

Kings and Prophets 17-11-02

If you'll turn with me now to chapter 6 of Zechariah, this is Thursday the 2nd of November 2017, and we're continuing our study of Kings and Prophets. Picking up in the sequence of visions that were presented to Zechariah beginning in chapter 1 verse 7 and extending through chapter 6, we saw the first 7 of these 8 visions over the last few weeks. We reviewed 7 of the 8 last week, and we're going to look at the 8th vision tonight, and this will begin in chapter 6 verse 1. Let's take a moment as we begin to go to the Lord in prayer, and we'll resume our study.

Father, we're grateful, as we always are, for the opportunity to spend this time together in fellowship in the study of Your Word, receiving the ministry of Your Holy Spirit, as He makes these things understandable and clear to us, and helps us to see their pertinence and their applicability in our lives. We pray that as we look at this portion of Your Word together, that each one joining with us now or listening in the future will find it helpful, that You will minister it to our hearts in a way that will enhance our ability to bear the fruit of the Spirit, to reflect Your glory, and to live in a way that is a credit to our Savior, the Lord Jesus, in the time that remains to us in this life. We pray these things in Jesus' name.

Amen. Let's take a look at chapter 6. Just by way of quick review, the first vision was the vision of the riders in the myrtle trees. Remember that? There were some colored horses.

We noted that in the last portion of our study last week, the vision of the riders. It is a reminder that God is aware of what is going on. He saw the nations were at rest and that Israel was oppressed, and God decided He would do something about that.

But it is not the first time that we've seen God gathering information, not directly. The report comes up to Him in Genesis about the wickedness of the earth, and He says, I will go down and see for myself if the imagination of men's heart is only evil all the day, and so forth. We realize through account after account in Scripture that God uses intermediaries to deliver messages to us from heaven, and evidently also to give reports of what is going on on the earth to the throne of grace.

So this is a motif that recurs, and we see it reflected in these visions. The reason I want to refer back to that first vision is it is a bookend with the riders and the colored horses to what we have now in chapter 6. I'm not going to review the other six visions. We looked at them extensively last time, but you remember the thrust of these, the impression that you're left with after you look at those visions, and we tried to note that for each one.

The first one is that God is aware of the situation in the world, and God is going to act. He is going to send aid to His people, and in particular, He is going to restore His people Israel. Just because the nations are at ease and Israel is kind of down, it's not going to stay that way.

God is aware and God knows, and His reconnaissance team has given Him the report, and it

isn't to God's liking that the nations should be at peace and His people should be oppressed. So in the vision, in the metaphor here, God receives this information, and He decides that He is going to act. And of course, this is language of accommodation.

God always knows everything. God has had a plan from the beginning, but this is for the benefit of His people to help them understand in terms of anthropopathism, anthropomorphism, and so on. Then in the second vision, God is going to act to judge those who have oppressed and otherwise taken advantage of His people.

We don't have to take that into our own hands. Vengeance is mine, I will repay, saith the Lord. And so it takes faith in the first instance to believe that God is aware of our circumstance and He is going to act in His time and in His way.

And we have to be patient. Wait on the Lord, be of good cheer, let Him strengthen our heart. Wait, I say, on the Lord.

Those who wait on the Lord will renew their strength. They will fly, they will run, they will walk, whatever the occasion calls for. In the third vision, we saw that God is active in protecting His people.

He is aware of our situation. He will restore. He will take care of those factors that are impinging on us in a negative way and He will protect us.

He will place the hedge around us. He will protect us with fire. In the fourth vision, He will cleanse us and sanctify us, the inevitable pollution of the world that comes to us from our own nature, from the incursions of our adversary and his minions, and just traveling, picking up the road dust on this cursed earth.

We need cleansing, we need sanctification, and God is going to act to do that for His people. We saw that in the vision of Joshua the high priest. Those incursions of soiled garments representing sin being borne by the high priest, that's removed and is replaced with clean garments.

Sanctification, cleansing. God, the lampstand with the strength coming from the two trees, kind of like the two pillars of the temple, God is going to enable, He is going to strengthen, He is going to provide for service and function with the other two members of the Trinity, God the Son, God the Holy Spirit. That strength that comes, that oil that flows, is the strength by which God's plan is accomplished.

It is not by might or by power, but by my Spirit, saith the Lord. So we saw that sin is going to be judged with the flying scroll. You remember that? That scroll flies inside somebody's window and basically explodes their house.

He is going to control evil, the measuring basket with the lead lid. He is going to stuff the woman down in that basket and put the lid on her until the time of her release. You can't help

but think of Satan being thrown in the bottomless pit during the time of the millennium, but then he is released for a season.

