

# Prophecy regarding the coming of Christ (Quality: Average)

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Preacher: Rowell, F Leslie (1902-1973)

[ 0 : 00 ] that the Lord should enable me to see me, I would ask your attention to three verses in the ninth chapter of the prophecy of Zechariah.

The prophecy of Zechariah, chapter 9, and verses 9 to 11. Rejoice greatly, O daughter of Zion.

Shout, O daughter of Jerusalem. Behold, thy King cometh unto thee, he is just and having salvation, lowly and riding upon an ass, and the father called the father of an ass.

And I will come off the chariot from Ephraim and the horse from Jerusalem. And the battlebird shall be come off, and he shall speak peace unto the heathen, and his obedience shall be from sea even to sea, and from the river even to the ends of the earth.

As to thee also, by the blood of thy covenant, I have sent forth thy prisoners out of the pit wherein is no water.

[ 1 : 13 ] To the sinner who knows her sin, and who is brought to seek mercy, through the gift of God and his dear son, Jesus Christ, anything that will tell them a little bit about the Lord Jesus is valuable.

They will give heed to it. They will listen intently to those who would speak concerning these men. They will believe that those who speak and write the amount of Jesus are their friends.

But those who would deny any death from any concerning Jesus Christ are their enemies. Those influences that perturb their thoughts and their affections and their desires and wake up to the person of the work of the dear Redeemer, they count to be the flow of their song.

But those influences that may be used under the blessing of God to turn their attention more closely to that flow of free provision of divine grace that has been provided to the person, the dear Son of God, Jesus Christ, they say, this does me good.

Now, if I realize that that statement may give a little bit of call to some of you here. You may say to me, when I'm not all along the street, I have all the God I need to hear to hear things about Jesus Christ.

[ 2 : 36 ] There are other things I want to hear, other things I need to hear. I have to give attention to every so many other things. Well, my friends, what purpose do we get attention to these other things?

It's in hope that even as the Lord may benefit the attention of these other things to us, that we may be able, perhaps with a greater knowledge of the things around us, to be able to fear and serve the Lord our God's right, to be aware of the dangers in which we stand, that we may truly watch and cry, knowing how easy it is for us to enter into the temptation that abound in this world and seek yet more and more that grace of God alone that can be the grass from the temptation.

The Lord Jesus Christ, who said to his disciples, watch and cry, lest ye enter into temptation. The spirit indeed is willing, but the flesh is willing. Therefore, they needed to watch against the approach of temptation and watch unto the Lord that he would give to them wisdom to apprehend it.

And also, watch unto the Lord that he might give them grace to take and resist it. And to be much in prayer before the Lord that he may do all these things to them that are necessary for their preservation.

Well now, in these words that I've read to you, there is something about Jesus Christ. And I trust my friends that even the very reading of the passage that you're hearing might have animated your spirit as more of what is declared concerning him here.

[ 4 : 05 ] Because there's some very blessed truths that are spoken in these verses concerning Jesus Christ, concerning the person of the Lord Jesus Christ, and concerning his relationship to his people, and concerning the man of his rule, because he declared to be a great king.

And how he exercises dominion among men, particularly in the midst of the Church of Christ, and to poor sinners who seek mercy in his name before the hand of his father.

Well, these things I trust may be that the animation of our soul, that we may feel that here is something that our heart longs to hear more about. If only we could understand what the prophet speaks about, the one who is to come, this glorious one, who was anticipated by so many through the ages, and then in due time he did come.

And in a very particular and aggressive way, this work was actually fulfilled to the absolute retile in his life. He was one who did he, sit upon us, from the cult of Paul, and ask, as he ended up in Jerusalem, accompanied by the hosannas of the monty-dee that broke out.

Well now, may I just ask this question to my friends, what about the relationship that is spoken of in this? Who do we really want to be numbered by?

[ 5 : 29 ] And what name would we bear? Who would we be associated with? I want you to notice that as the Lord here, not only calls upon the daughter of Jerusalem and the daughter of Zion to rejoice and to shout aloud to joy, not only does he call upon them to do this, but he declares that they shall do it.

This is his purpose. He will work with him. It isn't a matter of, if these people agree to do so, well then it will be a good thing if they do, but if they don't, well we can't help it. My dear friends, with men we can't, but with God it's not like that.

