

PostExilicProphets 21-06-24a

Good evening. This is the 24th day of June, 2021. We're in the Book of Zechariah here at Grace and Truth Bible Church, continuing our study of the post-exilic prophets, post-exile.

I think this is a very fascinating subject to undertake at our particular time and place in the history of the world, because we are post-exilic people. We have been delivered from bondage. We have been delivered out of slavery to sin.

We are not in the kingdom of God. We do not have the future fullness of our salvation as we will one day experience it. We are in transition.

We are between captivity and glory. We are between deliverance and the glorified state that is our inheritance through the Lord Jesus Christ. That's the situation of these people to whom Zechariah delivers his prophecy.

And the visions that comprise the first part of this prophetic book are very significant, very meaningful, and very helpful to you and to me for that reason. They're very pertinent. They're very applicable.

These things will come to our minds when we need them because they fit our circumstance. They fit our past, our present, and our future, just as they did these returning captives who are looking for guidance, looking for direction, who are either making up their own plan or finding out and executing the plan and purpose of God. And that is our choice every day.

So it's a wonderful prophetic journey. We have undertaken, and we're going to resume it here in the latter part of the first chapter and into the second chapter. If all goes well, we will look at at least four of these eight visions tonight.

Let's take a moment to ask God's blessing on our fellowship and on our study, and we will begin. Father, it is a wonderful reminder that you have not called us to spiritual strength and achievement by our own merit, our own energy, or our own strength, even our own level of commitment. It is not by might nor by power, but by your spirit.

We see your spirit in evidence in this book of Zechariah as almost nowhere else in the Old Testament. And we pray that as we look at these passages together tonight, that the Holy Spirit will be our teacher, will reveal the truth to us, impress it on our hearts, bring it to our minds at the point of meaningful application. We pray it in Jesus' name, amen.

You should have a list in your notes, if you take notes. Otherwise, on the great vast whiteboard in your mind, you should have a list of these eight visions, realizing that they are organized in a chiastic fashion. The outermost visions, one and eight correspond.

The second shell, if you will, of two and seven correspond. Three and six correspond, and four and five correspond. So as we look at these, we can expect that we will move in to a very

important core presentation at the center in the fourth and fifth visions, and the others support it.

Sometimes in a chiasm, you have a problem presented, and in its corresponding line in symmetry, you have the solution. We saw this in any number of Psalms that we looked at. Remember how many of those Psalms were chiastic? Sometimes you had to look at two Psalms because it was broken at the joint of starting another Psalm, and one would be here, and the other would be there.

That's what we have here. So we have looked at these in detail, and if you followed my suggestion, you've gone back four years or so to September of 2017, where we did these visions verse by verse, detail by detail, and broke them down in that fashion. We are looking at them now more in terms of where we are in our society, in our culture, in the nearness of the return of the Lord Jesus, whether it is at our death or the rapture, and much more in the realm of application.

What is our constant overarching rule of interpretation for Old Testament scripture? What do we know about the Old Testament? Why do we even look at it? Those were the old, dusty, patriarchal, desert, captive, divided people of God in the Old Testament, rituals, the law, the prophets, the writings. This is the church. We're post-Pentecost.

We've got the Holy Spirit. We've got the New Testament. We've got Paul, Peter, John.

So why do we need the Old Testament? Why even look at it? And believe me, there are churches that don't. Just, well, that'll be good. If God raises the Israelites, they can drag that stuff up and look at it.

We're New Testament people. We just look at the New Testament. Why is it important? What's our rule? As goes the nation of Israel in the Old Testament, the principles, the promises, the doctrines that pertain to them as a people and as a nation have a significance, not literally for us.

We are not going to receive the fulfillment of God's promises. We are not under the law. But as we look at these things, God is the same.

He is the same. Like the Lord Jesus Christ, yesterday, today, and forever. It is the same God.

Our heavenly father is the God of the Old Testament and he's not variable. There is no shadow of turning with him. His standards are the same.

His expectations are the same when it comes to faith and obedience. So when we look at his dealings with the Old Testament shadow people, those who looked forward physically and ritually and experientially to the days of the Holy Spirit, we learn. It is illustrative.

It is highly significant for us. So when we're here in Zechariah and we have the prophecies as

yet unfulfilled for this nation, what is God going to do for his people? Well, in principle, in spirit, and in terms of practical application for you and for me, God is going to do these same things for us. This is the theme.

