investments, than if we were looking at it objectively and not in the midst of a pleasure high because we have found something we wanted. We have an illusion of control.

We believe that we can control or influence outcomes that are actually beyond our control. We think that we can roll the dice a certain way and they're going to come up lucky. People believe that if their girlfriend blows on the dice, they're going to come up better than if she doesn't.

Luck be a lady tonight, you know, that whole idea. Illusion of control. We have loss aversion.

The pain of giving up something is greater than the value associated with acquiring it. If you own a thing, you always think it's worth more than if you're shopping for that thing and saying, well, I'd be willing to spend this much for this used blender. But if I've already got a blender that I've used, I think it's worth twice what anybody else is willing to pay.

Loss aversion. We have a mere exposure effect. We're more likely to choose a thing because we have experience with it.

If you went to your friend's or your relative's house and used a particular brand of blender or brand of Brenda, either way, uh, when you come home, you're going to be more likely to buy that blender. I rented a Ford Taurus once. And then when I went shopping for a car, I ended up buying a Ford Taurus because I was familiar with it.

I liked what I saw. There might've been better cars or better deals, but I wanted one because I was familiar with it. Have you ever gone to a, maybe a short term class or something? And everybody sorts themselves into chairs.

You sit in the classroom. And then the next time you go to that class, if you get there before everybody else, you will tend to sit in the same chair you sat in last time. Why familiar with it? It's while I was here last time that worked out.

Okay. I'm going to sit there again. And you'll find that people will tend to sort themselves into the same seats.

Time after time, after time, people will sort themselves into pews. They'll sort themselves into, uh, you know, school desks or whatever it is. Familiarity.

That's the mere exposure effect. Outcome bias. We judge a decision by its eventual outcome instead of based on the factors available at the time of the decision.

So, uh, we will decide whether a play call is good based on whether or not it worked instead of was it the best choice at the time. Uh, you know, a lucky outcome we'll, we'll say, well, that vindicated the play call and maybe it, it wasn't a wise call anyway. Um, there are so many of these, we have tendency to view as true those assertions that we have heard frequently.

This is dangerous right now in the, with the way the press and social media are working. If you hear something, this is why political entities will just repeat a thing over and over and over again. If you've ever watched assemblages of footage where maybe several different people on the same side of an issue, Fox news will do this.

They'll get clips of a bunch of people on the left and they use the very same phrase over and over and over again. Um, they, they did this to president Reagan back in the day and they said, you know, trickle down economics and, and they would just, they would cast aspersions on a thing. And the same phrase would be in the mouth of several people.

If we hear something, whether or not it's true, if we hear it three to five times, we will tend to believe it. Um, so if you think that, that the pullout from Afghanistan was a fiasco, but people say, well, it was a success. And the president says it was a success.

And his secretary says it was a success. And the secretary of defense says it was a success. And the chief of the Pentagon says it was a success.

Uh, we will tend to start to believe that it's true because we've heard it, even though there's a part of us that would know better if we stopped and thought about it. This illusory truth effect is used in marketing, you know, uh, Wonder Bread builds strong bodies 12 ways. What are these 12 ways? Wonder Bread? Are you kidding? I can mash it up and it looks like school paste builds my body.

What are the, I'd never know these 12 ways, but I just come to believe it because I hear it over and over and over again. Um, the framing effect, drawing different conclusions from the same information, depending on how it is presented. If you've ever seen these optical illusions where there is a gray circle, but on one side it's on a white background and on the other side, it's on a black background.

And the one on the black background looks lighter than the one on the white. That's an optical illustration of what the framing effect is. If you give a bunch of bad news and give this one seemingly good fact that will tend to be accepted and praised more than if you give a bunch of good stuff and talk about that same fact and people say, well, but that wasn't so, so great.

You know, you can say, um, 53 people were shot over the weekend in Chicago. Well, how do you frame that? Well, last week there were 73 people shot. So this, this is, we're on an upward trend or, you know, last year on this same date, there were only five people shot.

Now we got, you know, 53. Oh my gosh. How did you frame it? What is the context? Priming effect, exposure to something.

They did this with real estate agents. They gave real estate agents the asking price for homes. And so let's say this, they're asking \$500,000 for this home.

And then they asked the real estate agent, what is your appraisal based on your experience of this home? Well, they told him that the asking price was 500,000. So all of their estimates of the house's actual value were up near that range, maybe below, maybe above. They took other real estate agents, very same house and told them the asking price was \$300,000.

Well, the estimates from those real estate agents were all down around the three to 500. They were not objective in looking at the house, looking at the market and saying, this is what this house has actually worked. They had, they were primed by the asking price that they were given and that adjusted their estimates up or down.