God has a purpose in the presence of evil. There are times when He allows it to have sway. There are other times when He puts a lid on it and compartmentalizes it away.

But we trust God, as with every other one of these actions on His part, that He does it in His time and in His way with His divine strength, power, and enablement. We don't do it in our own flesh, our own strength. We don't try to get ahead of the Lord or substitute our frail human ingenuity for His divine plan and purpose.

And then finally we saw the four chariots, and that's where we pick up tonight in chapter six. This is the eighth vision, and it's interesting that the first and the eighth have these colored horses and their function, because within that, if you count those as number one and eight, we've got six visions encapsulated between them, and those came in pairs. So there were three pairs.

And you remember the horns and the craftsman and the man with the measure were sort of together. And Joshua the high priest and the gold lampstand, those were kind of together. The flying scroll and the measuring basket, those were together.

So there is order and symmetry and unity and a great cohesiveness in this sequence of visions. And then this outside is kind of the wrapper, the bookend. So in chapter six, I turned and raised my eyes, Zechariah says, and I looked, and behold.

Notice that He is not passive here. We sometimes think that the prophet is going along and all of a sudden he just has these things unfold, but there is participation on the part of the prophet. And I would suggest that if we are going to know God's truth, if we are going to understand God's plan and purpose and appreciate His Son, the Lord Jesus Christ, we have a part to play in the perception process.

Look at the verbs here. Zechariah says, I turned. He was evidently looking at something else.

He turned his attention in the direction of divine revelation. I raised my eyes, he says. We have got to get our eyes off the earthly venue and the mundane stuff that is right in front of us, lift our eyes up, look above and beyond the myopic, the immediate stuff right in front of us.

These are things we do. I turned, I raised my eyes, I looked. You can turn and raise your eyes, but you can be daydreaming and the things that your eyes are aimed at may not register.

Looking means he focused his attention. He analyzed what was before his eyes. There is turning, there is raising the eyes, there is looking, concentrating, paying attention.

All of these are instructive to us. We can't wait for God to strike us blind and dumb with divine revelation. Quite the opposite.

He has made it available and we do those things that enable us to take it in. I turned, I raised my eyes, I looked and behold, you pay attention to what I saw. I turned, I raised my eyes, I looked.

Now you need to look because I am telling you what I saw. So he invites us in. He invites us to be him looking at these things.

So you have got four action words here before the revelation ever even unfolds. And of course, for someone who studies and tries to learn and present the Word of God, these are helpful as well. Any of you that are involved in teaching anybody, teaching children, teaching adults, teaching a Sunday school class or just fellowship and sharing the truth and love with fellow believers, these are things that we all need to do.

We do these things first, the first three things. I turn, I raise my eyes, I look. Now I can tell somebody else, hey, you look with me.

And the teacher, the pastor that does not do those first three things and stands up and says, behold, behold, well, there's a passage coming up here tonight about the shepherds who aren't doing their job. And we've got three things to do to learn before we want to tell anybody else anything. So notice the proportion.

It's three quarters concentration and learning for oneself. And so it's a humbling thing to remember that teachers study to learn and study to understand first before they ever embark on or presume to, a little Beelzebub thing flying around here. Sorry, you made me drop my notes once.

So he says, behold, four chariots coming from between two mountains, and the mountains were mountains of bronze. Now from this point forward in Zechariah, we're just going to do some sort of quick and dirty assignment of symbolic value because we could spend easily the next six months in the last part of Zechariah. And remember, the prophet stood up in the days when they were going to try to finish the temple, and he delivered these prophecies.

And people didn't have time to sit down and have a detailed study with a lexicon and previous scriptures in front of them and all that. These things hit them like images, and you think, well, what would be the import of somebody who's listening to Zechariah hold forth verbally with this? So Zechariah stands up after he has this vision, and he delivered it first to the people of his day. So what would they think when he says, I saw four chariots coming out between two mountains, and the mountains were made of bronze? What would somebody immediately think of? First of all, mountains.

And secondly, these are unusual mountains because they are metal mountains. They are cast bronze mountains. Well, what do mountains connote, first and foremost? What did a mountain mean in the ancient day? It's an obstacle if you're trying to go somewhere.

Remember Jesus, when he, John the Baptist, I will send Elijah, and he's going to say the

mountains will be made low, the valleys are going to be lifted. We need to make a highway for our God because the mountains are an impediment, and the valleys and rivers are tough to get across. So first of all, it's something that can potentially block progress unless there is a pass.

There are two mountains, but from between them emerge these chariots, so obviously there is a pass between these mountains. So we say, okay, there is one highway here. The mountain extends evidently to the left and to the right, but from between these mountains there is one highway, and these chariots are coming through that pass.