Hold on to this post. Lash yourself to this mast. There is a lot of details in these visions and we're not going to exhaustively review them.

If you want that, go back to 2017, starting in September, October. We did a very detailed study there. I have not changed my mind about any of that.

Now there's a few minor details. I think I'm slowly improving my understanding on, but here's the thing. The details are going to work themselves out for the people of God in the time when God fulfills them, which is the millennial kingdom.

What I'm interested in, what we are interested in, what we want together to explore, understand, and apply is, so what? I'm a church age Christian. I'm a God-fearing, Bible-thumping, Holy Spirit-filled, Word of God-intense Christian right now. Why do I care about these visions? Here's why.

What is the first vision? You don't even have to look at your notes. Don't even have to look at your Bible. Look here up at me.

You know what the first vision is, right? Because you remember Queen Esther. What's Esther's name? Hadassah. What does Hadassah mean? Myrtle.

Queen Myrtle. I want to put, every place my Bible says Esther, I want to put Myrtle. It's become to me a wonderful and beautiful name.

Now, here's something I want to share with you about that, something new. If I can find it here. And it has to do with these Myrtle trees that appear in our first vision.

There is a rider standing amongst the Myrtle trees. As wonderful as the association with Esther is, and I believe it is significant, I think God begins to lay the foundation for the fulfillment of the promises in these visions. The oracular truth, meaning the truth that's in the oracles, right? It's not ocular truth.

It's not visible truth. It comes from these oracles. The oracles are the prophetic pronouncements that follow the vision proper, right? So we can say oracular because we can do words of multiple syllables, right? So try to work that into conversation in the coming week.

I went to Bible class and learned some oracular truths. And the more strangely people look at you, the more you will know you have succeeded, just like I have right now. So the Myrtle trees, we'll just read this real quickly.

This is verse 18 of chapter one. You remember this. I raised my eyes and looked.

Wonderful Bible study, going all the way back to the time of Abraham. Remember when he raised his eyes and looked and he saw the Mount of Sacrifice where he was gonna take Isaac? Lifting up the eyes is a wonderful marker of important things in the Bible. So this is important.

This is not your run-of-the-mill, three-for-a-penny vision here. This is important. I raised my eyes and looked.

There were, whoops, I'm in the wrong verse. I should be in verse seven and verse eight. We'll get to 18 with the horns.

But in verse eight, I saw by night, behold, a man riding on a red horse. This is why I need my glasses. And it stood among the Myrtle trees in the hollow.

And behind him were horses, red, sorrel, and white. And evidently there's more than one of each. These are horses that are red, horses that are sorrel, horses that are white.

There's a lot of these. There are massed groups there. But we're interested in these Myrtle trees in the hollow.

There's some scholars who have said, well, Myrtle, if you look at this, you remember Hadassah is the word for Myrtle. And D and R are often confused in Hebrew. And when we get to the corresponding vision, the eighth vision, there are horses and they ride out from between mountains.

The word for mountain, you know this, even though maybe you don't remember that you know it. Let's think about Armageddon. Where does that word come from? Megiddo, Har-Megiddo, that's the mountain of Megiddo.

Har is the word for mountain. So they say, well, this is a corruption. And these horses, because the other horses in the eighth vision are associated with the mountain.

This should have been a mountain instead of Myrtle. So they're making a mountain out of a Myrtle grove, but that doesn't track and it doesn't follow. Notice that they are in this depression, this low level area.

This is where Myrtle trees grow. Now, listen to this. Myrtle trees flourish best in low-lying, well-watered areas and are often found along a river bank.

Myrtle trees have glossy leaves and produce star-shaped white flowers. When Myrtle leaves are crushed, they emit a heavy, sweet fragrance. This is one of the things that Myrtles were known for.

We just had an effort this past week to find some, what do you call it? Sashay or stuff you crush up. You know, those little, you can put them in a drawer and it makes things smell better. What do you call that? Sashay.

Well, but there's something else. Potpourri. Potpourri, yeah, potpourri.

And so things that you crush and that will emit an ongoing pleasant fragrance, they make a sashay out of, they make potpourri out of, and we just had an effort underway and I got some for Father's Day, which I really greatly appreciate. But Myrtle leaves were one of these ingredients and they were prized for this heavy, sweet fragrance, which you don't get just by slicing up the leaves, you crush the leaves. And it's no accident that Esther's name is Hadassah because the people are being literally crushed under the oppressive reign of people like Haman, who represents a class of people in the Persian empire, who wanted to take everything the Jews had and eliminate them.

