

PostExilicProphets 21-07-29b

Let's resume our study now in the book of Zechariah. We're looking at these visions. We're going to speed up just a little bit because the principle of interpretation is the same in each one of these.

And there is a theme that unites all of these visions and we've already begun to see it in these first two. The third vision, the man with the measuring line begins in verse one of chapter two. And if you look here, we've looked at these in some detail.

I raised my eyes and look, behold a man with a measuring line in his hand. Now, what kind of measuring line did we see back in verse 16? That was God saying that he is going to see to it that a measuring line is stretched over Jerusalem. If God is going to have a thing done based on his issuing a command in heaven and accomplishing his will and purpose through his minions, who ought to be measuring with this line? Be an angel, right? Wouldn't be a man.

And you can say, well, maybe they're called men. It's like those people that visit Abraham. This is a young man, a young man.

Angels are not called young man. They may be a man. People who think it's a theophany or a Christophany will capitalize angel of the Lord or Jacob wrestled with a man until dawn.

But in my understanding, which I've shared with you many times, these angelic minions are so conformed to the will and purpose of God that they essentially speak for him in the first person. God hasn't left his throne and come down to wrestle with Jacob or visit Abraham or go up in smoke for Manoah when Samson's about to be born. These are angels, but it's a wonderful example that there are angels who are so perfectly executing the will of God.

It is as though God himself is there. And that's the standard for us as body of Christ. Wouldn't it be great if we so perfectly executed the plan of God that it is as though Jesus Christ himself were here acting or speaking or deciding and that you could basically put a first person pronoun there for God to act, for the Lord Jesus to be involved.

So this is the man, the young man with a measuring line. The angel who talked with me went out and another angel was coming out to meet him who said, run and speak to this young man. And once again, it seems designed to tell us the contrast that this is an actual man, just as Joshua is a man, Zerubbabel is a man, several others that are gonna be mentioned toward the close of these visions are actual people.

This seems to be an actual person. So without getting too far down the rabbit hole, do you think that this young man with a measuring line is accomplishing what God said in verse 16? God said in verse 16, a line shall be stretched out over Jerusalem. This is God's expression of his will and purpose.

Here's a man with a measuring line and what is going to take place? An angel comes out from where God is, God's not in view, but the angel that's talking with Zechariah goes to meet this one who comes out from, we can only assume it's the throne room and says, run and 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 all around her. So this young man is stopped from stretching out the line over Jerusalem.

So I don't think God is schizophrenic. He's either gonna measure with his own line or he's not. And if he's gonna be the wall of fire, how will he know how big of a wall of fire to make? He's gonna stretch out his own line.

What does the line signify? Measure. How closely does this conform to a standard? How close is it to the proper dimension? Man cannot ascertain who is going to dwell in God's city. God's going to do that.

God will stretch out the line. If human beings try to go out there with a measuring line and say, well, I know how big the city needs to be because I think Billy Graham ought to be there. Billy Sunday ought to be there.

And Matthew, Henry and Adam Clark. And let me give a list of the people I think ought to be there. God will stretch out the line.

God will determine the dimensions of the wall and God himself will be the wall. So what does this tell us in this third vision? The vision is a man going out with a measuring line and being stopped by God's angel with a word from God that God has also got this handled. This is the third thing now that God has said, don't look to human ingenuity or human invention.

I've got angelic reconnaissance. I've got angelic artisans. You think about Daniel and the Prince of Persia and these angels that are at a national level opposing and fighting battles in the heavenly realms.

Michael and his angels are gonna fight against the devil and his angels. When it comes to the overarching plan and purpose of God in human history, God's hosts. How many times in scripture is God called the Lord of hosts? That's not earthly hosts.

That's the heavenly hosts. It's not passive stars in the sky. These are the angelic armies.

Jesus said to his disciples, put away your sword. If I needed some human help here, if I needed some active application of force, I wouldn't use you people, fishermen with swords. You're gonna try out your casting technique here.

You're probably got some pretty good muscles from casting and hauling nets, but your accuracy with a sword, you aim for a guy and lop off his ear, you're pathetic. If I needed help, do you not know that I could say a word to my father at 12 legions of angels would come and execute that will here on earth. But Jesus doesn't do that.

Jesus is going to be arrested, tried, convicted and crucified without invoking either human or divine deliverance because his suffering is a part of the plan and purpose of God. And he knows it. Our suffering, our challenges are a part of the plan and purpose of God.

When we are in tune with that plan and purpose, when we are people who are faithful and obedient, who are enabled and empowered by God's word and God's spirit. So third vision, don't use a man with a measuring line. Don't look around and say, well, according to a human standard, this is faithfulness and this isn't.