Okay, so far so good. But they are made of bronze. Why would we have that detail? Nothing more is made of that in the rest of the chapter, so why are they bronze mountains? What does that tell us? What do we know about bronze? Which mountain do you think is going to last longer, a granite mountain, a sandstone mountain, or a bronze mountain? I'm thinking the bronze is probably going to, I mean, we've got bronzes going all the way back to the days of Rome, right? That stuff really lasts.

So these are permanent, and they are supernatural. Man, with all of his melting, I mean, they thought it was a big deal to make the bronze sea that they put in the court of Solomon's temple. So these are God's mountains, right? Only God can make an entire mountain out of bronze, and He has established the things permanently.

They're not going anywhere, for crying out loud. They're bronze. It's one thing for Jesus to say, if you had faith as a grain of mustard seed, you could say this mountain be lifted up and cast into the sea.

Well, I don't know if you can move a bronze mountain even with your great faith. These seem to be sort of eternal mountains. They represent strength, they represent durability, they represent divine origin, and there is a path between them from which these chariots emerge.

So this seems to be a portal to heaven, perhaps. Wouldn't you think? You'd love to know what's on the other side of those mountains. If I go where these chariots came from, where would I end up? Bronze also tends to represent judgment.

The sky will turn to iron and your fields will turn to bronze, or whatever it was back there in Deuteronomy, talking about the curses. It's adamant. It is impermeable.

You can't do anything about it. There's an inevitability to bronze. So all of these are connotations, if you will, just from this first verse.

And so these four chariots come from between these two bronze mountains. So this is something that is issued forth. When he first saw horsemen in the myrtle woods, that's kind of an ironic pastoral scene.

This seems much more obvious and ominous. Chariots, that's tough to beat. The only thing you can send against chariots are other chariots.

Guys on horseback, maybe you can chuck a rock and hit the guy in the head. Maybe you can trip the horses. The myrtle woods, it just seems much more of a peaceful scene.

This is a martial scene. Chariots, this is the armored cavalry of the ancient world. Marching as to war is the idea.

Somebody's going to die when you send chariots. And they are very irresistible. Irresistible mountains, heavenly commission, chariots.

Ominous. Somebody's going to get judged and get judged in a big way. With the first chariot were red horses.

Oddly enough, we had red horses at the beginning of the first vision. Both the messenger, speaker was on a red horse, the guy that was in charge, and some of the ones that were reconnaissance were also red horses. With the second chariot, black horses.

With the third chariot, white horses. And with the fourth chariot, dappled horses. Strong.

Once again, we've got strength stated here. There is an inevitability and impossibility of opportunity. There is an opposition here.

So I answered and said to the angel who talked with me, what are these, my Lord? And I'm right with him. How do we understand this? So the angel answered and said to me, these are four spirits of heaven, or from heaven. He maketh his angels, spirits and his ministers a flame of fire.

So this isn't necessarily a fourfold Holy Spirit. These are evidently angelic warriors. We have other passages where Lord opened his eyes and he looks and he sees the chariots and horsemen of the Lord ranged around the hillside.

These seem to be some of the heavenly armored cavalry. And there are four of them and four represents universality. It is complete.

We've talked about the four dimensions. We've talked about the four directions. Four is the number of universality on earth.

Nothing is left out at this point. These are four spirits from heaven who go out from their station before the Lord of all the earth. So these are angelic overseers, angelic generals, if you will.

Typically the king and senior officers would have chariots, even if everybody else did not, if they didn't have a whole fleet of chariots. Remember Ahab is riding in a chariot when somebody draws a bow at a venture and it mystically finds the seam between his armor. He's in disguise and Jehoshaphat is all dressed up like the royal king.

But it's Ahab that gets it. But he's in a chariot. And remember they wash the blood out of the chariot and the dogs lick it up and it fulfills the prophecy.

So these are angelic entities who are in charge. They are stationed to perform God's will in the earth, it would seem. And they have issued from between these bronze mountains.

You can't flank these guys. There's no attacking them. There's no getting behind them.

There's no figuring out where they come from. They are stationed between the bronze mountains and they issue forth at God's command. That's as much as we know at this point.

So then he says in verse 6, the one with the black horses is going to the north country. The white are going after them and the dappled are going toward the south country. So black is going to the north.

White is a reserve that is going to follow behind and whatever the north needs that the black one doesn't do, the white one is going to. It's like what Merle Travis said in Nine Pound Hammer, if the right one don't get you, the left one will. Or no, it's 16 tons.

Very similar song. Yeah, 16 tons, what do you get? Another day older, deeper in debt. But yeah, one fist of iron, the other is steel.

If the right one don't get you, the left one will. And this is the one to punch to the north. The north needs a double treatment.

