

PostExilicProphets 21-07-01a

Good evening, welcome to Thursday night Bible class at Grace and Truth Bible Church. We're continuing our study in the book of Zechariah. We're looking at the eight visions that he saw in a single night, stretched over several chapters here.

And our remote folks might need to mute because I'm hearing myself at a delay. If anyone joined us there, just mute your phone and keep the stream going. Very good.

Okay, so again, we're in Zechariah. We're trying something new tonight. We're trying to enhance our fellowship by looping ourselves in with audio so that we can share our thoughts and questions and observations.

I always learn so much from the questions and comments that people make. And I feel kind of selfish only hearing those with myself and a few others. So we're trying to create the opportunity for more of us to participate in our fellowship during the break and especially after class.

And for those who have a difficult time pulling in the stream because of limited internet, we're testing to see if this is a good way to hear the audio more easily. So it's an experiment. Bear with me while we work out the bugs.

But we are gonna be in Zechariah and we are picking up in chapter three. We're in the midst of these visions. And the biggest thing about this entire study in Zechariah is moving through what Zechariah saw and what it meant to his immediate audience to the realm of interpretation and application for ourselves.

We have seen over and over again in Old Testament study and looking at the book of Revelation, which is largely not for our time. Now all but two chapters of it are for other people. And yet it is in our Bible for a reason.

So we not only want to understand the basics of the metaphor and the symbolism and the interpretation as it relates to God's program for Israel, but to turn that corner into answering the question, so what, for ourselves. And in order to do that, we'll first observe it and we'll seek to interpret it in terms of its meaning to Israel. And then we can see the principles that are meaningful and applicable for ourselves.

Let's take a moment to ask God's blessing. This is the first day of July in the year 2021. And again, we're in Zechariah chapter three.

Let's go to the Lord in prayer. Father, what a blessing and a privilege it is for us to spend this time in fellowship and the study of your word. We pray that as we look together at the truth of your word, that your Holy Spirit will exercise his power and his presence for each one of us individually, as well as our church collectively.

And as we try to gain a better understanding and to be more fully committed to application and living out the truth that we learn, we pray that it will become clear that our path will be illuminated. And in the time that remains to us in this life, we can more fully reflect the glory of the Lord Jesus Christ as we prepare ourselves for life and service in your presence. We pray these things in Jesus' name, amen.

Well, this is such an interesting collection of prophetic visions. We've already seen that it has a chiastic structure. This is essential to making sense out of what Zechariah saw.

We've looked at these first three visions in some detail. There were the horsemen in the myrtle grove. And this, in summary, assures us that although the situation is not as it should be, it is not ideal.

God's people are not prospering and the enemies of God and God's people are prospering. They are at rest. But the first assurance delivered to these returning exiles through Zechariah in these visions is God is aware.

God is keeping close tabs on this situation. And it is this way for a reason. Wonderful source of application for us.

We often think, and we can panic, we can kind of start coming unglued and say, have I done something wrong? Am I under divine discipline? Am I being judged? Is there a reason why I am having these difficulties that is my own fault? That can be a reason. But the more common reason is God's timing is in effect. You look at the times and ways that the people of God, both Old Testament and New, have been under duress, both individually and collectively, for reasons that are completely beyond their control and have to do with the larger movement, the larger demonstration, and the larger opportunities that God has in His plan to manifest His grace and His power to people transcending those circumstances.

We are not limited to, we are not bound by, we are not trapped in, we are not held captive to circumstance. In the midst of adversity, we can be enjoying great fellowship, great peace, great fruitfulness, and laying up for ourselves treasure in heaven. Because we do not look at circumstances, we do not look at the world the way the world looks at itself.

And we sometimes benefit from practice and from time spent developing and exercising that skill, to look at life and look at circumstance from God's perspective. Prayer is enormously helpful in this regard. Our fellowship in the word, our Bible study, and our speaking the truth together contributes to that.