There's a wonderful hero of the faith. And here's somebody who's back in the rear with the gear. Leave that to God.

Vengeance is God's and he will repay and reward and blessing are God's. He knows. And this is why Jesus could confidently tell his hearers, when you do your good works, do them in secret.

Don't even let your left hand know what your right hand is doing. And your father who sees in secret will reward you openly. Do not look for your approval from men.

Don't try to conform to the measure of a man. These Pharisees have their measure of what is righteousness. They decry the tax collectors and sinners who come to Jesus and listen.

And Jesus told those Pharisees, these people are going into the kingdom well ahead of you. You're probably not going to get there at all. Man with the measuring line, don't let him measure your city.

Leave that measuring to God. Very important to look at verse 16 in the previous chapter and recognize that God sends his angel to stop the young man, maybe well-intentioned, may think he's doing a great service, but the angels stop him. God says, I will be a wall of fire all around her.

The city is going to be as large as I want to make it for those multitudes of faithful down through the corridors of time. God knows every name. He knows every victory of faith.

Whether anybody else ever knew it, saw it, cared about it. If you ever told anybody or nobody, God knows. And there are dwelling places allocated.

In our case, the Lord Jesus himself is even now preparing them. John 14 three, you know it well. I will be a wall of fire.

Now we have another oracle. So for the third vision, there is another oracle and the heart of it is verse 10 and 11. What was the point of the first oracle there between the first and second vision? Remember, comfort, be hopeful, be encouraged, speak comfortable words, words of comfort.

And what is that word of comfort? Verse 16, I'm returning to Jerusalem with mercy. My house shall be built in it says the Lord. God's going to make sure his house is built and it's built the

right way.

And these building materials are going to be spiritual. That's why the wall around the city is the spiritual wall of fire presence of God himself. Here, beginning in verse six of chapter two, you have the second great oracle.

Flee from the land of the North says the Lord for I have spread you abroad like the four winds of heaven says the Lord. Now, the land of the North in visionary symbolic terms and it's almost, it's not exactly a pun and it's not exactly irony, but there is a dual and almost opposite meaning. The land of the North, as I mentioned, people could come from Rome and they would be coming from the North, even though they're actually Northwest.

People could be coming from Persia and they're coming from the land of the North, even though it's largely East because the way of entry is from the North. You remember when Abraham came and he comes through Haran and the Naharim area up there, land of the North. So in earthly terms, it's talking about the places of captivity as Syria, Nineveh, Babylon, Persia, flee the land of the North.

But in symbolic terms, the sides of the North and the land of the North is where God dwells. And so there is to my eye, a double entendre here. God says, as my Isaiah page, those of you that have visited my office and seen my King James Bible page, I found in an antique shop for cheap and it turned out to be real, but it's a page out of Isaiah and it's an original 1611 King James.

And the header at the top says, go, G-O-E, go from Babylon. And that verse is down in the page. That's the side I keep facing out, go from Babylon, get out of the dodge of these heathens.

And God is, it's counterintuitive. You would think that leaving the land of the North would put you back in the land of God. But in fact, the land of the North is a place of preservation and it actually is where God is dwelling.

God isn't going to return to Jerusalem. God is in the North. Do you know what happened during the Babylonian captivity? We learned this in seminary.

You can find it out in Bible dictionaries and such. This is where the Old Testament canon was consolidated, written up, and preserved and copied. The earliest copies.

How is it that Ezra can read the law to the people? They've had decades in Babylon and later in Persia, gaining favor and under the auspices of Cyrus and others who were sympathetic to them to gather their holy writings together and put the Old Testament Bible together. That's why there is a document that can turn into the Septuagint some decades hence. God's word, God has moved his residents from the physical temple in Jerusalem to his word.

So as they flee the land of the North, the earthly people of God are coming back to Jerusalem and they think that's going to be blessing, that there's going to be some sort of physical

restoration. But in the spiritual sense, God is in the North and he's in those scriptures that have been written and codified up there. So flee from the land of the North, says the Lord, for I have spread you abroad like the four winds of heaven, says the Lord.

Now, if the faithful are no longer in the, what you might call physical presence or immediate presence of God, and they've been scattered to the four winds, there's two kinds of scattering. Those that have been scattered to the four winds, you think about the glory of God that we saw in Ezekiel, lifting up and departing and going to the East and my people will be scattered all amongst the nations. And it isn't until the second coming of the Lord Jesus that the glory of God in the person of Jesus Christ comes back from that scattering and God gathers his people from the four winds of heaven and brings them back for the millennial kingdom, his true people, his faithful people.

But this is a, it's not quite tongue in cheek, but it's a strange dual meaning statement. Flee the land of the North. The faithful people of God don't have to look for the nearness of the presence of God as it once existed in the Holy of Holies because they've got the scriptures.