Haman is just the leader, but you know, there was a huge movement supported by others that Haman undertook to completely wipe out the people of God. And of course, Satan is behind this. But notice what happens under pressure, under this crushing weight, Myrtle leaves produce this heavy fragrance.

So Myrtle comes to be a symbol, kind of like when you go to the seven churches and you get to Smyrna. And remember, they are the church that is undergoing persecution. And you remember the association with that name.

So same thing here. So these visions open with recognition that the people of God, even though they are starting to be liberated, a few of them are back and they're trying to lay the foundations of the temple. And all eight of these visions of Zechariah occur during the time when they're trying to finish the temple and they've not yet finished it.

We find this in the book of Ezra, but this is under the instigation of Haggai and Zechariah. The people resume this effort and start dragging in timbers and rocks and materials. They're opposed even at this point, but they're in process.

They are trying to get this physical temple building built. The prophets are there to remind them, you know that it's not about the building. It's about your heart.

It's about you as a people being a dwelling place for God, not just building an edifice, right? So God is looking out for his people who are under pressure. And the first point of commonality that we have with these people of God in the Old Testament to whom Zechariah is prophesying is that we too often find ourselves being crushed. And this can be from multiple factors.

It can be the weight of circumstances. It can be the opposition of people, whether they're individuals or whether they have collected themselves into organizations or political parties or cliques or factions. But Jesus told his disciples, you are going to endure pure persecution for my sake.

You are going to be opposed. If they hated me, they will hate you. And we as a category, people are now in the business of categorizing people, putting them in a box based on something and then deciding that they're bad for that reason.

This has always been wrong. That has always been evil to classify someone according to their race or their gender or their ethnicity or their abilities or lack thereof, to prejudge someone based on generalities instead of specifics is unbiblical. Always has been, always will be.

God doesn't do that. And godly people don't do that either. And anyone who does do it is ungodly, unbiblical, and is in line to receive the same kind of judgment that they're perpetrating on others.

The judgment with which you judge others is the judgment with which you will be judged. That's Bible. So we are careful to avoid stereotyping, to avoid bigotry, to avoid class warfare, gender warfare, race warfare, any other kind of silliness that doesn't look at people as souls for whom Jesus died.

That's the single criteria that makes sense. Is there anybody that Jesus did not die for? No. So how should we then think of people? They are either redeemed or those whom Jesus wanted to redeem.

And if they've rejected him, the difference maker for us is those who are enemies of the cross, believers or unbelievers. Those who hate the Lord Jesus Christ, believers or unbelievers. Those who are unbiblical, ungodly, immoral.

Those who are last half of Romans chapter one type of people, we avoid them. We discern them. We see them.

We avoid them. We do not judge them. We refrain from contact.

We get well away. We touch not the unclean thing. We hate the garment spotted by the flesh.

What fellowship has light with darkness? But we do not attempt to punish or wreak some kind of havoc on those people. That's God's province. And if we get in the way of God and his judgment, his timing, his ascertaining of the degree and extent of that judgment, we are going to find ourselves falling under it.

And rightly so. That's as far as that goes. So in this first vision in the myrtle trees, God recognizes these reconnaissance groups that are reporting on the state of things are assembled amongst the myrtles.

And it's a reminder that God knows the circumstances of his people. He is aware. Now, has he sent forth armies to judge those that have crushed his people? Not yet.

In this vision, there is no action being taken against these oppressors. This is a vision of awareness. So vision number one, these horsemen and their leader walk to and fro throughout the earth.

That's verse 10. We have walked to and fro throughout the earth. Verse 11, and all the earth is at ease.

All the earth is at ease. The oppressors, the captors, those who take advantage are suffering no consequences. Why do the wicked prosper, in other words? This first vision tells us this is temporary.

God knows what these people have done. He is aware and there is a time and a way that he's going to judge them. But we should never think, nobody knows the trouble I've seen.

Oh Lord, why are you so far from helping me? You remember the psalmist, the psalm that the Lord Jesus fought on as he bore our sins on the cross. My God, my God, why have you forsaken me? Why are you so far from helping me? This is the answer, the first part of the answer. And it is, don't think God doesn't know.

Don't think that God isn't interested in helping. Don't think that God doesn't care. God smells the fragrance of the crushed myrtle leaves.