It is encouraging to hear other people who understand the reach of evil and its attack on what is good, whether you find it in rare spots in media, or more commonly in fellowship with the Lord and with the Lord's people. But that first vision is a reminder. Don't think God got distracted and forgot to look and see how terrible the world is and how seemingly advantaged and prosperous they are, while God's people are struggling and working and suffering

setbacks.

God knows, that's the first vision, that's the first point. And he has detailed knowledge. He's got observation of this and it comes with a promise.

And that's why after seeing that first vision in chapter one, you have that oracle where the angel of the Lord says to God in heaven, a Lord of hosts, how long will you not have mercy on Jerusalem, i.e. the people of God, the distressed and those who are trying to make a comeback literally. And the answer is, I am zealous in verse 14 for Jerusalem and Zion, i.e. God has a great zeal. It ought to be a wonderful comfort to us that God is interested and God is zealous for our wellbeing, for our blessing, for our being drawn closer to him in fellowship and function.

And it comes with promise. There is assurance there in verse 14 and verse 15. God says, don't think I'm not angry with these enemies and these ne'er-do-wells that you will see on the evening news every single day, the morning news, the noon news, the afternoon news, the media news, the Twitter news, the Facebook news, any news you take, all you're gonna see are these rascals.

And God starts out by saying, don't think I'm not angry with them. And that gives me, that puts a smile on my face because I'm angry with them and I'm really glad that God is angry with them. We're thinking the thoughts of God when we're angry at these evil people.

And that's a great first step for comfort. This is like climbing the ladder of God's love. And the first rung is know that God knows.

The second one is in the second vision. And we've covered that promise in verses 16 and 17. My cities shall again fan out in prosperity.

My people dwelling together are going to prosper as a large group. The Lord will comfort Zion and will choose Jerusalem. Just substitute the people of God for Jerusalem and Zion.

Every time you see it, when it comes to application for us, that is us. The same thing holds true. Second vision, raised his eyes and saw the horns.

So this active scattering, this first vision looks at the seeming restfulness and peacefulness and prosperity of evil forces, whether spiritual, physical, social, political, governmental, wherever they are, they're at rest. They don't seem to be suffering. This second vision focuses on their power.

Horns represent power. Their ability to do harm, their potential. When you look at a horn, you don't always see it goring someone or flipping a cowboy backwards and upside down like a rag doll.

If you watch a rodeo in slow motion, these guys are made out of tough stuff. The horns, that is the application of the potential strength stored in that animal's neck and shoulders and all the

rest of that musculature. Horns, you look at the horn and you say, I know what that horn can do, whether it's actually doing it or not.

It's the potential. And when they're employed, it is the actuality of this power that is greater than my own. I don't have the power of the horns on a bull.

I just don't. Never have, never will. But God knows that potential and He knows the application of that force.

And He has sent smarter people, smarter denizens, smarter artisans and craftsmen. They're people only in the sense of being persons. They're going to deal with these.

There is a plan, there is skill. You know all the principles of Judo and Karate and the other martial arts where instead of meeting force with greater force, you turn the weight and the force of someone against them. You use their own strength to defeat them because you direct it, you change it, you turn it around.

So in the, so in the, that was Daniel playing to God be the glory, by the way. That's our, that's the hold music for our conference call. But, which apparently has dropped.

So what I'm going to do is, is re-establish this a different way. But while I'm doing that, I'm going to talk to you. So what do the horns represent? The horns represent both potential and actual application of power.

Potential and actual. And God is not only angry with those who are, go ahead and mute yourself. I can't.

Gesundheit. So this is a second step on the ladder to peace in our soul in the midst of hostility, in the midst of opposition, in the midst of trial, in the midst of things that are beyond our control. God knows is number one and God has a plan to deal with it in his time.

Notice these artisans have not already ground down the horns. They haven't already implemented their skills. They are going to, but it's waiting for something.