So the black horse-drawn chariot is going and the white is going to follow. The dappled is going to the south. So the strong steeds went out, eager to go, that they might walk to and fro throughout the earth.

They were eager to go. They've been on station between the Bronze Mountains and now they're getting to do their mission. Marines understand this, you're in barracks, you're in training, you go to school after school, you do exercise after exercise, you've got blank firing adapters on your M16, you're shooting plastic artillery rounds or whatever, then you finally go and do the real thing.

And you've been waiting for the opportunity to excel and to put all of your training into practice. That's what these, you get that impression. Go walk to and fro throughout the earth, so they walk to and fro throughout the earth.

This, by the way, that to and fro through the earth is kind of a unique phrase in Zechariah. And there are those who argue that the first half and the second half of this book don't belong together, that the last part was kind of added on later and came from different sources. But this to and fro phrase occurs in both the first half and the second half, and it's one of the marks of the unity of the book.

I'll just mention that in passing. So he called to me and he spoke to me saying, C. Those who go toward the north country have given rest to my spirit in the north country. And you get the idea, and this is my capital M, meaning that this is God, and then spirit is capitalized in your

New King James.

But God's Holy Spirit is omnipotent. He shares all of the attributes of the Father and the Son. He doesn't get tired.

He doesn't need rest. You know, God rests on the seventh day, not because he's tired. He ceases.

He is no longer doing his work because his work is finished. But this seems to be aid. There was a spirit, lowercase s, much like the spirits that are in these chariots, and there is an angelic warfare.

There is a conflict that goes on, and God is, the angels are learning in their environment and fulfilling their mission just like we do here. And God doesn't divinely take all of the opposition out of their way. They struggle.

They fight. They are delayed. We saw this in Daniel, remember? I would have been here sooner, but the Prince of Persia and I had to get some help.

Remember that? Well, this spirit that is in the north, who's in the north, by the way? We started out with Assyria in the north. Later on we had Babylon in the north. Now we've got the Medes and the Persians in the north.

And there has been a lot of incursion from the north. Guess who's coming next from the north? The Greeks. The north is just a pathway for oppression.

And so there's been a spirit up there that was opposing and working in the days of Daniel and ever since. And God has said, all right, you've had enough of your battle, O spirit in the north. I'm sending my black horse chariot and my white horse chariot to your relief.

And go walk to and fro throughout the earth. They walked to and fro throughout the earth. And he called to me and spoke to me saying, see, those who go toward the north country, those, the black and the white, are giving relief, giving rest to my spirit in the north country.

Now, why would Zechariah have this pointed out to him? That original spirit up there has been battling, has been putting forth effort, has been holding back, has been limiting, has been working in behalf of God's plan and purpose in general and the people of God in particular. This far and no farther. You can take them captive.

Remember the limitations God placed on Satan when he came after Job. Similar thing. Well, enough is enough.

Now you're going to be pushed back. The people of God are going to have some autonomy and some independence. Remember, this is being spoken to the ones who have returned.

Are they going to be recaptured? Are they going to be oppressed again? They were already

under the Babylonian captivity and then the Medo-Persian captivity and Greece is starting to make noise. We've seen in the prophecies of Daniel and those other visions that they're going to be the next ones on the scene. Well, are the Greeks going to haul the people of Judah back into some kind of captivity? And God says, no.

I've sent my angelic spirits and they are going all to the north and they're going to keep this stuff under control. They're going to help the spirit that's already been there acting on your behalf. So the upshot of this is when it's communicated to Zachariah and through him to the people of God, God's got this thing handled.

It is not going to be a test beyond what you are able to bear. It is not going to be like it has been in the past. I said you'd have 70 years of captivity.

You've had it. It's over. There's not another captivity coming.

And you'll notice the people of God are never again carried away out of Israel, even though when Jerusalem is destroyed after the time of Christ in 70 AD, they're not carried away. They're dispersed. But they are not taken captive.

They're not enslaved. They're not weeping by the river Kabar. It's a different kind of judgment.

So point of observation that leads to interpretation and application here is God pulls the curtain back and shows us that His divine emissaries, His chariots, His spirits are in control of the forces that would do harm to God's people. He has them under control. It may seem dismal.

It may seem like bad times are coming. But it is all under God's control. And you remember the previous seven visions have all said that same thing, right? God sees.

God is going to act. God will preserve. God will restore.

God will cleanse. God will do all of these things. That's been a litany of what God will do on behalf of His people.

And this one is no different. God is detailing angelic help to make sure this situation stays under control. And everybody knows the major threat is from the north.

The dappled horses, dappled being sort of a mixture of the black and the white, they're going to the south. There's only one entity to the south, ever has been and always will be. It's Egypt.