He knows, he's got reporting angels constantly keeping him apprised of exactly what the situation is with his people and those who oppress them. With the circumstances that oppress us, whether they are instigated by the principalities and powers and rulers of the darkness of this age, whether it is serendipitous for them to take naturally occurring accidents and things we might bring on ourselves and then use them to try to crush us, to try to deflect, divert, distract, and dishearten us. There can be mocking and derision.

Anybody that's been in public school knows this. Circumstances beyond your control, but evil-hearted children and young adults will mock and deride. They try to lift themselves up by pushing others down.

It's a seedy and cheap, shallow, and shameful way to treat other people, but it happens. God is aware. The point of the vision, number one, God is aware, extensively aware.

He's not got one angel riding around saying, hmm, it looks like the evil ones are at ease. There are many, many. His awareness of this is detailed.

So for our purposes and a point of application for us, God is aware in detail of that which is crushing us. God knows. Don't think he doesn't.

The second vision, and by the way, the words of comfort in the oracular truth there, thus says the Lord of Hosts, I am zealous for Jerusalem and for Zion with great zeal. The inaction or seeming lack of care that God has for the situation isn't a valid way to measure how much he cares for his people. I am zealous for Jerusalem and for Zion with great zeal.

I'm exceedingly angry with the nations at ease. If I had time, I would do a little mini study here on at ease. You can do this on your own time.

But if you look at the places in the Bible where it talks about being at ease, it's almost always negative. Those who are at ease in Zion are the ones who are not paying attention. Their self-

gratification is in evidence.

Of the nations who are at ease in the Psalms in two different places, elsewhere you can find this really interesting study. But here's the upshot of it. We can save ourselves the time to just say this.

At ease may be a valid military command, but in God's view, you don't want to be at ease. If you're one of these nations at ease, God is about to bring down the hammer. If you are at ease in Zion, God is about to bring down the hammer.

God isn't in favor of inaction, inactivity, slothfulness, sitting around and doing nothing. Even in the New Testament, he who does not work does not eat. We should be zealous and we should be active.

We should be doing something. At ease is a bad thing throughout scripture. I was a little angry and they helped with evil, you can scratch out the word, the conjunction there, but, and intent.

They helped with evil. I was a little angry, they helped with evil. They saw that God was angry with his people and so they poured evil into that situation.

We don't want to do this. Don't get in the way of God's judgment of believers or unbelievers. Stay out of the way.

These nations didn't stand back and look at God's judgment of his people. They jumped in and took advantage of it. And so God is going to judge them for that.

Thus says the Lord, I'm returning to Jerusalem with mercy. My house shall be built in it, says the Lord of hosts. And a line shall be stretched out over Jerusalem.

This line is very important. It's coming up in our third vision. Again proclaim saying, thus says the Lord of hosts, my cities shall again spread out through prosperity.

The Lord will again comfort Zion and will again choose Jerusalem. Now notice right now, these nations that poured evil into a bad situation for God's people, they're not being dealt with. They're not being judged.

And God's people are not being blessed. They're not spreading out in towns and cities through prosperity. None of this is happening yet.

What truth comes from this oracle? As myrtle leaves being crushed, we should, by our nature as people of God, give off a fragrance. Crushing us just makes us sweeter in God's eyes, in God's sight. We endure.

He who endures to the end will be delivered. It is not our place to shake our fist and rail against circumstance. People, places, things become subjective.

Woe is me. The first foundational truth is to remind ourselves that God knows this situation inside out in detail. And his promise is that in time, he will remedy it.

In time, he is going to bless us, but he's got a time. He's got a way. He's going to deal with those who oppress and he is going to bless his people.

Everything in its time. If I'm not being blessed right now, if the oppressors are not being judged right now, it is because God is saving this for a future and better time. Notice all of the future tenses.

I will, I will restore, I will bless. Second vision in verse 18. This is the vision of the four horns.

What are these? These are the horns that have scattered Judah, Israel, and Jerusalem. And we said, these are present and future. They are not the past.

God has already judged Egypt. He's already judged Babylon. These are present and future.

God's not going to dig up the Egyptians and judge them again. He's not going to dig up Nebuchadnezzar and judge him again. This is present and future.

There are four craftsmen. These are workmen. Now, the thing about a craftsman and a workman is, he doesn't just swing Thor's hammer and crush a rock with one blow.

