

PostExilicProphets 21-08-05a

This is the fifth day of August, 2021. We're continuing on this Thursday night, our study at Grace and Truth Bible Church in Zachariah, resuming in chapter six, picking up in verse nine. This is a sign oracle.

It seems like another vision, but it was acted out in real life, which makes it quite interesting in terms of its symbolism. This is a passage of great interest to us because it summarizes and moves forward from the message of the eight visions that we just looked at. So we'll be looking at that in some detail tonight, moving toward chapter seven.

Let's take a moment to ask God's blessing on our fellowship and on our study, and we'll get busy. Father, we are grateful for another occasion where we can look together at your word and try to arrive at a better understanding of it to see what it teaches us, what God the Holy Spirit can say to us and through which he can lead us as we seek to reflect your glory in our lives and prepare ourselves for service and function now and in the ages to come. We pray that as we attempt this project that your Holy Spirit will superintend and imbue our study and our thoughts with his heavenly power so that we can have our minds transformed.

We will find ourselves motivated, encouraged, and thoroughly equipped for every good work. We ask it in Jesus' name, amen. Let's read our passage and see what we can glean from a first look.

You remember the horses and chariots have now gone to their destinations. And we can say as Zachariah did in several of those latter visions, what are these things? And the angel says, do you not know? And I say, well, I really don't, help me out. And so we've endeavored to do so.

The last thing I'll say about the final vision was that when the chariots in verse six, the one with the black horses is going to the North country, the white are going after them, black and white. And I suggested to you that the North country represents the place where God is and where judgment is going to take place. And this is a black and white judgment.

The clearest black and white judgment I can think of in scripture outside of this passage is in Revelation chapter 20. It is the great white throne judgment. You're either found in the book of life or you're not.

If you're found in the book of life, you live. If you're not found in the book of life, you are cast into the lake of fire. But all of this sort of hinges on the understanding of what this direction of the North is and what the sides of the North are.

Turn with me to Isaiah chapter 14. Isaiah chapter 14. It's easy to remember the two Old Testament passages, at least for me, the way I remember them is Isaiah is on the left and Ezekiel is on the right.

So it's Isaiah 14 and Ezekiel 28. These are the two Lucifer passages. We're going to the first of those, which is Isaiah 14.

And as you begin looking at verse three, this is got a superscript here in my New King James. It says, fall of the King of Babylon. We have just seen these returnees from captivity in Babylon.

It shall come to pass. This is Isaiah 14, verse three. It shall come to pass in the day the Lord gives you rest from your sorrow and from your fear and the hard bondage in which you were made to serve.

Now, keep in mind that Egypt and Babylon in Old Testament terms, both symbolize captivity and bondage. Oppression is in view. When the captives are released from Babylon, when the Israelites are led forth from Egypt, there is freedom.

There is freedom. Now, the first one in Egypt is a picture of salvation, deliverance under the blood of the Passover lamb and the opportunity to move toward blessing reward in the land of promise. Wide is the way and broad is the gate that leads to destruction.

And all but two individuals perish on that road and don't make it to the promised land. Caleb and Joshua are the two who do. This is not intended to be a discouragement.

What's the point of me trying? I'll never make it to the heavenly realms in the new Jerusalem. I'm gonna drop in the wilderness like those people. Israel also helpfully pictures for us the shortcoming of attempting this in our own strength, in the energy of the flesh.

These people were not indwelt, filled, endued, endowed with the Holy Spirit, except on rare occasions and for specific purposes, it is a demonstration that we really cannot get there on our own. Joshua is given a dispensation of the Holy Spirit because he is a leader in Israel. Caleb, as one of the spies who was faithful and was given a special divine enablement for that mission, these were select men.

They were unusual in Israel. And with that divine aid, they were able to overcome and enter, but they are the exception that proves the rule. Unless through dedication, faith, obedience, devotion, you distinguished yourself as exceptional in that Old Testament age, your flesh couldn't get it done.

If we were depending on our own strength to qualify for heaven, for getting there and for remaining there, if you will, we'd be in trouble. Cursed is the man, this is one of our memory verses, you remember it? Cursed is the man who trusts in man, who makes flesh his strength, whose heart departs from the Lord. What is he like? He shall be like a shrub in the desert who does not see good when it comes.