You see, if the Lord expens his will, then he will most certainly bring his will to pass. Now that's the point that seems to be made within the word here. And this, the very form of the verbs that are used here in these commands are imperative.

You see, they insist that this shall be up. It is adjusted that if he passed the command upon the attention of men, he would do that. And all my friends, it's the power of the Spirit of the Lord working with the word in the hearts of these characters.

They see the glory of their God and the suitability of religion to their need. And there, as this is, blessed home to their hearts, so they take the words of rejoicing and praise and they glorify the God of their son.

[ 6 : 49 ] Oh friends, come to hear that poor man that I mentioned this morning who is hanging up on that tree and shining by the side of the Lord Jesus Christ. As he says concerning the dear Redeemer, this man has done nothing amiss.

See how he glorifies the Son of God. He is a man, you see, who would declare, he would shout aloud, you see, a declaration concerning the person of Christ. Or, the man, the other side, he hears it, he must have done.

And certainly, by the way, Jesus Christ did it. But he is the outworking of the command of such a word as this. Rejoice greatly, O Lord of Zion, shout, O Lord of Jerusalem.

But then, what about the relationship? Our friends, there are daughters here, daughters, daughters of Zion, daughters of Jerusalem. There is a relationship. What are these people in Jerusalem and why are they in Zion?

What do you say? Of course, go back to the original application of the words of their Jews, of course. They are descendants from Abraham, Isaac, and Jacob. They can speak about them as being their forefather.

[ 7 : 56 ] But you know, friends, I feel that when we speak about Jerusalem and Zion, we've got to look at the fire. We're in the word of God that Jerusalem or Zion is the city of the great king.

I think that the father of the faithful and the friend of God can't hit the Jews in this sin. But, my friends, you see, he died. He died. But, the daughters of Jerusalem are those, my friends, who are related to what it had done.

The city of the great God. This is the one who owned the city. This is the one that has built the city. This is the one who has made the city. Let my friends, even the natural city of Jerusalem, be destroyed.

The Lord says, I will wait it up again. And I will provide meetings whereby it shall be done. And even if ever and is it the way, it shall not fail to be built it. You read in your books of Edna and Nehemiah and you will find there, friends, how this purpose of God that we regard to Zion was suddenly performed in the face of the most bitter animosity of the nations that run around that country and in that country at the time.

You see, the Lord is going to perform his own purpose. It's the city of the great king. You know, friends, when I think of the reading here, daughter of Jerusalem and daughter of Zion, I think I, there's a relationship here of the living inhabitants of Jerusalem and to the one who is the owner of the city.

[ 9 : 25 ] You see, this king isn't a foreign who suffer. He isn't one who, like Nebuchadnezzar, has come into the city and taken the people captive and removed them into another land and there are aliens and they have to hang their hops in the rivers because they're away from the city that one time they wanted.

No, he's not in the summer. But my friends, here is one who opened the city. Here is one who caused the very birth of the people in the city. Living souls like kings, they owe their spirit to birth to God.

They are related to Jesus Christ and to God through his dear son. They are born again in character, sons of God, by blessed adoption even in Jesus Christ, according to eternal decree and eternal joy, but manifesting new time by the sweet and holy work of the spirit of God.

They are those who are taken out of death and life, brought out of the prison. How is it that they are men, even in the liberty of a real exercise of pain to all their precious crimes?

They are daughters of Jerusalem and daughters of Zion. And therefore, when I read such words as these, I think to myself, yes, here is another description for the sons of God and the daughters of God.

[ 10 : 40 ] Here is a description that speaks about, yes, their creator, but also their quickener. Here is a word that not only speaks about the provision of a place for them to gather in and the people among whom they may meet, but oh, it speaks about a provision of salvation for them.

And how they are not only bound to one another in, you know, the communion of saints, but oh, they are bound by love to the one who loved them and gave themselves to them.

Oh, and the Lord gets speaks to the daughters of Zion and daughters of Jerusalem, and he says, rejoice greatly, shout them out to joy. And then we go on and we talk a little of this this morning, behold, thy king cometh unto thee.