And this is specific to Israel. Israel's problems are not going to be solved until something else happens first. And that's why we're moving toward the center of this chiasm for our applicational purposes.

God has greater things in store, greater things at work. Whatever they may be, we have to trust his timing and the unfolding of his plan in his time and in his way, these things will be resolved. The third vision was the man with the measuring line and deciding what the limits of the city will be.

And he is told, don't do that kind of measuring. This city is going to be populated according to a different standard, by a different means. And instead of measuring and having a planned community with this many houses and this many streets and this many parks and this many

strip malls and so on.

By the way, if you've been tracking in the news to see that city planning, there's a concerted effort to take it out of the hands of cities and put it in the hands of the federal government and override single family home zones and such. Well, the zoning in God's capital city is done by God. And God says, this is going to be dependent on what people choose.

I'm only going to have people in this city who choose to be there and who express that choice by their actions, by their faith and by their obedience. The old camp song that said, they will know we are Christians by our love. Well, God will know we are citizens of the new Jerusalem by our faith and by our obedience.

If wishes were horses, I tell myself this all the time. You remember this nursery rhyme? I don't even know if they teach it to kids anymore or not. It's probably politically incorrect.

It's anti-vegan or something. But if wishes were horses, beggars would ride. And if turnips were watches, I'd wear one at my side.

That's back in the days of pocket watches. And if a watch was as cheap as a turnip, everybody would have one. And if wishes were horses, everybody could ride.

But wishing to be a citizen is not the same as doing what is necessary to become a citizen. That's the import. That's the message of that third vision.

Well, we come now tonight to the fourth vision. And this is in chapter three. He showed me Joshua the high priest standing before the angel of the Lord and Satan standing at his right hand to oppose him.

The Lord said to Satan, the Lord rebuke you. We've been through this last time. Take away his filthy garments.

And he said to him, I've removed your iniquity from you and I will clothe you with rich robes. This Joshua vision, Joshua the high priest is an anticipation of the Lord Jesus Christ in his priestly function. As the high priest after the order of Melchizedek, in a nutshell, the Lord Jesus offered himself a living sacrifice.

And in doing so, he bore our sins. He was judged for our sins. Having done that, those filthy robes are removed.

And the Lord Jesus, when I was a kid, I had my first big theological question because I was sitting in Sunday school in a Baptist church and they were saying, well, you go to hell for your sins, but Jesus died for your sins. And so you don't have to go to hell for your sins because he paid the price. And in my fourth or fifth grade mind, I thought, let me get this straight.

Me paying for my sins requires an eternity in hell. Jesus paying for my sins and everybody else's sins in the entire world, past, present and future is a three-hour ordeal on the cross, which not

taking anything away from that. How is a living conscious torment, bobbing and screaming in flames forever and ever and ever and ever? How are those two things the same? I don't understand.

How could he bear an eternity in hell multiplied by the entire population of the world, past, present and future in three hours? I know he's the son of God, but I really have a hard time wrapping my mind around that. Well, that's why I had to go to seminary and spend umpteen years trying to get the answer to that question. Now I understand it and it makes perfect sense.

But here it is distilled into one aspect, which is having born these sins pictured as filthy clothes, that work is finished. That's why Jesus said it is finished. The payment for sin, and you know the answer to this question, people don't spend an eternity in living conscious torment paying for their sins.

Whatever is involved, and you know my thoughts on this, but whatever is involved in eternal condemnation is not paying for sin. Jesus Christ, 1 John 2, 2, has been and is the propitiation for our sins and not ours also, but also the sins of the whole world. All sins from the worst unbeliever to the most faithful apostle, everybody's sins were paid for on the cross.

Pictured here, specifically Old Testament Israel sins, the dirty, corrupted, besmirched garments, they have been worn by someone who did not dirty them himself. Having done so, judgment having been executed, the price having been paid, these garments and that aspect is not pictured in this vision. What is pictured is having done this work of wearing the dirty clothes, those dirty clothes are now removed.