Get the same tumbling tumbleweed theme in Psalm 1. So this is what God uses Old Testament Israel to picture. They have moments of stimulation. They have moments of motivation.

They have moments of reformation and revival. They have moments where they excel when they celebrate the building of Solomon's temple, they celebrate the temple, the tabernacle rather, but they are brief and transitory because the flesh cannot sustain this spiritual momentum. It is spiritual momentum.

And the mind that is set on the things of the flesh is never going to please God. The carnal mind is enmity with God. Why did God allow Israel to try and fail as an example of the shortcomings of the flesh? Well, it's exactly that.

They are a graphic example of the shortcomings and the inadequacies of our flesh. Seems unfair. Well, they lived their whole lives and without the spirit, they dropped and failed and came short and went into judgment and so on.

Yes, they did. Is that unfair? If I was a Calvinist, I'd say anything God does is fair. Don't trouble your conscience over it.

If God did it, it's just go thou and do likewise. Just be inscrutable and do what you do. And if God ordained it, it's all fine.

If life ended at death, if those Israelites' lives ended dropping in the wilderness, you could make a very strong case that that was unfair. God demanded of them something they could not possibly do because they did not have the power of God's Holy Spirit to enable them to do it. And if their life was over at that point, you could make a strong case scripturally that God is not fair.

You've asked me to do a thing I can't possibly do. They are a demonstration that the unaided flesh cannot please God, cannot sustain faithfulness and obedience to God. That's why we have an Old Testament Israel.

But their lives did not end at the close of their lives in the desert or in the United Kingdom or in the divided kingdom or in all of the Old Testament episodes that you see from Genesis through Malachi, their lives are not over. What's gonna happen when they are resurrected? What's the first thing that happens when they wake up and enter the millennial age? Notice I said that carefully. I did not say they enter the millennial kingdom.

They enter the millennial age. Some of them who persevered and despite their shortcomings, despite the lack of Holy Spirit enablement chose faithfulness and obedience to the extent that they could. David was such a man, he had many failures, but he loved God.

There were many others, Caleb and Joshua, Daniel, Joseph, Abraham, Isaac, Jacob, the roster of Old Testament saints that you find in Hebrews chapter 11, who despite a lack of enablement, their spirit was willing, their human spirit was willing, but their flesh was weak. All of those men with rare exceptions, it's really only Daniel and Joseph and Joshua. There are three Old Testament figures about whom you really can't find a negative word.

Nothing negative is ever said about Joseph. Nothing negative is ever said about Daniel. Nothing negative is ever said about Joshua.

And each of them prefigures the Lord Jesus in a wonderful way. A fourth one, if you wanted to throw him in, is Eliphaz, the fourth of Job's friends. But of course that's not really biographical, but what he says is very Christ-like in its perspective.

Here's my point. Their life is not over, and God's dealing with them and provision for them is not over. What's the first thing that happens to them when they enter the kingdom age? What is the new covenant God promised to the house of Israel and the house of Judah? I will pour out my spirit on all of your flesh.

Old men will see visions, young men will dream dreams, et cetera. Joel 2, 23 and 24, and other passages in Jeremiah and elsewhere in the Old Testament talk about what God is going to do when he raises them up and resuscitates them. So that is going to make it fair.

Now, what do you do when you do have enablement? Do you have an excuse for failure? Do you have an excuse for shortcoming? No, because you've got the spirit. And that's the difference. So we are the first, the first fruits in terms of receiving the benefit of the Holy Spirit.

We are the younger son who ends up getting the birthright like Jacob did from Esau, like Isaac did from Ishmael. We come last, but we end up getting it first because of failure and disobedience. So back to Isaiah chapter 14.

When God gives you rest from your sorrow and from your fear and the hard bondage in which you were made to serve. And this is somewhat metaphorical. They were made to serve in bondage to sin.

Paul talks about this in Romans and we've seen it many times. I was alive once apart from the law, but when the law came, sin revived and I died. And I find a law that what I want to do, I'm not able to do.

And Paul is putting himself in the position of the Old Testament saints in so speaking. Anyway, you will take up this proverb against the King of Babylon and say, now this is one of the ways we know this is metaphorical because the King of Babylon was a real guy. In fact, there were a succession of Kings of Babylon, but who does the King of Babylon actually represent? It's kind of like the King of Tyre.