Even in the Millennial Kingdom, there's going to be a highway to Egypt. Now what's missing? We saw the black horses and the white horses and the dappled horses. There were four chariots and horses that came from between the Bronze Mountains.

Who's not accounted for here? Where did that one go? It's the red one, right? And red was all at the beginning there. We had the red horse with the angel sitting on it and another red horse among their reconnaissance teams. Well, the red chariot and horse just kind of disappear here.

Where did that go? Well, hold that thought because everybody had this question. But they have long memories. They're much better than we are.

We can be watching Perry Mason and they give us a clue at the beginning and we forget it by the end. We say, oh yeah, they told me that the gal had the combination of the safe or whatever it is. But we've got a really short term memory now.

People in the ancient world had long memory and they'd say, I want to know what happened to the red horse in that chariot. Well, stand by. Then the word of the Lord came to me, verse 9, saying, Receive the gift from the captives.

This is so funny to me. We're going to get these captives listed twice. So pay attention here.

Receive the gift from the captives, from Heldai, Tobijah, and Jediah, who have come from Babylon, and go the same day and enter the house of Josiah the son of Zephaniah. It's another thing where we've got to have a little bit of a memory, but we can use our notes and mark it down. How many guys are we talking about here? There's three guys and somebody that's got a house.

So four guys total, right? Heldai, Tobiah, Jediah, and they're going to go to Josiah, to his house. Josiah the son of Zephaniah. Zephaniah's name is in here, but he's not a player.

He's just the guy's father. We don't get the fathers for the other guys, but we get them here. So take the silver and gold.

This is what these captives are contributing. When they left, they're bringing loot with them. They evidently prospered in captivity, and they're bringing silver and gold.

So it's a silver and gold gift. Take the silver and gold, make an elaborate crown, set it on the head of Joshua the son of Jehozadah the high priest. Now we've already seen Joshua in one of the central visions.

Old clothes off, new clothes on. Put a mitre on his head. Whose idea was it to put the mitre on his head? Zechariah, trying to be helpful.

He's a priestly guy. He says, well, he can't be a priest if he doesn't have his hat on, right? Okay, fine. Put the white hat on his head.

It says mitre, but it was really kind of a turban. Aaron was the first guy to wear this thing, back in the days of the tabernacle. But that wasn't a part of the original instruction.

His head was bare. Zechariah says put on the turban, and they say, well, okay, we'll do that. But what is his head really designed for here? Now God's plan, and it's a gold and silver crown that goes on the head of Joshua the high priest.

High priests don't wear crowns. They wear turbans. But Joshua, something happened to his

turban.

Maybe one of these spirit winds blew and off it went. But his head is bare, because they don't say take off his turban. They say make this elaborate crown, set it on the head of Joshua the high priest, son of Jehozadak.

You remember the names and what they mean. Yeshua, this is from yeshav, which means to save. Yeshua is Savior, Deliverer.

Jehozadak, Yahweh is at the beginning. That's the Tetragrammaton, the Lord's personal name. And Tzedek, Yahweh, righteousness, the Lord of righteousness.

Jeho Tzedek. So the Deliverer, the son of the Lord of righteousness. Who is that? Not hard to see the prophetic value here.

But we have these guys, and I'll tell you what their names mean in a minute. Heldai, Tobiah, I don't know why they put a J in one and not the other. The endings are the same.

I'm going to call him Tobiah instead of Tobijah, because Yah and Jah is just German and English. It's the same in Hebrew. Tobiah, Jediah, go to the house of Josiah.

So, then speak to him saying, Thus says the Lord of hosts, saying, Behold the man whose name is the Nazarene, the Netzer, the branch. From his place he shall branch out, he shall build the temple of the Lord. When Ezekiel saw that temple in Ezekiel 40 through 48 or so, guess who built that thing? Joshua, Yeshua, the son of the Lord of righteousness is going to build that temple.

That's the millennial temple. The Lord Jesus Christ is going to build that thing. Now, there is God doing a thing, there's the Lord Jesus doing a thing, and then there are helpers, there are intermediaries, there are agents who perform it.

And we're going to see that although it says Joshua is going to build this temple, we're going to see later on he is going to use intermediaries to get it done. Of course, you know my thinking about Genesis chapter 1, that when God said, Let there be, there were agents who understood God speaking that original Hebrew and carried out those instructions. So, he shall build the temple of the Lord, he shall bear the glory.

This is so interesting. This word glory, this is not kavod, this is chod. It's kind of a hard H-O-D, chod.