Sin is no longer an issue for anyone, anywhere. Lack of relationship with God is the one unforgivable sin expressed in rejecting Jesus Christ and the Holy Spirit's testimony of him as the Savior. That is the unforgivable sin.

Every other sin can be forgiven and ultimately is forgiven on the basis of Christ's work on the cross, his high priestly work. He is the high priest, that was his self-sacrifice, eliminating the penalty for sin. If you remember our study of the barrier or the wall that separates us from God, that doesn't achieve universal salvation because there's a lot more than just the penalty for sin that separates us from God.

Paying that penalty didn't save everyone. It eliminated one of a number of blocks in the wall. There are many other things that have to be fixed.

Lack of eternal life, lack of righteousness, the guilt and the corruption of nature and many other things. We've been through that study. It's on the website under specials.

So you cannot become a universal Unitarian or everybody's going to heaven because Jesus saved everyone. This was the earnest. God put that money down and in good faith says, I'll take the first block off the wall.

You were born into sin and you didn't have a choice. So your sins are going to be paid for and you don't have to make a choice. People say, it's so unfair.

Your theology says that I'm born in sin and I'm bearing Adam's sin. I didn't choose that. Who knows what I would have done in the garden? Why do I have to be sinful and corrupt? Well, guess what? In the same way that you didn't choose to be born in sin, you don't have to choose to have your sins forgiven.

Sins off the table. The issue now is do you want relationship with God through Christ or not? If you say yes, the other blocks in the wall tumble. If you say no, those blocks prevent relationship in eternal life and eternal condemnation ensues.

It's really pretty simple. So here, the dirty clothes from the point of view of Israel, which is all they knew about at this time, when they looked at this vision, when they imagined what Zechariah saw and communicated, these are their national sins. The high priest, what is the high priest's function? What does he do once a year on the day of atonement? What does he do? He is the one man in Israel who can go into the Holy of Holies and bring the blood of atonement and sprinkle it on the mercy seat, on the Ark of the Covenant, and atone for the nation's sins.

As it were, this is like having the dirty garments, but this is a different priesthood. It's not the Levitical priesthood, and that's why the figure is different. It doesn't say I saw Joshua with a bowl of blood of atonement walking into the Holy of Holies.

That would be Levitical. This is a different priesthood that prefigures and foreshadows Christ. Make sense? So, here at the center of the chiasm, we're going to have Jesus Christ in his twin offices of high priest and king.

Joshua represents the high priestly function. Filthy garments are removed. I will clothe you with rich robes.

And now verse five, this is where we pick up tonight. Verse five, this is so interesting. What does it say? Zachariah speaks up.

He's watching this vision, and you realize that this is not just a movie. This isn't a prerecorded video. It's interactive.

This vision is happening in real time, and Zachariah participates. So, the voice representing the Lord, coming from the angel that says, I've removed your iniquity from you, and I will clothe you with rich robes. Zachariah hears this, and he says, Zachariah says, let them put a clean hat on his head, a clean turban.

Wish we had time to go back and study all of the clothing and garments of the high priest when these details come through the law for the Levitical priesthood. But why would Zachariah say this? Why would he be emboldened to speak up in this regard? What do you think? What do we

know about Zachariah? He's a prophet for sure. He wrote this prophetic book.

He's seen these prophetic visions. What else is he? Who was his grandfather? What line does he come from? He's a son of Aaron. He's in the line of Levitical priests.

He knows what a high priest is supposed to look like because he is a priest, and he is descended from a line of high priests. That's how he knows. Have you ever been with a veteran watching a movie where they throw in some military types that are trying to shoot down some Japanese rubber monster or some such thing? So they've got American military people in there, and if there's a veteran in the room, he's gonna be reading the ribbons and checking the alignment.

At least I do. Maybe not all of them do. But it just bugs the heck out of me because in the Navy, they angle captain's bars and lieutenant bars and such.