There were a multitude of people who, before the coming of the Lord Jesus Christ, the son of God may come, they even may anticipate it upon the ground of the constant Messiah, that that one should come from God to earth, that that glorious one will live here, and that he would indeed set up his kingdom, and that he would remember it.

I knew there was a very common nature of his kingship and the nature of his kingdom. The Jews suffered grievously from Venice in the days when the Lord Jesus Christ came, because he wasn't born in a royal palace, because my king wasn't surrounded by all the trappings and majesty, because he hadn't got great armies at his disposal.

[ 12 : 11 ] These rationalistic Jews could not, would not recognize the Lord Jesus Christ as the fulfillment of these promises of kingly power. If you know, if they have really, then look, they do such a verse of this.

And the Lord had granted them, in answering any prayer that might have been found in their hearts, if he had granted them a spirit of real understanding of the deep truth that might help in a passage such as this, then might think they would have seen that their thoughts concerning the appearance of the Lord Jesus Christ was completely contrary to the declaration of the scripture, that he was one that would appear in the most humble guy, and he would have died when he would enter among the inhabitants of Jerusalem, among the daughters of the diem and of Jerusalem, he would appear in a very, very humble one.

And of course, there are blinded men that they should not have them. And friends, I'm afraid that that is a thing that men were being who suffer much from the day.

There are your blinded that they should not have them. I have mentioned to you, of course, what a other thing it is to find in the scripture a passage such as this that has a particular interpretation of the New Testament.

When we complain to the passages, there was in that chapter in Matthew, I was reading to this morning, where the scripture said that the scriptures might be fulfilled. That that is why Jesus did it.

[ 13 : 39 ] That is why he took the coal, and he sent his disciples to get the coal, and the man was willing to release the coal. And there, they cover it, and he sits upon it, and they come into the city in the way, and it was for the fulfillment of God's revelation concerning Gineas, put possibly onto the ground.

But whilst I say that strength, I almost prepared it. Such experiences I passed through in the early 90s of the teaching of my soul, I would imagine that I doubt whatever, that much of the eighth chapter of the problem relating to Jesus Christ, that he is the eternal wizard that is being spoken out there.

He is the one who was with God, as one brought up with him, day in his delight, rejoicing all way before him, rejoicing in the habitable parts of the earth, his delight for with the sons of men, even before the hills were made or the mountains were fought.

For all eternity, he was this dear eternal son of God, who should reveal himself in this wonderful way of the Lord. Well, I'm just saying that because I don't want you to think, but the only passages in the Old Testament scriptures that relate directly to the persons of all Jesus Christ are only those that are certified in the New Testament scriptures by reading of such a word as actively read in that chapter of Matthew the song.

But nevertheless, it's a great consolation to know that these things were written and that last in our meeting of the Old Testament that view should not be addressed to just a mere material city that was built in the land of Palestine and wonderfully covered by the providence of God.

[ 15 : 35 ] But they relate my friends more fully to the blessed church of Christ of all the ages and who Jesus Christ is a great thing of kings and all of all and who humbled which you might be to the Lord lead you in those strange mysterious paths of experience of soul whereby you are taught your sin and make inquire of your God as to the reason why he's dealing with you in a certain mysterious and painful way as he happened during the past week and there to bring up all sin and flesh and begging of the pride and sin that dwell in their nature and to apply once a day to

God the Father in the name of his own dear son and mercy to the sin of the ministry of the gospel my goodness the more we know of such sins! disease the the Lord we see the wonder of the truth contained in this word behold your king remember there was a poor man who used to be found in the temple and one day my friends this man who had been waiting for the conservation of Israel he was waiting waiting for this king to come the one who should bear upon his shoulders the whole responsibility of the well done salvation of the whole death Christ all the angels he was waiting for the conservation of Israel and there a poor woman brings in the poor woman offering for the train of it and she brings it there the Lord looks upon the mind that she can and this is the one this is the one that was promised you know where there's a big obstacle of human reason just before!

the greater degree of faith the Lord wants to your son the less obstacles human reason will provide you I'm not saying that you won't know it I'm not saying they won't insult you that they won't claim you I'm not suggesting that you won't know the evil root of unbelief that will do you but the stronger degree of faith!