You think it might be related to kavod, but there's no V in there, it's chod. One of the first places you see this word used with effect is when God is talking to Moses, who has been up on Sinai and his face glows and he has to wear the veil and all of that. Well, when it is time for Moses to hang up his spurs and commission his successor, God says, Moses, take of the chod and bestow it on Joshua.

This is the honor, this is the glory, this is the, it's kind of like Elijah's mantle with the double portion of the spirit coming along with it. That's what the chod is. And it's over, I want to say, Deuteronomy, I think I tried to write it down and I don't know if I succeeded or not.

But it is a sign of office and that's the same word that's used here. He will bear, you get the idea that that chod was first on Moses and then it was on Joshua the deliverer, now it is on this Joshua the deliverer, the priest king. He's wearing the priestly garments, but he's got the kingly crown.

He will sit and rule on his throne. He shall be a priest on his throne. And everybody is saying, Zachariah, did you fall and hit your head when you got the vision? Priests don't rule and kings don't priest.

What are you talking about? This is a priest wearing the kingly crown. The crown goes to Judah, the priesthood goes to Levi. This individual is combining them both.

He is a high priest, therefore from the tribe of Levi, but he is the king, evidently from the tribe of Judah. How does this work? Well, notice what it says in the last phrase here. He will be a priest on his throne and the counsel of peace shall be between them both.

And the word counsel there means it's a harmony, it's a combination, it is a happy union of shalom shall be between them both. And the both there, between the two is what it literally says, there is a harmony between the priesthood and the kingship. You know, there used to be a lot of conflict.

There could be a difference of opinion. The king might want to do one thing and the priest might want to do something else. But because these two offices are united in a single individual, there is a union, a harmony of peace between the two.

Once the priesthood and the kingship are combined in this single individual, shalom is the result. It is a counsel of peace. So the elaborate crown shall be for a memorial in the temple for the Lord, of the Lord, for Chelem, Tobiah, Jediah, and Hen the son of Zephaniah.

What? Did you notice this? Look at verse 14. Who do we got listed here? Chelem, Tobiah, Jediah, and Hen. Well, there was no Chelem up above and there was no Hen up above.

Who did we have back up there in verse 10? For Chelem, we had Heldi, and for Hen, we had Josiah. They're the outside guys. They're the bracket guys.

In between, those two names don't change. We have Tobiah and Jediah, right? But the outside names change. Well, let me give you the meanings.

Let's start with the center guys who don't change. Tobiah, what are the first three letters there? T-O-B, which is the same as T-O-V. What is that in Hebrew? You know this.

Tov, it's good. God, when He created, saw everything that it was what? Tov, good. So what do

you think Toviya means? The Lord is my goodness.

The Lord is my goodness. My good is the Lord. The Lord is my strength and my portion.

He is my strength and shield. He is my righteousness. He is many things.

Here, the Lord, Tovi, my good, Yahweh. Okay, how about Jediah? This is a little bit less obvious, but the J is a Y, so instead of Jedi, and believe me when I tell you, all of those Star Wars guys ripped off an awful lot of stuff. Don't think Jedi doesn't come from Hebrew.

It does. Yadah is the verb that means to know, my knowledge. Another way of looking at this, they're intermingled.

You can say, I get these things from the Lord. It is also the Lord is the source of these. The Lord is good.

The Lord is all-knowing. He shares that with us. That little possessive right in the middle of the name, because God is these things and because He is gracious, He has shared these with us.

God is good and He has shared His goodness with us. God is all-knowing and He shares His knowledge with us. So what I know comes from the Lord.

Whatever goodness I have comes from the Lord. Tariah, Jediah. That's those guys.

Now, the outside guys. Josiah, we've already talked about. Josiah, his name comes from the root that means to heal or to support, to build up, to take what has fallen and raise it.

If you're sick, you're made well. If you're weak, you're made strong. If you are sagging, it is support.

This is putting a strong right arm under something that needs help. That's Josiah. And you remember Zephaniah because when we studied the prophet Zephaniah, we looked at what his name means.

Zephaniah. And Zephan, you probably don't remember this, but this is, and I told you this before, I've got a friend on the chess board. He's from Chile and he's a very interesting guy.

He's a celebrity down there. He's on TV. He's a published author.

He's very well known in South America. But whenever he writes me a note, when you say best regards or whatever down at the bottom, his name is Fernando. And so he says, a hug, a hug, Fern.

And that's what Zephan means. It means to embrace, to protect, to treasure a thing. But it literally means to embrace, to hug.

Zephaniah is a hug from God. It is an embrace from God. It is protection and preservation.

And God expressing the fact that he values his people. And so that's what Zephaniah, it's a hug from God. That's what it literally means.

A hug. But instead of a hug, Fern, it's a hug, the Lord. So Josiah, this support and strengthening and lifting up and making well, healing, is from the God who embraces, the God who treasures us, who values us.