He is an earthly representation and symbolic manifestation of Satan himself. So you will take up this lament against the King. How the oppressor has ceased.

How the golden city has ceased. Satan and all of his machinations, all of his, what he builds and constructs in this world has ceased. The Lord has broken the staff of the wicked, the scepter of the rulers.

He who struck the people in wrath with a continual stroke. He who ruled the nations in anger is persecuted and no one hinders. What he did to others is now being done to him.

The whole earth is at rest and quiet. They break forth into singing. What did we just see in our first vision when the recon riders went out in the Myrtle Glade and came back and reported? What was their report? The whole earth is at rest and is quiet.

Well, this is turnabout. When evil was predominant and they had their kind of rest and quiet, now the tables are turned and the earth in the millennial age truly is at rest and is quiet. They break forth into singing.

Indeed, the cypress trees rejoice over you and the cedars of Lebanon saying, since you were cut down, no woodsman has come up against us. Notice you've got the cypress and you have the cedars. You do not have the Myrtle, why? The cedars and the cypress, that's what we build stuff out of on earth.

The Myrtle tree was our symbol of the heavenly realms. So these trees, even the kinds of trees are significant. Look at verse nine.

Sheol, hell here is Sheol. Sheol from beneath is excited about you to meet you at your coming. It stirs up the dead for you, all the chief ones of the earth.

It has raised up from their thrones all the kings of the nations. They shall all speak and say to you, have you also become as weak as we? Now, why is this such a remarkable development? Because the evil kings of the earth who did their perpetrations and then died, death got them. They were removed from the earth and could no longer perpetrate their evil.

You look at that Mel Gibson movie with the guys painted in blue and the ziggurats and heads rolling downhill and blood everywhere. Pol Pot, Ho Chi Minh, all of the worst figures in history, going back to the dawn of time, they had their span where they prevailed and they amassed riches and had their power, but they were removed from the earth. Every single one of them has been removed from the earth up to the present day.

Now, this king of Babylon has been removed from the earth. And so symbolically, these others rise up and say, well, you're just as weak as us. You had your heyday, you did your stuff, but now you've been removed from the earth just like we were.

Well, when it talks about the king of Babylon, Nebuchadnezzar died, Belshazzar died, but what's it really talking about in prophetic terms? What's gonna happen at the beginning of the millennium? Satan is removed from the earth. And as it were, Sheol comes up and says, even you are helpless when God decides it's time for you to leave the earth. And he has left.

Sheol from beneath is excited about you to meet you at your coming, stirs up the dead, all the chief ones of the earth, has raised up from their thrones all the kings of the nations. They all shall speak and say to you, this is not literal. This is, we're talking in metaphorical terms here.

Have you become as weak as we? Have you become like us? Your pomp is brought down to Sheol and the sound of your stringed instruments. The maggot is spread under you and worms cover you. You are no more effective than somebody that has died and rotted away in the ground.

How you are fallen from heaven, oh, Lucifer, son of darkness. How you are cut down to the ground, you who weakened the nations. You can see why the king of Babylon would be put here as representative of Satan, because Babylon was one of the first great world empires that subjugated nation after nation after nation.

What did Satan do all through history? All of the nations except Israel were pretty much under complete control of Satan. God gave him all the nations and said, I'm gonna take this little tiny nation made up of the descendants of Abraham. You can have everybody else.

You can have South America. You can have North America. You can have Asia.

You can have Africa. You can have Australia. You can have New Zealand.

You got all the continents of the earth. You can have the Northern European. You can have the Southern European.

You can have all that stuff. I'm gonna take this little patch here between the Jordan River and the Mediterranean Sea. And I'm gonna put a little group of people in it.

So it's you, it's kind of like God said, we're gonna play chess. I'm gonna give you a full 16 pieces and I'm gonna have one pawn to defend my king. You get all your pieces.

I got a pawn and a king and I'm gonna lick you all the same. But look at this now. Here's where we get to our passage.

How you are fallen from heaven. Oh, Lucifer, son of darkness. Remember this? Shakar, we talked about that.

How you are cut down to the ground. Remember Satan was cast out of heaven. I saw Satan fall from heaven like lightning.

Well, where does lightning end up? 99 times out of a hundred, it hits the earth. You who weaken the nations, you have said in your heart and here are the five I wills. I will ascend into heaven.