And wherever they are scattered, they can take the scriptures with them. We live in a wonderful similar day where even though we're as a church, we're all in largely separate areas and yet we are united around the word of God and through technology, we're drawn even closer. But even though we are scattered, we are united and we're united in and around our appreciation for the Lord Jesus and the revelation that we find of him in God's word.

That's what unites us wherever we are. From the days of the captivity forward, that is what united the people of God. Some of them were in Galilee.

Some of them were down in Judea. Some of them in the early days of the church are gonna be scattered. These are the ones that Peter writes to in first Peter.

And he says, those who are chosen to be the scattered, the point of the spear into the Roman empire, they're scattered, but they're united. And Peter writes to them as one, even though they're in all of these different places. The Lord Jesus is going to address believers in seven different churches in Revelation 2 and 3, because it is the word that unites them.

The word of God as something that could be possessed and heard, memorized and carried forward by God's people does not emerge until returning from the captivity. You would hear a prophet here and a prophet there. You would hear the rehearsal of stories, but the ubiquitous presence and availability of the teaching of God's word comes out of this captivity.

So God can scatter the faithful and they still have his presence in his word. Those who think that they are fleeing the land of the North and returning to Jerusalem and that they're gonna build the temple and God's gonna return and they will be near him are just like the ones that strap phylacteries to their head and to their hand and tack a mezuzah up on the doorpost of their house. They are mixing up symbolic and physical signs of God's presence with the reality of his

presence.

The modern church is doing exactly the same thing. Praise and worship music does not a presence of God make. Praying to the Holy Spirit and getting a euphoric feeling does not a presence of God make.

A wonderful sense of community and hail fellow well met and celebratory praise and worship does not a presence of God make. God is present for us as he was present for these people in his word. In the beginning was the word.

The word was with God. The word was God. The word became flesh and dwelt among us and we beheld his glory.

Only begotten of the father, full of grace and truth. That's why we're a Bible church. That's why we can separately, individually and collectively together, enjoy, experience and exploit the presence of God in our midst.

We just saw this on Sunday when Jesus says, when you come together for a purpose and you're looking for unity and for the excision of sin and division, where two or three of you are gathered in my name, there am I in the midst. That's the presence. The word of God is the presence of God.

The unity of believers creates the temple. Do you not know that you plural are the temple of God? You plural are his temple. That's how the house is built.

Have you ever lived in a house where your sheet rock is cracking and your windows are gapping, your ceiling is leaking, your floor is sagging? God's not gonna come live in that kind of house. Unity of the faith and the bond of peace. This is what God is getting at here.

When he says in this oracle, flee from the land of the North. Those of you who are faithful, my presence is gonna go with you. Those of you who are unfaithful are gonna find when you return to the land, you're not gonna find me there.

My glory is not gonna be filling this pathetic attempt at building a house that you're failing at. Up, up, Zion, escape you who dwell with the daughter of Babylon. For thus says the Lord of hosts, look now, he sent me after glory to the nations which plunder you, for he who touches you touches the surface of my eye.

That word apple means the surface. You're poking God in the eye with your finger. Surely I will shake my hand against them and they shall become spoiled for their servants.

Then you will know that the Lord of hosts has sent me. Now, here's the center. Remember I gave you the center of the first oracle in verses 13 and 16.

Here, verses six and verse nine are the core of this oracle. This oracle, it's actually verses 10 and 11. Sorry, I slipped on my lines here.

10 and 11, this is the center of this oracle. Sing and rejoice. What was the center of the first oracle? Be comforted, be encouraged.

Here, sing and rejoice. Verse 10 and verse 11. Sorry if I messed up your notes.

This is the center of the second oracle. 10 and 11, sing and rejoice daughter of Zion for behold, I am coming and I will dwell in your midst says the Lord. Notice he doesn't say Zion.

He says daughter of Zion. Why doesn't he say son of Zion? Why doesn't he say sons of Jerusalem? Why does he say daughter of Zion? What is the, and I'll get in trouble for this if it ever gets out, but what is the biblical view of wives and daughters in the family? What are they a picture of and a demonstration of when they are living biblically? Submission to authority. That's the role.

Priests aren't special people. They are symbolic people. Husbands are not special people.

They are symbolic people. Wives and daughter are not subordinate people or less than people. They are symbolic people.

Hewers of wood and haulers of water in the tabernacle and in the temple were not lesser human beings. They were symbolic human beings. God communicates.

He's not communicating about value or worth. He is communicating spiritual truths. Why is the daughter of Zion going to sing and rejoice? Ladies are the appreciators.