And in the Marine Corps, they're parallel to the front of the collar. That's just one example. And I know the order that Vietnam ribbons are supposed to be in.

I'm not as familiar with the ones since, you know, Desert Storm and that. But I know National Defense is not supposed to be above somebody's, say, you know, Bronze Star, or, you know, their good conduct shouldn't be up there on the top row. There's an order to these, and it just drives you crazy when you think, you know, couldn't you find a Marine Corps Lance Corporal who could come in here and tell you how to rig this uniform? Any Marine could tell you this is not right.

But they've got somebody that says, oh, you know, go to the stock room. And they just pull stuff off a uniform, stick it on there and say, well, he's an Admiral, give him a lot of salad. And Lord only knows what's on there.

It could be from a foreign country, unearned. At any rate, Zachariah is like the veteran in the room. And when he looks at this picture and sees this vision of Joshua being arrayed in a rich priestly robe, he says, where's the hat? Marines are not outside uncovered.

You know, if this Marine is outdoors, he better have his cover on. Where's his cover? So Zachariah speaks up. He says, hey, this picture's not right.

He needs a hat. And he is correct. And it's a little test.

It's a little test for Zachariah. Little, you know, attention to detail test. I think it's really cool that God uses this to kind of get Zachariah engaged.

Anybody that teaches will tell you that a great tool to try to keep people engaged is to ask a question or say something that's not quite right or offer something that's not quite on and see if anyone is paying attention. So God puts this vision in front of Zachariah and everything kind of comes to a halt. And Zachariah says, hey, wait a minute.

Where's his turban? It's just really wonderful that God seeks to engage us with his word in this way. Here's a prophet looking at a vision and there's something missing and it's on purpose. So Zachariah, that's how I take it anyway, because that's what I would do.

If they addressed this up and there was a Marine in there and his ribbons weren't right or his insignia was wrong or his belt loop was not aligned with the inside edge of the great big pocket on his greens, I would be speaking up, as would any Marine worth his salt. So Zachariah speaks up. He says, let them put a clean turban on his head.

It's not enough to have the robes. He needs the hat. Now, notice that in the preceding part of this, it says he had filthy garments.

It doesn't say he had a filthy hat, right? Take off his filthy garments and clothe him in rich robes. But there's no mention of the hat until now. Why? The kind of operation that Joshua the priest envisioned from here, was engaged in the mission that he had to do.

He had to take off his hat of authority and get dirty to pick up this load of sin and dump it where it needed to be dumped. And it corrupted and defiled his robes. But, and I'm reading a little bit into this, but it seems to me that he consciously decided he would do this job and he took off his hat to do it.

And I think this is Philippians chapter two, where the Lord Jesus did not think equality with God was a thing to be grasped. Even in his humanity, he emptied himself and took on the form of a servant. In servant form, he's not going to be wearing his high priestly hat and he's going to be willing to get his robes soiled to do the work.

And I think that work specifically was bearing sin. Having done that, we clean off, take away those robes, put on the clean robes, and now put on his badge of authority, which is the high priestly hat. And Zachariah recognizes that that's needful now that the garments have been cleansed and replaced, actually replaced.

So they, and they do this. Zachariah is right. They, whoever they are, bring this nice clean turban.

And this is, you could put the hymn, you know, crown him with many crowns. One of his crowns is a high priestly turban. And this is it.

Zachariah spots the detail and they say, you know what? He needs that. This is the time after the garments are removed that he can receive this turban badge of authority. So they put the clean turban on his head and they put the clothes on him and the angel of the Lord stood by.

This is basically the approval of God in the form of this angel. In the same way that God speaks to the angel, God expresses his approval through the angel and that angel of the Lord is standing by. Jesus cannot be represented in the same picture by both the angel of the Lord and Joshua.

So that is an argument in my mind that the angel of the Lord in the Old Testament is not the pre-incarnate Christ. Others see it differently and that's up to them. But you have a threefold mention of the angel of the Lord as we saw last time.