I will exalt my throne above the stars of God. I will also sit, where? On the Mount of the congregation on the farthest sides of the North. The sides of the North.

So this is in God's place. I will ascend above the heights of the clouds. I will be like the most high.

Yet instead of arriving in the heavenly realm where God's throne is in the sides of the North, you're brought down to Sheol, the lowest depths of the pit. For other references here, if you want to just make a note of them, you can look them up on your own time. Psalm 48 verse two, beautiful for situation, the joy of the whole earth is Mount Zion on the sides of the North, the city of the great King.

And remember the new Jerusalem is going to come down out of heaven and God's heavenly Jerusalem is situated in the sides of the North. You have Isaiah 14, 13 that I just read. Jeremiah 6, 22, thus saith the Lord, behold, a people cometh from the North country and a great nation shall be raised from the sides of the earth.

And this is impending judgment. And not only do they approach on the earth from the North, I talked about the fact that all of the hordes, even if they were East of Israel, had to go West and then come South to attack them, to get around the desert and the Jordan and all the rest of it. But it also says from the North, they are sent as judgment by God.

So when they approach from the North, it is as though they are approaching, they're between God and God's people and God has dispatched them. Assyria is the rod of my anger and the staff of my indignation. And instead of God's presence and coming before the face of God, you've got an invading army that is interposed between God in the sides of the North and the people in the land.

And so there's a lot of symbolic traction here when all of Israel's invading armies, they were never invaded from the South. They had some truck with Egypt, but Egypt never invaded and overcame and took Israel captive. The people that took Israel captive, Assyria and Babylon both came from the North, attacked from the North.

Remember the Pekah, Rezin, Syria, Northern Israel Confederation against Judah, even in Judah, they attacked from the North. This is why in Ezekiel chapter 46, when you're talking about the millennial temple, Ezekiel 46, 19, Ezekiel's angel guide brought me through the entry, which was at the side of the gate into the holy chambers of the priests, which looked toward the North. And behold, there was a place on the two sides Westward, but the chambers of the priests look Northward because that's where the priests are supposed to be looking is toward God.

You got a gate on the East. That's the gate that the Lord Jesus is going to come in. The temple and the tabernacle before it, the doorways faced to the East, because this is the direction that the glory recedes and returns in the person of the Lord Jesus coming from the Mount of Olives and so on.

But Jesus is not God the Father. And we do have a Trinity. We do have a Holy Spirit.

We do have the Lord Jesus, and we do have God the Father. God the Father is always pictured in the North. The Lord Jesus comes and goes like David did in and out the East gate across the

Kidron Valley, up the Mount of Olives.

David went that way in the Absalom Rebellion because of people's faithlessness and distraction and choosing the wrong government, if I can say so. The glory of God departs. David departs.

The Lord Jesus came into his own and his own received him not. And you have that East gate, which is associated with the Lord Jesus. But the North and the sides of the North are associated with God and with divine judgment.

So that's your sides of the North passages. So back now to just to confirm that these black and white chariots of judgment, they don't get there in that last vision. They head in that direction because you've got this stuff going on in the South and those chariots, the black and white horse chariots are not going to arrive in the sides of the North until after things are finished in the South.

So it's a picture of judgment. And not everybody in the land understood when Zachariah shared these visions with the people, a lot of them were asking the same question that he asked and that we ask, what do these things mean? In a nutshell, God allows things to happen in this life for his own purpose and he is going to reconcile this. Some of them look unfinished.

Some of them look unfair. Why is it that the whole world is at rest in that first vision and the people are suffering under oppression? Why is it that these four horns are out there and they haven't been dealt with? God says, I know about the peace on the earth and the trouble of my people. Speak some comfortable words to Zion.

Hope in the future needs to sustain them in the present. I have a plan for dealing with the horns. I have a flying scroll that's going to wipe clean these people that are disregarding God's law.

I've got a priest king, those central visions of Joshua and Zerubbabel. And my plan centers on the priest king idea. It was hard for them to discern and we're going to see it tonight that this is one person and that these are two aspects.

Even John the Baptist struggled with this. You know, are there two? Is there another one that shall come? You know, do we look for another? Because of this very emphatic dual idea of the suffering servant and the crown king of the priest and the king. We're going to see tonight that God gives the answer to this question.