And of course here it's looking at Israel, but Israel in the Old Testament is us in the New Testament age. That only leaves the first guy, Heldai. Heldai is weasel.

I'm sorry, that's what it means. That's how it's translated when it talks about different animals, the mouse, the mole, the weasel. Choled is the participle from Chalad.

But Chalad has the idea of a wiggler, a weaver, a thing that slinks. And the slinker, the Choled, is the weasel. And so weasel is giving a gift.

My good is from the Lord is giving a gift. My knowledge is from the Lord is giving a gift. And they're going to take it to Josiah.

He's not giving a gift. He's a guy that's already there. These are the captives that have returned.

Josiah is a guy that's already there. Remember we talked about there were some of them that were already there. So there's both kinds.

I mentioned the Cherokees and the ones that delayed and tried to get justice and the ones that left early and saw the handwriting on the wall, so to speak. And this is a unity. Remember the division and all the hardship that you see in the days of Ezra and Nehemiah with the conflict of the people who felt that they had a case because they were in the land and they'd been there all along and they had taken possession of land and cultivated it and preserved it and worked with it.

And people said, well, but this is our heritage. This belongs to us going back to the days of Joshua when it was divided by lots. This is my homestead.

This is my clan going back to coming into the land. And you can see each side might have a case. These men represent, here are the returning captives and they go to the house of Josiah.

Josiah's got a house there. And this is unity of purpose in honoring the Lord because their gift is going to come into this house and in the house this crown is going to be fashioned by these men with this gift that they brought and it is going to be placed on the head of Joshua. And you get the idea that, remember Paul in Corinthians, which we will soon see, is talking about how he has laid a foundation, but let every man be careful how he builds.

If you build with gold and silver and precious stones, it's not gemstones, it's costly stones. It's like when you get worked stone that somebody has smoothed and shaped and made to fit like the pyramids or the sphinx. You can't put a razor blade between them.

They are costly stones, stones that cost a lot of money to be worked and fitted. Well, gold and silver and these wonderful fitted stones like the temple was originally made of, Solomon's temple. Let every man take care how he builds.

Well, if he is building with gold and silver and these finely worked stones, stones that took time and skill and tools and patience, great careful measurement and so on. Well, this crown that is going to be placed on the head of the high priest and is going to be the mark of his kingly throne and it's going to be a memorial in the temple. The crown is going to be put in the temple.

This is the Lord Jesus Christ. And you get the idea that our faithfulness and the gold and silver and precious worked stones that we can build on the foundation. Other foundation can no man lay, but that which is laid, which is what? Christ the Lord.

We have the opportunity not only to reflect the glory of the Lord Jesus Christ, but to contribute to the glory that he will wear with his crown. That's the idea here. These captives, lowest of the low, returning, God has prospered them and they are going to take what God has given them and it is going to become a part of the kingly crown of the high priest who is going to bring shalom to those two separate offices.

He is going to unite them in one, in a wonderful peaceful union. So when you get down to verse 14, and this is where we are going to have to finish tonight. The elaborate crown will be a memorial in the temple of the Lord.

And so you get the idea that the throne is going to be in the temple. The crown is going to be in the temple. Well what's the centerpiece of the temple? What's in the Holy of Holies? What is the Ark of the Covenant? It represents the throne of God.

That's why it's got the cherubim with their arching wings. It is a physical representation and symbol of the heavenly throne. Well now, Joshua's throne, Joshua's crown is going to be a memorial in the temple.

You get the idea that this is the culmination and the fulfillment of all of these types and shadows going all the way back to the days of the tabernacle. The elaborate crown will be a memorial for these guys. But notice he's not Heldai anymore.

Now he is Chalem. It's the same guy. Has to be.

And they say, well there must be a textual error because he was Heldai up here and he's Chalem down below and you've got a text note that says, well they've changed it to match and they've made him weasel down here in verse 14 as well. I don't think so. I think the text is good in the original as it stands.

He is weasel up above and he is Chalem which means strength, power. Remember one of the overcomer gifts in Revelation chapter 2 and 3? The Lord Jesus says, to him that overcomes I will

grant all of these different things. He will sit with me on my throne.

He can partake of the hidden manna. I will give him white stone. One of those gifts is a new name.

Heldai, I think, gets a new name. In the day of the fulfillment of this crown and this memorial in the temple, Heldai becomes Chalem. It's like Simon becoming Peter.

It's like Saul becoming Paul. Heldai becomes Chalem. And notice that Josiah, the son of Zephaniah, you could say, well it's going to be his brother down below.

This is another name for Josiah in my view. Josiah which is the healing of the Lord and so on. Chen, this is grace.