He's in verse one, he's in verse three, and he's in verse five. Satan is no longer visible. He seems when the rubbish got taken out, the dirty clothes were removed, Satan went with because he's not standing there anymore.

Then we have this wonderful oracle about the coming branch. The angel of the Lord admonished Joshua saying, thus says the Lord of hosts, if you will walk in my ways, you can circle the word if, and if you will keep my command, then you shall also judge my house and likewise have charge of my courts. I will give you places to walk among those who stand here.

Now, this whole vision begins standing in the presence of the angel of the Lord, right? So without mentioning the temple, without saying house of the Lord, we're in a place of contact with God. God's angel that speaks directly for him in the first person is standing there. There are reasons why I think the temple is not mentioned here, but when it talks about the house, when it talks about the courts, these are the temple courts and the house of the Lord.

If you will walk in my ways and if you'll keep my command, then you shall judge my house, i.e. you will serve as high priest and you will have charge of my courts. Remember, enter into his gates with thanksgiving and into his courts with praise. His gates and his courts, this speaks of the temple.

It's where the presence of God is closest on earth. So this is, if it's a conditional promise, if you walk in my ways and keep my commands, you will be honored with this priestly authority. It's priestly authority.

I think this is the authority that Jesus flashed briefly when he drove the money changers out of the temple. It is written, my house shall be called a house of prayer. You have made it a den of thieves.

And he fashioned a whip and he drove them out of the courts. They weren't in the house, they were in the courts and he drove them out of the courts. And this is, I think, another, it's like the Mount of Transfiguration.

It's a brief foretaste of the authority and the function that Jesus himself is going to execute. Now, what do we know about, we're gonna come back to this because you say, well, why does he say if? Of course, Jesus is going to keep his commands and walk in his ways. How could this not be the case? Well, there is going to be delegated authority on the throne.

We know this from our past studies in Ezekiel and in Jeremiah and elsewhere. Isaiah, that the sons of David are going to rule and Christ is going to rule. Christ will sit on the throne of his father, David, but David is gonna sit on David's own throne and the sons of David are going to sit on David's throne.

There is going to be delegated and distributed kingly authority. Jesus Christ at the head, but Jesus isn't gonna have to sit on the throne for a thousand years and not move. He is going to, there's gonna be some sort of rotation.

You remember how the priestly functions, David created courses of priests and that we've studied about the course of Abijah that Zechariah, John the Baptist's father was a part of, and these courses would serve in rotation so that it wasn't a grinding daily duty for forever until you died. In the same way, I think there will probably be kingly courses. There will be governmental changes.

It brings refreshment. It gives rest to those who have been serving. This is why we have term limits in a lot of areas of our government.

I think they probably ought to put term limits on the Supreme Court judges, but that's just me. So this is a reminder that although the Lord Jesus doesn't need to be reminded to walk in his ways and keep his commands, the others do and the others will. Jesus doesn't have to be worried about whether God's promise that he will sit on the throne of his father David is gonna be fulfilled, but some of the other Davidic sons certainly do and certainly will, and some of them will be excluded because they failed and they didn't, right? So this is the idea here, application.

We're looking at the Lord Jesus, but these words that apply to him and that he exemplifies and fulfills also need to be observed and fulfilled by those who are going to serve in that capacity. Do you and I have a priestly capacity? Probably a passage I have quoted as much as any passage I have ever quoted in the last however many years is Romans 12, one and two. I beseech you therefore brethren, by the mercies of God that you do what? Present your bodies a living sacrifice.

Who's qualified to bring sacrifices? Priests, patriarchal days was family priests. In Levitical days, Levitical priests. In the Melchizedekian days where the Lord Jesus is our high priest, our faithful high priest, read Hebrews.

We are priests. Our sacrifice is ourselves, holy and acceptable. It's our reasonable service.

It's our priestly service. So do these words of encouragement and of promise apply to us? Absolutely, yes. We represent the Lord Jesus as his body now.