is my! the more reasonable !! I fine for understanding the world made for the world God all things are contradicted but there's all all ranging about the theories of what you call it well the of the tense of evolution but you know the child of God isn't dependent upon the arguments of men who can disapprove disprove the falsity of the tense of evolution they're not dependent on that in all that they might believe the creation record of the first chapters of Genesis many friends on his that power that grace and ability that can live themselves whereby they really believe they believe it because they know the Lord they're satisfied that this is God's revelation of that which only he knew which he did and nobody else gives an explanation on it and all friends in the heart of a true believer they thank God that their aim would believe that they could hold the creation by faith he understands that the world remains for the word of God there's an understanding of it it's a reasonable needless my friend said God gives us faith to really believe in God as he's revealed in the scriptures it is a no-haut trip for a man to believe that God created the world in the way that he's described in the world and he becomes very blessed he reads the Lord for the heart of his will of faith that there should be a way in which the Lord did indeed create the world well here is this dear sitting he takes off the body might have to do everybody else that's ignored like the little companies of that although they can't see any unity in him that they should receive him that they should glorify him that they should do praise his head that they didn't say anything about him that he was a man who was he looked up with his child in his arms and he said ah my expectations are over now well my waiting time is finished

I've got what I long for that means the Lord promised me here it is in my arms he's praying Lord how let it stand my servant departing feet for my eyes have seen my salvation and so he goes on he praises for the glory of this blessed one who became contracted to a stand beside his people to the great salvation ah friends the one who lives on the humiliation the wicked humiliation of the Son of God and his coming to the earth behold thy thee coming unto thee but not only speaks about that coming that the Lord Jesus has all the coming with as he was grown for a long years and there he sits upon this colt that he asked and he rides in Jerusalem in the midst of the plaudits of the crowd and not only there but as he has a word for some here tonight behold your kingdom oh there is something in the gospel that is writing up over the new of your grace that Jesus Christ will come to you that there you shall know and you shall know his power and his grace and his love that the spirit of the living God in that mysterious progressive way which is his own providence and power he shall play you these things of Jesus that are so clearly revealed in the scriptures and yet in which in our nature we are so greatly loved and there he shall make them know that he is such a lie my friends that we shall stretch out the arms of a God-given and paint them all the best in person of Christ and he breaks it to our wisdom and say there is none of the name given under heaven whereby I must be saved and this this indeed is my doing he's a genius and unkempt and power and the old we go to the party we were singing a thing and he had returned to singing for him not in my shoes but nevertheless my friend to him which he said he is my best my only friend you know

[ 22 : 19 ] I thought you must help oh there is an anchor in my heart you know friends I really like to say on this earth that as I am here within this camp and I am surrounded by friends I really feel like that to you I really feel that I'm surrounded by friends but one of the people want to say is that there must be a necessity to be a limit to our friends and there must be no necessity of termination of our friends I remember going around there and we were told on a number of occasions and there on the right hand side right at the end of the wall sat near this wood who just died this week now we go up to her and we ask her where she was and speak to her and the number of times she said to me oh I am glad you come I am glad you come I just want to ask you about this I've talked to you about something else and there perhaps a few moments we just communed together about certain problems but not so much of her afflicted body because she had got an afflicted body but more particularly about you know the problem that affected her soul because she often seemed to be a great darkness and fear and distress and temptation she told herself and there hence as we talked together you know despite the fact that

I realised that there were peculiarities about this movie that you know seemed to sometimes rather hurt my actual feelings nevertheless there was a friendship there I think I should always remember there was a time when if you've asked me about two sisters who came to the home there that was Mrs. Smith and Miss Ruligh if you could say to me now which one do you feel the greatest trench of all I do I think I should have said well I think I can get on better with Mrs. Smith and Miss Ruligh but you know as time went on these little things happened at the end of the war there began to be a real kindling of affection between us affection in Christ I believe and I felt I could pray for her there were the things that happened right up to the end which I showed you of course that she was the rather imperious impetuous Miss Woolley the nature was there I know the trends she was saying she was saying that I have the slightest there and you see there is the limitation of friendship