When the great victory God accomplished over Pharaoh and his armies in the Red Sea slash Reed Sea was accomplished, who composed the song of joy and rejoicing? Miriam did. Miriam did. When the announcement of the birth of the Lord Jesus came, who created the Magnificat? Mary did.

This is the appreciator. This is why the faithful nation of Israel is pictured as the spouse of God himself, the appreciator, the one who reflects his glory. That's why women have long hair.

It is the glory. The New Testament church is often compared to the bride of Christ. Ephesians chapter four strongly implies this.

What should we be doing? Reflecting glory, appreciating, respecting and submitting to God's authority, daughter of Zion, sing and rejoice. Your submissiveness, your response to authority and your reflection of glory is not denigrating. It is not, it doesn't cheapen you.

It doesn't reduce your value. It doesn't oppress you. It raises and elevates and brings us into union with that which we celebrate.

That's the symbolic value. I don't know what happened to this truth. I don't know how it has gotten so completely and utterly lost in our day, but that's the biblical view.

Daughter of Zion, sing and rejoice. Look at the privilege you have. No other mountain on earth, not Everest, not Herman, not Shasta.

Name your mountain. There's only one mountain that gets to sing and rejoice and reflect the glory of God. And it's Zion and the daughter of Zion are those people, men and women who understand what it means to be united with God and to celebrate his glory.

10 and 11, many nations shall be joined to the Lord in that day. Notice God's own people are scattered from the land of the North, Northeast, South and West. But then it goes on to say nations are going to be brought together and joined to the Lord.

Now, how is that going to happen? Even in the millennial kingdom, you don't have the nations crammed into the kingdom. God's people are in the kingdom. How are the nations joined to the Lord? How are you and I joined to the Lord? It's the word of God, both the person and the scriptures.

The word, capital W, the word that was made flesh and dwelt among us, the Lord Jesus. There's one mediator between God and men, the man, Christ Jesus, who is the word. The word of God unites us.

The word of God joins us to each other and to God. That's what's being communicated here. How meaningful would this have been to the faithful in Israel, the faithful Judahites who returned to the land to see division and dissension and weeping when they look at the foundation that was laid and how pathetic and how far short of the original glory that was the temple of Solomon and the presence of the glory of God, where the glory of God drives all the priests out of the building.

And there is celebration and sacrifice for days on end because God is present, God is with us. Now, God is with us in a more immediate and personal way. We don't have to make a pilgrimage to Mecca or to Jerusalem to find God.

God has joined us as the nations and it's gonna be even more pertinent in the millennial kingdom where his people are in the land, but God is gonna be joined to the people in the nations who celebrate him, who bring their glory into his kingdom. So, man with the measuring line, the oracle, what do you celebrate? This is not about man and what man does. This is about God and what God does.

This is not about man and what man says. This is about what God says and what God does. And he's going to do this measuring according to his own standard, not the measuring line that some young man might come up with.

You know, the young always think they've got a better way. We'll implement a new and better form of government. We'll implement a new and better economics.

Science will rescue us. We're young, we're hip, we're whatever it is. They don't say hip anymore.

You say that and people know you're a fossil. So, that brings you to the fourth vision, which is at the center. Now, we've covered these and I'm just going to skim this very lightly.

Joshua, in a nutshell, take off his filthy garments, put the clean garments on him. Zechariah says, hey, I'm a priest. I know how this works.

If he's going to be the high priest, he needs the hat that signifies. I was looking at a movie and I love this movie. And there's actually two or three of them and none of them are bad.

It's got Tom Berringer in it and it's about a Marine sniper. He's a master gunnery sergeant and he's a sniper. I, okay, call me shallow.

I like him. But here's the thing. There were no Marines on the set to advise these people.

And especially, I think, in the second movie, there's a Marine colonel that's going to call him back to active duty. He's 50 years old. He's been let go, but they bring him back.

So, this colonel is talking and this colonel is walking around in his uniform and his colonel's eagles are wildly Navy. And don't get me wrong, I love the Navy, but I don't let a Navy guy rig my uniform. And these eagles are, if you drew a line through the center of the collar, corner of the collar, they're, that's not, look it up.

I mean, anybody knows, as soon as you get a lieutenant bar, it is parallel with the edge of your collar, one inch in. Captain's bars, parallel, one inch in. You get your major leaves and your lieutenant colonel leaves, you align those.

The stem of the leaf goes a certain way and it's one inch in. And when you make full bird colonel, you right well know how to put those eagles on your collar. And they are parallel to the edge of the collar.

That's how you know the guy is a colonel. They're the, it's at a right angle. Those eagles are right there.

They're not at this crazy angle. And all the way through the movie, I couldn't even hardly focus. It just drove me nuts.