And they thought they were being totally objective using their experience and their knowledge

of the market. But that priming effect of the asking price, in some cases, it was just on the sign in the yard, changed their estimates. We have a reactance bias.

We have the urge to do the opposite of what someone wants us to do. Some of us are more famous for this than others. We have a preference for reducing a small risk to zero over a greater reduction in a larger risk.

They have proved this. Remember, there was Pepsi One. They said this diet Pepsi just has one calorie.

Well, it got flogged in sales over Coke Zero. People wanted Coke Zero because it's got no calories, one calorie. Are you kidding me? But Pepsi One got trounced by Coke Zero because we have a tendency for that which is zero.

You just can't believe how these are. So here's the thing. We've got these secular effects, these secular pieces of information.

We're exposed to the world. We are in the world, but we are not of it. And we try to expose ourselves to the word of God and to the principles and promises and doctrines contained in that word of truth.

What ultimately guides us, what ultimately conditions and undergirds our priorities, our values, our establishing and pursuing of goals? That's why the Holy Spirit is given to us when it comes to evaluating or sorting these various influences. What did Jesus tell the disciples? The Holy Spirit, when he comes, will lead you into all truth, the pertinent truth, the truth that is necessary in that moment and at that time. Maybe we have been exposed to the ways of the world, the thinking of the world.

Maybe we've watched the evening news. We've watched. We've been exposed to social media.

We've seen opinion pieces. We've seen arguments. We've heard family and friends and others talking about one thing and another.

But as we reflect on the word of God, as we turn our attention to the truth that we have learned, to the truth that we know, we read some scripture, we look at the verses on our wall. I seldom go into a house in this area to tune a piano that people don't have verses on the wall. That is an influence.

It is a factor. And that is the voice of the Holy Spirit. When it is time for us to make decisions, instead of being unconsciously dictated to by the things that the world is subject to, the Holy Spirit will select and impress upon our hearts the pertinent truth, the relevant truth.

When we are free of sin, when we are not consciously engaged in worldliness and secular thinking, when we're not allowing our emotions to carry us away, emotion is our enemy. You can get inflamed by what you see on the news. You can get inflamed by circumstances.

You can get hilarious or you can get depressed based on circumstances. What does the Spirit of God and the word of God do? Put us on the solid rock, the objective basis. I will not fall into a well.

I will not be elevated to a mountaintop that is chifon and that I'm just going to do nothing but fall through. The Spirit is necessary. You can have all kinds of information.

If a doctor's got all kinds of information about a patient's situation, he's got tests back, and the blood levels are this, and the measurements are that, and the hormones are this, and the history is that, and the medications are this, and the complaints are that, how does he sort his way through? Many times it is his experience and his medical instinct looking at this particular patient. For this patient, it may be different than that patient who's got similar history, similar background, similar measurements, similar data, but hopefully you've got a good doctor who takes that individual case and doesn't just make a knee-jerk response. But it can be very difficult, and doctors call it wrong frequently.

The benefit of having God, the Holy Spirit, he never gets it wrong. And if we listen to him, if we give him the wherewithal to speak in our hearts, all of this information, all of this doctrine, all of these promises, all of these principles, all of our remembrance of examples in the Word of God and our current experience in life, God the Holy Spirit will bring to our mind that which is pertinent, that which is necessary. That's why this king is not going to judge by the hearing of his ears or the seeing of his eyes, his righteousness and his justice are going to come from the Spirit, the influence of the Spirit.

That's how he will deliver the needy when he cries, and the poor, and him who has no helper. And you go back to Isaiah chapter 11, verse 4, with righteousness he will judge the poor, he will decide with equity for the meek of the earth. He is going to do this, not in verse 3, by the sight of his eyes nor decide by the hearing of his ears.

Why? They're human eyes, they're human ears, and human perception, human wisdom, even human experience is not enough. The Spirit is going to be on him, he's not going to need his eyes, he's not going to need his ears, because the Spirit is going to guide him to justice and to equity. We can learn that now.

We can cultivate that relationship between the Spirit and truth in our souls now. If the Lord Jesus in his resurrected glory is going to use it in the Millennial Kingdom to do justice and righteousness and glorify his Father, how much more should we learn to do it now so that we can do it now and in the ages to come? It's fascinating, fascinating, so typical when you look at the Lord Jesus, we have benefit for our walk today and tomorrow and the next day. We'll close here in a word of prayer and we'll pick up our study in Zechariah 9 next time.

Father, thank you for sending your Son, the Lord Jesus Christ, to be our example, to be the head of all things, to us, the church, his body, the fullness of him who fills everything in every way. We pray that as we reflect on his example, both past, present, and future, we can learn to

follow that example, to walk that same road, the end of which leads through the straight gate to life, not to the multiple ways of death. We pray these things in Jesus' name.

Amen.