I realised that the time has come now when well with regard to friendship from this earth it's a memory which I forget but it's a memory that God there is a gap a gap in my side that well perhaps maybe people to tell in some ways well my best my only friend I think there is misunderstanding perhaps the hand would be the poetic license associated with it perhaps my friends it would be better my only abiding friend my only eternal friend my only saving friend you see my only friend who ever lived to make a in my nervous when I'm so poor and so hopeless and so shoddy faced and I've got such a nasty temper and I say horrible things and think worse you see and still he doesn't break up his bridge all my best my only friend of that nature there's nobody to be compared to that one who is that friend well you know the friends if we really feel like that towards the

Lord if God has given up such fields! Then I think there will be an anticipation well at the other end shall I say it will be some round at the home to see them pardon me speaking about this but there seems to be a one suitability about the hymns around that and I didn't shoot them a suitability to not only the occasion there but also to my own views about that we were seeing you dear Mrs.

Cousins there you know that is really sort of composition I we should call it a poem or a spiritual song or something like that Mrs.

[ 26 : 35 ] Cousins wrote really in the second form quite another of the sweet spiritual sayings of Samuel Rutherford you know the sounds of time and the last verse is the hymn book there of course it's not the hymn book doesn't contain all the poetry it into many verses the last verse in the hymn book there was this one the bride eyes not her garments but her dear bride room house she got garments of perfect righteousness but the bride eyes not her garments but her dear bride room house I will not gaze on glory there's glory all around the redeemed in heaven but I will not gaze on glory but only being of grace not on the crown!

he give it they shall hand crown not the tinsel ones of human religion the crown of will glory provided by Jesus Christ but I will not gain glory along the kingdom grace not the crown he gives it but on his nail pierced hand the land of all his glory and evangelism is not what I am surrounded with and it is not what he has given to me that is wonderful it it is gracious it lovely it is expensive beyond the bounds of our understanding but it's Christ himself Christ himself oh what a mercy friend to know something of Christ in you the hope of glory that one who lived and suffered for you but also by his spirit that lives in you by glory!

Well we all like him coming to always in the end of this night we are praying that this word may perform in spiritual experience unto them that the king may come to them and there although they do not see the actual body that the near Simeon saw nevertheless my friends that blessing was the son of God everlasting their dear Jesus in heaven they will embrace him the arms of the now as a result of this visit of I love my!

Lord I am ready to come to all the other things that my heart may train after in this world they all play in the background compared to this Lord that I may know thee and receive thee and hold thee past but Lord even as I will hold thee past I shall need thee to do a greater thing for me and that is hold me past to you and then of course in this verse we go on to read about the description of this blessed king who is coming unto his people and there the description that is given here is so contrary to human reason of kingship we read of course first of all that he's just well that's what everything ought to be but alas it isn't what every ruler is let me assure you this my friend that I have this opinion that it is not a just thing on the part of our government to take this country into the common market without a majority of the people of this country agreeing to the proposal and I do not believe that that condition does it claim and I say that is not a just action on the part of any government any kid any ruler to enforce because they have got a majority in a certain house of problems to enforce their views upon the population of the country which is completely contrary to their views but what has that to do with this kingdom is just well friends

I want to make it quite clear that this kingdom is just is not the poor of democracy I want to make that quite clear he's not the poor of democracy he is one who will just do according to the united co-sensus of opinion of his subject but my dear friends he is one who will rule and live and reign in them in such ways of inevitable love that they shall be made willingly to die of his power to a rule that is so high in its wisdom and so wonderful in its rights and so vested in its determination and so sure in its events that my friend everything that is good shall be the portion of the inhabitants of that nation and everything that is even at last they shall be delivered of it now I don't know my friends a better king than that and I don't think I can speak to you of a more just rule of a king than that there are two ways in which this word seems to me can be applied in this course first of all friends

[ 31 : 39 ] I believe in a most wonderful way Jesus Christ this great king is a justifier even an ungodliness not that they are ungodliness he can justify the sinners but he doesn't justify their sins he contends their sins he he chases them their sins but why can't he get others of them that he saved them that saved them from the guilt of it saved them from the condemnation of it it's like the great king does that but you know I'm not at all sure that that act of the unjust of inclusion that is upon the ground of the brought out righteousness of Christ or people of sinners and associated with this the provision of precious blood whereby their guilt could be further to life and an act of injustice and love I'm not sure that that is actually the meaning of the word here when it says he is just