That's what Zachariah saw. When he looks at this high priest standing there with no hat. And he says, you fixed the robes, where's his hat? Where is his priestly crown? It's a priestly crown.

You need a turban. Zachariah knows this, why? He's a priest and a prophet. He knows this.

He's descended from priests. He knows this. And they say, you know, you're right.

Good eyes, well spotted, get the hat. But they do it. They wait until Zachariah spots it.

And then they do it. This is the Lord Jesus in his priestly function. The next vision.

Now, I'm trying to give you just a summary for each vision. The first vision, the summary is, God is fully aware of the currently prevailing evil and he is allowing it so that his plan of redemption can unfold. That's why there's the red horse.

That's why there is reconnaissance. Who is responding? There's the spotted horse. Are people being changed by that message of redemption or not? That's the horses.

The second one, the second vision of the horns. God has a detailed plan to handle the power of evil. And it's not at the human level.

It's gonna be dealt with at the angelic level. God has craftsmen, artisans who are artisan angels. They're gonna handle this.

Their power is greater than ours. These are the national angels, Armageddon, the Michael and his angels fighting. That's the artisans that are gonna grind these horns to powder.

Third vision, man with the measuring line. God is going to allocate space in his city. God is gonna decide who lives there according to his standard, not a human standard.

Makes sense? It's God's measuring line, not the young man. I don't care how smart you are, young man, don't even try to measure. God's got this figured out.

God's gonna make the wall. God's gonna measure. The fourth vision, Joshua.

Taking off the filthy garments, we've covered this in great detail, both in Kings and Prophets and in this study. Sin is solved by the high priest. God's interaction with the high priest has taken sin off the table as an issue.

The filthy garments are removed. Satan standing at the right hand to accuse is gone. There is no more accusation and there are no more dirty clothes.

And having accomplished that work, the high priestly crown is placed. Now, what kind of priesthood is this? Not Levitical, Melchizedek. Get that in Hebrews.

That's the fourth vision. Sin is solved. Quit getting tripped up by sin.

We have been freed from the power of sin. Our high priest has made an offering once and for all. Levitical priests year by year had to keep repeating the same old thing over and over and over because it was in anticipation.

Read Hebrews, it's all in there. Sin is solved. Don't let sin come back and be an issue.

We don't want to let human standards of righteousness come in and be an issue. Get the man with the measuring line out of here. God's got his line and his wall, his city.

Let God figure that out. Human standards, get them off. The Lord Jesus has solved sin.

Don't let sin back into the room. Don't let Satan back in to talk. Sin is out of here.

Concentrate on the high priest. Make sure he is crowned as high priest and is in view and visible as high priest. If you have any problems with sin, look at that priest and make sure he is wearing that priesthood crown.

When it comes to his ministry for us, Romans 12, one and two, present yourself living sacrifice just as he did. We do the same. We are priests under that Melchizedekian order.

What's unique about Melchizedek that was not true of the Levites? When you read the prophecies of Jacob, who's gonna be the king in Israel? The scepter will not depart from between his feet till Shiloh come. Who was he talking about? Which brother? Wasn't Reuben, wasn't Simeon, wasn't Levi, was Judah. Judah provides the kings in Israel.

David is of the tribe of Judah. All of David's descendants, every king that sat on the throne of Judah was a descendant of David and therefore in the tribe of Judah. What's unique about Melchizedek? King of Salem, priest of the most high God.

When you go back to Genesis, he's king of Salem, which will be Jerusalem, and he's priest of the most high God. Abraham shares bread and wine and contributes from the spoils of victory to Melchizedek. Gave him a tithe of all.

Didn't give a shoelace to the kings who benefited from his victory. The princes of Sodom and all the rest of it. Abraham shares a fellowship meal with Melchizedek who is both priest and king.

Those things will be divided in Israel between the Levites and the line of David in Judah. But in our case and in the future kingdom, they are united because Jesus is a priest, but he's not a Levite. He's a high priest after the order of Melchizedek.

And that's what you see here. That's why the fifth vision. So the vision of Joshua now being crowned high priest, what's the big idea? Filthy garments are gone and Satan is gone.

The accuser is gone. Sin is gone. You've got a high priest clothed in glorious garments with a glorious crown, a priestly crown.

Now in the fifth vision, which begins here in chapter four, the angel who talked with me, wakened me as a man who wakens out of his sleep. If you don't already have a note there, a man who wakens out of his sleep, why is that here? All of the first four things are anticipatory and are dealing with things that God is going to do in the future. But at the point that the high priest is that the dirty robes are taken away and his priestly crown is set upon him.

Now, Zachariah representing the Old Testament saints wakens out of sleep. This is a picture, in my view, of the resurrection at the beginning of the millennial kingdom. Now we are going to have visions that pertain to what God is going to do in, through, and a little bit after the millennial kingdom.