Workmen, craftsmen engage in a process that takes time. They melt, they shape, they whittle, they overlay. It is a process.

The fact that there are workmen that are going to deal with these horns tells us that this is a process over time. They are not struck by lightning and caused to vanish. They are not crushed under the weight of a great stone.

There are artisans who know just how to take these ugly, powerful horns and reshape them into something that reflects the glory of God. This judgment is going to be designed and executed and shaped into that which glorifies God. If I was going to get rid of the ne'er-do-wells, I would just blow them away, right? That is not God's way.

God has design and purpose. It's going to take place over time. It's done with care.

It's done with forethought. So should I expect a miraculous resolution of my problems and the things or the people or the forces that oppress me? No. This is God's way for his people.

The way he does it for Israel is the way he does it for the New Testament people of God. Don't expect a miraculous overnight intervention. The craftsmen are coming to terrify them, to cast out the horns of the nations that lifted up their horn against the land of Judah to scatter it.

And the horn represents power. This is forces that are irresistible. We can't push against them.

We can't overcome them. That brings us to the third vision. In chapter two, I raised my eyes,

behold a man with a measuring line in his hand.

There's been so much ink spilled trying to figure out who this man is. People think it's the pre-incarnate Jesus, that it's a messianic prophecy. This is a man with a measuring line in his hand.

Keep your finger here and turn back to Isaiah chapter 60. Oh, wait a second. I think I've confused myself.

And once you've gotten there, turn back to Ezekiel chapter 40. Isaiah 60 is one of our passages, but it's not the one for now. Isaiah, Jeremiah, limitations, Ezekiel.

Go to Ezekiel chapter 40. You'll remember because you know the geography of the book of Ezekiel, that 40 through 48 talks about the millennial temple, right? Talks about the temple that's gonna be built and pertain. And this is significant because these people are building the temple as Zachariah is prophesying.

In the 25th year of our captivity, at the beginning of the year, on the 10th day of the month, and the 14th year after the city was captured, on the very same day, the hand of the Lord was upon me. 586 minus 14 is 572, right? In the visions of God, verse two, Ezekiel 40, took me to the land of Israel, set me on a very high mountain. On it, toward the south, was something like the structure of a city.

He took me there, and behold, there was a man whose appearance was like the appearance of bronze. He had a line of flax and a measuring rod in his hand, and he stood in the gateway. This man is gonna proceed to give dimensions to Ezekiel, beginning in verse five.

Man's hand is a measuring rod, six cubits long, cubit in the hand breadth. He measured the width of the wall structure, one rod, the height, one rod. He goes to the gateway facing east.

He goes up the stairs and measures. So here's a man measuring the millennial temple complex. In our passage, we have a man with a measuring line, and he's gonna measure the entire city.

"Where are you going?" says the man in Zechariah 2.2. He says to Zechariah, "To measure Jerusalem, 'to see what is its width and what is its length.' The angel who talked with me going out, and another angel came out to meet him, said, 'Run, speak to this young man, 'saying, Jerusalem shall be inhabited 'as towns without walls 'because of the multitude of men and livestock in it. 'For I,' says the Lord, 'will be a wall of fire around her, 'and I will be the glory in her midst.'" Now this is interesting, because let's think about it. Are there walls around the millennial Jerusalem? This is kind of an interesting question.

You can probably not immediately think of a passage to support the conclusion. We know that the new Jerusalem has got walls with gates, and there's angels at the gates, and the gates are named for the 12 tribes. There's three on a side and four sides, right? And there's also pillars and foundations named after the apostles.

There are manifestly walls in the new Jerusalem, and there are people who are kept out. So one of the ways to ascertain whether the millennial Jerusalem has walls is to ask a related question, does it have gates? And yes, it does. The millennial Jerusalem has gates that are not shut by night or by day so that the glory of the Lord, the glory of the nations can be brought to the presence of the Lord, right? Its gates will not be shut night or day because if they shut them, there would be a big pile up outside because all of the glory that is coming into the millennial Jerusalem comes in by day and by night.

So these gates are always open. Well, it'd be pretty silly. It's kind of like having a door and no house if you have a gate and no wall.

The fact that there are gates means that there are walls. So what's this talking about? The guy is going out to measure Jerusalem and he says, well, and many people, you can find this all over the place in commentaries who go to Zechariah 2, verse four and say the millennial Jerusalem is gonna have no walls and they're wrong. That's not what this verse says.