I think friends this word applies to something like this here are persons who in the course of their life have been subject to all kinds of injustices now I believe that that is the lot of the people of God they will be the subject of all kinds of injustice the plague the attack that Satan makes upon the children of God is the most unholy and unjust thing the way in which the devil came and he was an unholy and unjust thing the temptation he put in the mind of was an unholy and unjust thing he didn't speak justly and might of God he didn't give a rightful description of God or of his word he was an unholy and unjust thing and I think all those who would oppose a fulfillment in his pathway of the beast of the celestial city seeking to turn him aside into ways of sin and ungodliness seducing him into iniquity these are acts of injustice unholy and injustice justice justice justice the honest man of this

God this king this king king absolutely just in the exercise of dominion I want you to remember this thing if you are suffering under some action justice if things are being said about you and your profession which is absolutely unfair if you are being called anything and everything because of your love devotion to the Lord Jesus Christ well then I believe from the ground this word I can say to you tonight pray you need to this hand you need this hand the almighty coming unto this justice come come you will be put right by God there's nothing to be done when all those things that are unjust put right when all those things that are so contrary to justice whether among man or God will be put right by God God he will be to him and he will be punished and their justice will run and that seems to me to be more the aspect of the truth

I'm not going into the details of my reason to this that can be upon my spirit to God to this not because that's the way it opened up to me but because I there wasn't much justice in Israel even the very rule of the village rule that the people were backing the most unjust way the higher of their injustice was the very crucifixion of Christ all much unjust all that they did against him against his followers were acts of terrible injustice that my friends Christ suffered I believe he could commit!



all in the hand his! he knew that the will of the Lord concerning the very salvation of the people of God was bound up with the devil and yet even a rotten man should fight him and then the reminder of that lot he was to believe in all our hearts that our affairs are in the hand of this blessed king and he is a just one he will justify and condemn upon the grounds of perfect then of course time to be that he has salvation having salvation having it committed into his hand to do and then absolutely for pity this great purpose of salvation he has salvation but he has it to give the one word although my friend he just brought out salvation for itself and died you love the curse you see he didn't save himself from that he said his place to go to the place where he would suffer in his life he had salvation to give even to his people no friends the wonder of his grace the one of his world the one who give his holy spirit all the divine!

[ 37 : 42 ] power that flows from him into the hearts of the people of God he has so to give to them abundantly gifts all there's nothing to give it about the nature of the gifts of our God they're sure and clean oh I commend to you my friends the nature of the free grace of God to the shame the iniquity with which you have to go to the throne of grace this night my good there's an abundance of salvation in Jesus Christ for those who cry for mercy in his name and for his son oh yes yes oh one says this dear one having salvation lonely writhing upon an answer upon a court the whole of all the external appearances lack of humility and friends the humility and poverty mark the person the external appearance of the Lord Jesus Christ shall we encounter the hardship once we hear the little time to be marked by these marks of humiliation of suffering of poverty and need in all their affections he was but the name of his present son his love and his pity would be we bear and carry him all the ways of friends

Christ instead of riding into Jerusalem but the finally spread Arab war horse that the world knew at that time the champion of the cry green instead of riding upon such a horse as that as he went to Jerusalem for your sake and my sake he rode the colt that followed the man the poor man mount as he gurned through the land and side my friends what a wonderful significant there is here he for our saints became poor not only in the mountain he rode in Jerusalem that was prophesied but not only in that way but in every other way even my friends to the poverty of the cross and the coast he for our saints became poor that we through his poverty might be made rich and their friends in the place of the riches of God's grace were few countries few sinners gathered in this place we would do this in repentance till until it comes to us may the

Lord add his lesson in the Lord in number 631 Oh Oh, it shall be written for To give you in thy way And night in night may be gone To night of night may be To be able to help all His grace And to His good day's life The realm of glory's only grace

And make His best life Oh, devalued be your change of pain The whole prospering day Surround the veil with pain devraves And lay your challenges there As people love Him from His love And glorify His name And every day

Your song will be What life has every day Oh, Oh, Oh, Oh, Oh, Oh Oh Oh Oh Oh Oh Oh Oh May the grace of the Lord Jesus with the love of God and the fellowship of the Holy Spirit abide with us evermore. Amen.