Not to say that the previous visions didn't have some reach into that, but this distinction between Joshua the high priest, Jesus came first to accomplish this high priestly mission, he is not yet king. And this is why the whole progressive dispensationalism and Jesus is on the throne of David in heaven, and the right hand of the father is the throne, misses it. They need to come back and look at Zachariah.

When Zachariah awakens out of sleep, this is the people of God, the Old Testament people of God waking out of sleep. This is Daniel 12, one and two, those who sleep in the dust of the earth awake, some to a resurrection of glory and righteousness, others to shame and contempt. They still awaken, but not all of them are rewarded, not all of them are blessed.

Some of them will be in the kingdom, they'll pass under the rod, others will be out. The rod's gonna tap them and say, not you, go out amongst the nations. So, wakens out of sleep, this is after our age is over, after the tribulation is over, and the Old Testament saints wake up.

What do you see? I'm looking, there's a lampstand of solid gold with a bowl on top of it. We've seen this, the lampstand is a reflection of the glory of God. These branches are multiple.

There's all kinds of things you can say about it, but they are fed by two trees, two olive trees. What are these olive trees? You crack almost any commentary, it's gonna say Joshua is one and Zerubbabel is the other. I beg to differ.

The Lord Jesus Christ is glorified in faithful Israel, and he is glorified in faithful church. Go to Romans and look at what Paul has to say about the olive tree. Branches were broken out, we're talking about Romans 9, 10, and 11 here.

What do I have to say about Israel? God has not cast off his people whom he foreknew, but through unfaithfulness, many of their branches were broken out, and wild olive branches were grafted in. And he's explaining God's transition into the age of the church. Here, you have one olive tree that is Israel, and you have one olive tree that is church.

What is flowing from these olive trees? The oil representing the Holy Spirit. God has poured out his spirit on the church in this age. He is going to pour out his spirit on his people under the new covenant to the house of Israel and the house of Judah.

There's not even gonna be a house of Israel till they all get resurrected. Israel went out in 721 BC. There's been no Israel since then.

We call them Israel, but it's basically Judah. The 10 tribes, they didn't come to America, they're gone, but they will come back in the millennial kingdom. And one tree is the Holy Spirit poured out on the house of Israel and the house of Judah in the millennial kingdom.

Young men see visions, old men dream dreams, your daughters will prophesy. Daughters, this was unheard of in Israel with the patriarchal society, but in the millennium, just like the spirit, in the age of the spirit, there's neither Jew nor Greek, there's neither slave nor free, there's neither

male nor female, in the sense that you've got these wonderful opportunities to glorify God and to maximize the use of whatever your spiritual gift is. The only real difference is God doesn't give the gift of pastoring to women because he's still maintaining that notion of initiation and response of authority and submission.

And that symbol pertains throughout history from Adam and Eve. Adam wasn't taken out of Eve, Eve was taken out of Adam. And Paul makes that point in the church age.

God maintains that picture, it's not about quality, it's not about value, it's about function, it's about the symbolic spiritual truth being portrayed. Is everybody a pastor? No, does anybody think they're not good enough because they didn't get the gift of pastor? I'm not better than anybody else, no pastor is better than anybody else just because he's got that particular gift, it's a function. Officers are not better than enlisted, it's a function.

The spirit is gonna be poured out in the millennium, the spirit is poured out in the church age, these are the two trees and they feed the one single lamp of God's glory. This lamp, this wonderful menorah lamp is gonna shine and this is set in the kingdom days. Church is gonna be active and God's glory is gonna be reflected, the glory of Christ is gonna be reflected due to the ministry of the Holy Spirit.

The Holy Spirit takes of the things of Christ and communicates them, there's gonna be the revelation of the beauty and the glory of Christ to Israel in the millennium, they're not gonna be looking forward to him, they're gonna be looking back at his completed work and at his current role of rulership and ruling the world in the nations with a rod of iron in the millennial kingdom, the Holy Spirit is going to reveal that to people who are susceptible to his ministry. The church is gonna be there, we are gonna have a role and a function if we're faithful and we qualify, we will reign with him, we will rule with him, we will walk in white with him, we will partake of a hidden manna with him, we'll have a white stone in the new name and be a pillar in the temple and so on, both in that kingdom and the one that follows. So two trees, Israel and the church, you know from last time we talked about those two hills of bronze, Israel and the church, reflective surfaces for the glory of God.

So this fifth vision, this is Zerubbabel and he is now representing kingship. So your pertinent verses here are verse six and verse nine. This is the line I read by mistake a minute ago.