Are there two or is there one? And if you want some amusing exercise, read commentaries on Zechariah chapter six and how people handle what we're about to look at tonight. And a great many of them come down on, well, there's two, there's two. It takes two, it takes two.

Wasn't that a Neil Sedaka song, it takes two? You know, the twins they used to have in the Doublemint commercial. You got to have two to fulfill this. Most commentators that I have consulted go with the idea of two.

But we pick up now in verse nine. Let's read this. The word of the Lord came to me saying, receive the gift from the captives, from Heldai, Tobijah, and Jediah, who have come from Babylon and go the same day and enter the house of Josiah, the son of Zephaniah.

I'm already confused. Who are these guys? Who is, who or what is Heldai, Tobijah, and Jediah who have come from Babylon? And why are we going to the house of Josiah, the son of Zephaniah? Is this the Zephaniah that wrote the book of Zephaniah? Why is his name Josiah? It sounds like a King's name that we studied long ago. So, and you notice gift is in italics.

It just says, get something from these three personages who came from Babylon and go to this other guy's house. So whatever's going on in verse nine and 10, here in verse 11, take the silver and gold. So that must be what it is that Heldai, Tobijah, and Jediah, who came from Babylon, bring to the party.

There's going to be a party at Josiah's house. And take the silver and gold that they bring, make an elaborate crown. The reason it says elaborate crown is that the word for crown here is plural in Hebrew.

And it literally says make crowns, but set on the head and set implies that this is going to be a singular thing. On the head of Joshua, the son of Jehoshadak, the high priest, you're going to take silver and gold. Now let's talk about, well, we'll get to that.

Let me just finish reading this. So verse 12, what do we know so far? This is something that is really going to happen. This is not a dream, it's not a vision.

The word of the Lord comes to Zechariah and says, get Heldai, Tobijah, and Jediah. Y'all go over to Josiah's house, the son of Zephaniah. Get them to bring the stuff that evidently they brought from Babylon.

Make an elaborate crown, set it on Joshua's head. So how many people are coming to this party? Josiah is probably at his house. Heldai, Tobijah, and Jediah are coming.

Zechariah is coming. So those five guys are going to go to Josiah's house and they're going to make this really elaborate crown. It literally means rings or crowns.

You get the idea that this is a crown composed of multiple elements, multiple rings. That's why they've translated it elaborate, which is good. Elaborate crown and set it on the head of Joshua, the son of Jehoshadak, the high priest.

So it doesn't say that Joshua comes over to Josiah's house. It looks like the crown manufacturer happens at Josiah's house. Then they're going to take this crown, go find Joshua, and they're going to have a ceremony and set it on his head.

Speak to him saying, thus says the Lord of hosts, saying, behold the man whose name is the branch. Behold the man whose name is the branch. Have we heard this before? We saw it back

in chapter three, verse eight.

Hear, O Joshua, the high priest, you and your companions who sit before you. They are a wondrous sign. I'm bringing forth my servant, the branch.

For behold the stone I've laid before Joshua that's got seven eyes and so on. So this is the second time we have seen this branch idea associated with Joshua, what's his name in Hebrew? Say it out loud, Yeshua. What's Jesus' actual name in Aramaic? Yeshua.

Remember the fulfilled prophecy in Matthew that when his family moves up to Nazareth and they say this was to fulfill what was spoken in the prophets, he shall be called a Nazarene. And nobody can find any prophecy in the Old Testament that says he shall be called a Nazarene. What is it talking about? It's talking about these passages in Zechariah three and Zechariah six, because the name for Nazareth comes from Netzer, which is root shoot or branch.

He's the Netzer, he's the branch. So this was one of those veiled prophecies that is easier to see in retrospect than it was in prospect. Anyway, he says in verse 12, speak to him saying, thus says the Lord of hosts saying, behold, the man whose name is the branch from his place he shall branch out and he shall build the temple of the Lord.

Yes, he shall build the temple of the Lord. He shall bear the glory and shall sit and rule on his throne. So he shall be a priest on his throne and the council of peace shall be between them both.

The elaborate crown shall be for a memorial in the temple of the Lord for Helem, Tobijah, Jediah and Hen, the son of Zephaniah. Wait a minute. I thought Josiah was the son of Zephaniah.

Now it's Hen. I thought the guy's name was Heldi. Now it's Helem.