And what does his body do? It has a priestly function and it has a service function. To serve, many police departments, to serve and protect. And when they talk about military service, that's what it's called, military service.

I asked a guy the other day, when did you serve? Where did you serve? And it's just a natural thing to say because it is service. That's us, that's applicable directly. If we want to have access to the millennial and eternal courts of God, if we want to have meaningful and useful function and opportunity in God's presence, in his courts and in his house, this house is the temple.

This is the place of worship. This is what we do. I will give you places to walk among those who stand here, among others who are qualified.

Then there's this message in verse eight. Hear, O Joshua, the high priest, you and your companions who sit before you. Notice he is accompanied.

Remember what Paul says in Romans eight, that he might be the firstborn among many brethren. Many brethren. The Lord Jesus promises those who are faithful and those who overcome by faith, that they will walk with him and sit with him and serve with him and rule with him and worship with him and partake of hidden manna with him.

This opportunity for future proximity and the enjoyment of the blessing of the presence of the Lord Jesus, we watch things like The Chosen, which I highly recommend you watch. If you can go to theangelstudios.com or wherever it is, you can watch it for free. I encourage you to do so.

And you can see a depiction, somewhat imaginative, but I think it's one of the better ones I've ever seen, of spending time in the presence of the Lord Jesus. But that does not hold a candle. It's not a spark in the dark compared to this opportunity, millennial and eternal to be in his presence.

You and your companions who sit before you, there a wondrous sign. I am bringing forth my servant, the branch. Joshua represents Jesus in many ways, but he also represents those who are going to be like the Lord Jesus, who are going to exercise priestly function, who are going to be faithful and obedient and will serve in the millennial kingdom specifically here and by extension in the eternal kingdom of the Father.

But now we move more centrally. We take our eyes off of Joshua in the high priestly picture and move to the branch. And God says, I am bringing forth, notice, my servant, the branch, my servant.

We've just seen it in our Matthew study. If those of you who want to become great, you want to be great, the one who would be great, let him be a servant. I love the title of Jody Dillow's book, which has been expanded and augmented.

It's so big now I had to get a digital edition and I don't have room on my shelf anymore, but it's The Reign of the Servant Kings. The Reign of the Servant Kings. It's a commitment if you get that book.

It's really more of an encyclopedia of the Bible and of prophecy. It's a reference. I am daunted by the thought of trying to read it again from cover to cover.

But anyway, Servant Kings. Behold the stone that I have laid before Joshua. Upon the stone are seven eyes.

I will engrave its inscription, says the Lord of hosts. And the inscription is, I will remove the

iniquity of that land in one day. In that day, says the Lord of hosts, everyone will invite his neighbor under his vine and under his fig tree.

What does that mean? Well, we're going to have to take our break. We're going to enjoy some special activity and special music during the break. And when we return, we're going to see what this means.

But here's my final big idea for the first session. Notice that the three previous visions to this fourth vision dealing with the nations that are at rest is a future potential. Grinding down the horns of those enemies is a future potential.

The measuring line and laying out a city in which God's people who qualify will dwell is a future potential. That's why all of those visions come before Joshua comes, has his work accomplished, has his filthy robes removed, his rich robes put on, and the turban put on his head. Now, when we come back out on the other side of this chiasm, it's going to be a different thing.

Those things could not take place because Joshua and Zerubbabel at the center have not yet accomplished their work. Jesus Christ is at the center. Problems in Israel could never be solved until the Lord Jesus came as the Messiah.

And they won't really be solved for the nation until he comes back and rules on the throne of his father, David. In the same way, there are things that God cannot do in terms of solving all of our problems and blessing our socks off and giving us wonderful prosperity and peace and insulation and all the rest of it. He can't do that because he's got higher and greater purposes that must be accomplished when those are accomplished, watch out.

And that's what we'll see in the second half of this Vision X here in Zechariah. But let's pause here and take our break.