Verse six, this is the word of the Lord to Zerubbabel, not by might nor by power, but by my spirit. When is this message true for Israel? With rare exceptions, not until the millennial kingdom. The ubiquitous ministry of the spirit doesn't come until the millennial kingdom.

It was exceptional in the age of the prophets and the tabernacle workmen and the judges and so on. The spirit would come upon someone here and upon someone there for immediate short-term tasks, not by might nor by power, but by my spirit. Notice that in these prophetic visions, you don't see the Holy Spirit until you get to vision five.

After Zechariah wakes up from sleep, the spirit's all over the place. You got rocks with eyes. You got, these are the eyes of the spirit that roam throughout the earth.

Everything is going to be open and visible because the spirit is going to be ubiquitous. So what's the big idea in vision five? The other side of the ministry of the Lord Jesus. Joshua represents his priestly ministries, Zerubbabel represents his kingly ministry.

And notice when we emphasize that Jesus is the Messiah to Israel, but he is the head of all things to the church, it doesn't change the fact that in the millennium, his headship and his kingship are united in one person. And whether you are church or you are Israel, he is in charge. Zerubbabel is not strictly a king, is he? The last king was dethroned and had his eyes put out and so on back in the early days of the captivity.

In the millennium, this is a unique kind of rulership that pertains to both trees, that feeds the lamp of God's glory and Christ's glory in both cases. So in the millennium now, this is pertinent for us as well as Israel. The headship, the rulership, the kingship of Jesus Christ is an issue.

And what does the oracle tell us in verse nine? The hands of Zerubbabel have laid the foundation of this house. His hands shall also finish it. Then you will know that the Lord of hosts has sent me to you.

This ruler standing there with the Holy Spirit flowing and two trees in the scene that's when the temple is complete. In what sense does this pertain? In the millennium, this earthly temple that they've been goaded to try to build is not the one. The Zerubbabel God's talking about is not the man Zerubbabel, it's the man Jesus Christ that Zerubbabel represents as he stands there in this vision.

So the last thing I wanna say and as was predicted, I'm probably not gonna be able to get all the way through my visions here. But look at verse 10 of chapter four. Who has despised the day of small things? These seven eyes representing the Holy Spirit, the seven fold spirit, rejoice to see the plumb line in the hand of Zerubbabel.

Now we just said a young man with a plumb line got run off in an earlier vision, but this Zerubbabel representing the rule of the Lord Jesus in the millennium, the Holy Spirit rejoices because whose plumb line is this? This is a plumb line. This is not a measuring line to figure out how big the city is. This is determining who is upright.

The Holy Spirit has the power of conviction, sin, righteousness, and judgment. This is how we know when we have sinned. This is how I know the Holy Spirit doesn't leave us when we sin.

There was a strand of teaching for a while that said, well, if you're out of fellowship, the Holy Spirit is absent. No, he's not. The reason we know we have sinned and that we come to 1 John 1.7 and 1.9 is because the Holy Spirit convicts us when we have strayed.

That plumb line of uprightness is going to be visible and manifest in the person of Jesus Christ

in the millennial kingdom. And the Holy Spirit is going to celebrate because he's not the only one promulgating the standard of uprightness. Zerubbabel himself, the ruler with the rod of iron, the king in Israel, and the head of all things to the church will be visibly manifesting that upright standard, that plumb line.

This is a different kind of line than the measuring lines we saw earlier, but it's the Lord Jesus himself. And it is similar to the measuring line in the sense that it is God himself employing it. Jesus Christ is God.

And he's going to have that plumb line. And the Holy Spirit says, finally, there's two witnesses here to uprightness. I'm witnessing to it as I have done throughout the church age and through the prophets in the Old Testament and certain others.

But here's the ruler in Israel doing the same thing. And he celebrates it, scanning to and fro throughout the whole earth. And that thousand year period is going to be a time of evaluation prior to judgment.

That's what the remaining visions are going to talk about. The flying scroll, it is the word of God that is the standard and is going to wreck houses where you've got thieves and you've got those who break the law. We saw this in detail.

The seventh vision, the woman in the basket, she is in a basket and Zechariah gets to see what's in the basket. And then the lid is clamped on and two female winged personages carry that basket away. Wickedness is the woman in the basket.

What's the thing about a basket? When there's a lid on the basket, unless you saw somebody put something in it, you don't know what's in it. You can't see it anymore. And if you read that vision carefully, we'll look at it next time as we conclude.

What's the deal with this lid basket? God is stuffing wickedness down in it and it is not visible. It's present, but it's out of sight for the duration of the millennial kingdom. Satan is put into the bottomless pit.

People who sympathize with him are present, but they're in the basket. You can't see them because of the weave and they can't get out and do anything because of the lid. And it's a woman.