Jerusalem shall be inhabited like towns without walls are inhabited. It doesn't say it's not gonna have walls. It's gonna be dwelt in the way towns without walls are dwelt in.

And that's a different thing. Why wouldn't it just say Jerusalem's not gonna have walls? Why bother to measure? It's not gonna have any walls. That's not what it says.

It will be inhabited the way towns without walls are inhabited. And very quickly here as we go to our break, here's my understanding of what this tells us. Why would a walled city with gates and borders and security be spoken of in this way? A young man is going forth to measure the city to figure out how big it is.

And God sends another angel to tell the young man, this trickles down the chain of command and the young man is not the Lord Jesus anymore. It's not the Lord Jesus in Ezekiel chapter 40. It's not the Lord Jesus here.

It's not the pre-incarnate Christ. It's not even the angel of the Lord. It's somebody whose business it is to measure.

Measuring is your chief architect doesn't go out there with a ruler and start measuring things. You delegate this. You say, go take the measurements and bring them back to me.

And then I'll make a design. This is more reconnaissance. And he's going to measure the city and see how wide and how long it is.

And he is told to desist because the city will be inhabited the way towns without walls are inhabited. Now, how is that done? How is a town or a village without walls inhabited? Let's say pick a town near you, any town. I don't think we've got any walled cities in America.

So pick Claremore, pick Bushyhead, pick Foyle, pick anything you want. Pick something in

Texas, pick something close to you. How does that place get inhabited? How does it expand? People who want to move there, move there, right? If you want to live there, you pick up and go live there.

They don't say, sorry, but our town is only so big. You got no room for you, you can't move here. Now I'm not talking about borders and illegal immigration or any of that.

I'm talking about towns, towns without walls, expanded or shrunk based entirely on the free will of people who chose to go there or not go there. There is such a thing as having a walled city and every single dwelling is occupied and there is no place for you to live here. You can't come into our city, it's full.

The millennial Jerusalem, in this prophecy, God says, put no restriction on its size. Don't measure it and say it's this big and no bigger. Why? The people of God by their own choice will either dwell there or not.

It's going to be inhabited based on what you choose, not on some external restriction, limitation or ordination. The decree of God does not determine who is and isn't in the city. Free will determines whether or not God's people dwell in this city.

This is an anti-Calvinist vision. God doesn't determine the size of the city and say, I'm going to pick 17,593 people who are going to live in it. The city will be inhabited the way towns with no walls are inhabited.

You come there because you want to be there. You come there because the reason for which that town exists is a reason for you to be there. It's a great farming town.

It's a great mining town. It's a great agricultural marketplace. It's a great manufacturing place.

It's a wonderful place for craftsmen to come and make furniture because there's cedar nearby or whatever. But you come there because the purpose for which the town exists is your reason for coming. I say again, the purpose for which the town exists is the reason people come.

That's how small towns are occupied. That's how the millennial Jerusalem will be populated. People come there because they want to be there for the reason the town exists.

What is the reason for Jerusalem's existence? God's presence. I want to be in Jerusalem because that's where God's presence is. So look at the sequence of the visions now.

God is aware that his people have had a hard road. In this world, you will have tribulation. God is aware of what caused that tribulation and he has got a plan over time to deal with those forces and those horns.

What God's people should be occupied with is how badly do you want to live where God lives? Instead of worrying about these temporary outside forces that God is aware of and God is going to judge, there is a measuring line that is being stretched out over the city, but that

dimension is not going to be determined in advance. That dimension is going to be determined by how many people want to come there. The city will be inhabited the way towns without walls are inhabited, and that is by choice, by desire, by personal investment in what that city stands for.

The city's going to have walls and it's going to have gates, but the people who dwell there are there by choice. Just like the New Jerusalem, our choices now determine our residence in the New Jerusalem. We choose.

How badly do you want to live there? How badly do you identify with the purpose for which that New Jerusalem exists, which is to be a dwelling place for God and the Lamb and those people who are invested in them, who love them, who serve them, who honor them, who reflect their glory. There is no Jerusalem that doesn't have walls. From the days of David till now, this city has had walls, but it will be populated by choice, not by the dictates of predetermined dimensions.

Well, we get to pause here and take our break, but these things are so pertinent, so applicable to you and to me right now. We are these people. We are post-captivity, pre-glory, and the things that God tells them are things that God tells us.

We'll see more of it when we come back from our break.