This is goodness. This is love. This is love where you no longer need healing because there's no deficit.

You no longer need support because there is a weakness. Now, this is related to the word Chanan, mercy and grace. And so he is now a memorial to grace instead of healing and support.

His new name is fulfillment. The healing is complete. The support is so permanent that he's kind of like that bronze mountain.

It's never going away. And so these are new names and it harks forward to the time of the future, the time of fulfillment. And we're beginning to see the millennial temple here.

Even those from afar shall come and build the temple of the Lord. Then you shall know that the Lord of hosts has sent me to you, and this shall come to pass, what? If. This shall come to pass if.

Well, it didn't come to pass in Zechariah's day. It didn't come to pass in the days when they were trying to rebuild the temple with Zerubbabel. When is it going to come to pass? When will this condition be met if you diligently obey the voice of the Lord your God? Who is going to pass under the rod and enter into the New Jerusalem? Who is going to pass under the rod and enter into the promised land and fulfill this condition, to diligently hearken and obey? It's the millennial kingdom.

That's when this king is going to be priest and king. That's when the crown is going to be in the temple that he will build. He, capital H. So the man whose name is the branch, the net or the Nazarene, he will be the fulfillment of these things.

It's no accident that Zechariah had to raise his eyes and look because this is just like raising your rifle to get the bullet to travel a greater distance. This isn't for the immediate future, but for the people in this day that heard this prophecy and said, well, I see him now but not near, so to speak, but yet they diligently obeyed the voice of the Lord their God. It doesn't matter that it

wasn't fulfilled in their lifetime.

They will have an extended lifetime in the millennial kingdom and they are going to see all of these things come to pass. So what does it mean to us if we diligently obey the voice of the Lord our God? Even if we are seemingly weasel in this life, even if we are returning captive and we come and everything is in disarray and everything is disheveled and destroyed and partly built and we have to go visit the house of somebody else to offer our gift? Faith. Confidence.

Think about the point of each of these eight visions. God is in control. God has his spirits roaming throughout the earth.

God knows. God has a plan. God has the strength.

God has the will. God has the desire. God has the love for us to raise us up together with the Lord Jesus Christ and in him for us in particular to fulfill what is just a shadow and is going to be an earthly fulfillment for the people of God in the Old Testament.

They will eventually catch up to us in the kingdom of the Father. But these promises as great as they are and as wonderful as they will be in the millennial kingdom, we have a new covenant founded on new and better promises. We have a more sure word of prophecy Peter says.

We have such wonderful treasures in Christ and they are guaranteed by the very same God who is going to fulfill every single one of these promises for his people Israel. And as we review these upcoming chapters, we are going to see what great and precious promises God has for them and ours in Christ exceed them in scope and in grandeur and in opportunity. All we have to do is trust.

Not by might nor by power, but by my Spirit, saith the Lord. If you diligently obey the voice of the Lord your God, all these things will be added unto you. That is the teaching of the Lord Jesus.

It is the teaching of this great passage in Zechariah. We will pick up at chapter 7 with this question about fasting and you can see if you just read through this. Look at verse 6 and 7. When you eat and when you drink do you not eat and drink for yourselves? Should you not have obeyed the words which the Lord proclaimed through the former prophets? Look at verse 9. Execute true justice.

Show mercy and compassion to everyone to his brother. He is not pointing back to the tables of the law. He is pointing to attitude of the heart.

Do not oppress the widow or the fatherless, the alien or the poor. Let none of you plan evil in his heart against his brother. The transition to the teaching of the Lord Jesus begins right here, begins in these days, post exile.

It is a matter of the heart. It is a matter of attitude. It is a matter of trusting God for provision

and for blessing and making sure your heart is right.

Over and over these prophets hammer on them. You have to get your heart right. Examine yourself.

Are you faithful? Are you obedient? Are you doing things for the right reasons? It is not enough to rebuild the temple. And it was not enough. And God knocked that thing back down just a few hundred years later.

It is not enough to be going through the motions. It is not enough to fast. And they are going to get hammered for doing this fast for the wrong reasons.

We have got to examine ourselves and be sure that what we are doing is for the right reasons. And we will receive these blessings that are just unimaginably great. Well, we will pick up here next time in chapter 7. Father, thank You for the truth of Your Word.

Thank You for how powerfully and beautifully it illustrates for us the opportunities that You have placed before us, the power that is available to us because of the presence of Your Holy Spirit and the guidance of Your Word in our hearts. We pray that God the Holy Spirit will continue to convict us and make these things real to us so that we can live in their light, produce the fruit that is in keeping with all of the wonderful work You have done in us and for us. We pray these things in Jesus' name.

Amen.