This is just like mystery Babylon in Revelation 17. But why don't they stomp the basket, kill the woman? They carry it to the plain of Shinar, the plain of Babylon, these winged personages, and a house is going to be built for that basket. And when the house is finished, then the basket will be set on its base in that house.

How long does it take to build a house? It's a process, right? The process of building a dwelling place, not for God amongst his people, not the temple that Zerubbabel is gonna build for God, a temple of the spirit, a temple of the unified people of God. This is a house for the woman in

the basket. And it's gonna be slowly built throughout the millennium.

These are the people chafing and operating below the radar throughout those 10 centuries. And when God releases Satan for the Gog Magog rebellion, the lid is off the basket. The woman is gonna pop out and inhabit the house of Babel, of Babylon, mystery Babylon, mother of harlots.

You see the connection here. That's why these last four visions all start at the waking up at the beginning of the millennium and carries through to the end. And the final vision we looked at last time with those chariot horses, that's the judgment of God.

That's when black and white is determined. The stuff that's been mixed during the millennial kingdom, the black and white horses that are going to the north to do judgment, they don't get there in Zechariah's vision. It's just like the other things that he says the artisans are going to grind down the horns, but it hasn't happened yet.

These black and white horses are going to the north for judgment with their chariots, but they don't get there yet. In the meantime, you've got the dabbled horse determining what's going on in the south. What's happening in the millennial kingdom.

The only reason you have a black horse in the final eighth vision is because the rest of the dead live not till a thousand years are complete. All the unbelievers of the earth, the truly black are not judged until the very end. The great white throne judgment of Revelation chapter 20.

These are our eight visions. What is the goal of looking at all these visions? And I apologize for running a little long, but I think I can actually finish if you give me two more minutes. Big picture, stand back and look at these eight visions.

What should the Old Testament people of God take away from these? What should the New Testament people of Christ take away from these visions? God is fully aware. God has detailed plans. Those plans center around his son, the Lord Jesus Christ, who is both the mediator and high priest and the ruler and king.

His word is his temple. And the people who embrace his word are his temple in this age and in the age to come. Ezekiel's visionary temple will be on earth, but the real temple is still going to be a temple of the Spirit, capital S. And that final thousand years of human history is going to separate the wheat from the chaff, separate the sheep and the goats.

That's why the sheep and goats judgment comes at the end of the millennial kingdom. And those black and white chariots are gonna execute final judgment in that eighth vision. And you move from there into the kingdom of the father.

This is a summary of everything that is gonna take place from the time of Zachariah forward, looking at the Lord Jesus Christ who is at the center. Anytime you've got confusion, anytime you need comfort, encouragement, anytime you need a daughter, Zion, to sing and rejoice, look at

the priest, look at the king, look at what God is doing in him and through him. And by connecting us with him in the word, through the word and through the Spirit, to each other and to God himself.

I am the way, no man comes to the father but by me. We are held together in the unity, the spirit and the bond of peace. It's all one thing.

These eight visions focus on a single purpose of God and show that he's got it. We can relax, we can focus, we can concentrate on faithfulness and obedience so that we're on the right side of the conditions for these promises. And we're not in the darkness that is outside.

We are not tapped away like the Israelites who won't be able to enter the kingdom, won't be able to enjoy the fruits and the benefits of that peaceable day, the day of the Lord. We can have it now. We are the preview of coming attractions.

We are the trailer that foreshadows the full movie of the millennial kingdom and ultimately the kingdom of the father. How tragic would it be if we miss Romans 12, one and two, if we forget that Jesus is our high priest, if we forget our priestly opportunity and our opportunity to not only serve as priests, but as rulers united in that Zerubbabel Joshua picture at the very center of this chiastic visionary structure. So that's what's going on.

So next time, when we resume our study, we're gonna be picking up in verse nine of chapter six, the command to crown Joshua. This is the coda. This is the denouement.

This is the upshot of the fulfillment of these eight visions the crowning of a priest, crowning of a priest. Think about it. That's the purpose.

He's at the center of the chiasm and he is at the conclusion of the story here in six, nine and following. So read that. We'll look at it next time.

We'll close here in order of prayer. Father, thank you for the incredible revelation that we have in your word, the presence and ministry of your Holy spirit, the person and work of the Lord Jesus Christ, all of these functioning to reveal your glory to our benefit. We pray that as we reflect on these things that the pertinence and application to our immediate daily lives will be evident that we will be motivated and sustained by your grace to run our race with patience, to look upward to the call of the Lord Jesus who is our example, that we will have the mind that he had when for the joy that was set before him, he endured the cross and despised the shame and is now seated at your right hand.

We pray all these things in his name. Amen.