And you've got a text note there. This gets really foggy really quick. But look at verse 15.

Even those from afar shall come and build the temple of the Lord. Then you shall know that the Lord of hosts has sent me to you. Who is me? You notice in your New King James is capital M. Who's talking here? Who is sent by the Lord to deliver these words? Is Zachariah actually Jesus in disguise? Why is me capitalized? This is my beef with incautious capitalizing of things that people think are referring to deity.

You know, they capitalize angel of the Lord in a lot of places, but you know, the angel of the Lord came to get Peter out of prison. And Peter said, well, this night an angel. He didn't say this night Jesus came.

So the angel that woke him up and liberated him from prison was not Jesus or Peter would have said so. But it says the angel of the Lord. It doesn't say an angel of the Lord.

It's the angel of the Lord. Anyway, that's my private little beef. Then you shall know that the

Lord of hosts has sent me to you and this shall come to pass.

How? If you diligently obey the voice of the Lord, your God. It is a conditional promise. What shall come to pass if you diligently obey? If who diligently obeys? Who is you? Who is me? Remember my first year Hebrew rule, who is he? He is she.

And me is who? Well, we need to figure out who is me? Who is you? Who is he? What's going on here? I will tell you as we get ready to go to the break that there are commentators in a number of them who have said, well, there's been something that fell out of the text. We've got a problem here. And so in verses 12 and 13, if you're looking at a New King James, it's laid out as poetry.

And what they say is alternating lines here are referring to Joshua and the in-between lines are actually referring to Zerubbabel. So behold the man whose name is the branch in verse 12 from his place he shall branch out. Stop.

You could color code that blue for Joshua. Okay? Now, and he talking about Zerubbabel shall build the temple of the Lord. Why would somebody think that we've shifted subjects here? Because you remember our preceding vision when you've got Zerubbabel in verse eight and nine of chapter four, the word of the Lord came, the hands of Zerubbabel have laid the foundation of this house.

His hands also shall finish it. So Zachariah's vision already says Zerubbabel is going to finish the temple. That's chapter four, verse nine.

So this is talking about Zerubbabel. He shall build the temple of the Lord. Yes, he shall build the temple of the Lord.

He shall bear the glory and shall sit and rule on his throne because Zerubbabel represents the kingly ruling side of things, the civil government, so to speak, right? So that central part is Zerubbabel. Now, so color code that green for Zerubbabel. Then you go back and the rest of this is blue.

He, Joshua shall be a priest on his throne and the council of peace shall be between them both, them both meaning there'll be a council of peace between Joshua the priest and Zerubbabel the king. And so they want to split this into two guys because it makes more sense. Are you the one who shall come or do we look for another? Is it all wrapped up in one individual? How can he be a priest and a king? It's too confusing.

We got to split this among two guys. Even the earlier visions split it between two guys. So, and so there's this idea that in post-exilic Judah, there must have been a dual rulership split between the priestly crowd and the kingly crowd.

That must have been what happened. You know, the records are murky. You don't have a lot of records for post-exilic Judah until you get down to the days of the Maccabees.

And that's a couple of hundred years after this. So in between, well, this must be what was going on. Well, we'll untangle this, at least to the best of my ability when we come back from the break.

But let's circle around to application. We saw those eight visions. We saw that the thrust and the message and the theme of those visions to God's people, Old Testament and new is, yes, there is uncertainty.

Yes, there is hardship. Yes, there is disunity. There are people going their own way.

There are people in the land who don't want the temple to be built. They feel like they've got a prior claim because they stayed here when you all left. You're coming back wanting to reclaim the old ways and it's not working out.

There's confusion, there's uncertainty, there's not clear leadership. We're starting to hear rumblings that maybe we're going to get attacked again. We've just now gotten back to the land.

We've already got a trowel in one hand and a sword in the other. We're confused. Where is God? What is his plan? These visions come through Zachariah to say, God is in his heaven.

God has absolute knowledge of every circumstance. He knows exactly who is doing what, where, when and why. He has got minions.

He has got actual on-site angelic servants looking after God's people, reporting back to him. There is a plan and there is a schedule. And these things are going to happen in the future.

They are not going to happen now. But this plan centers on what is at the middle of that chiasm and that is the coming priest king. Joshua shows one side of him, Zerubbabel shows the other.

So in a day of confusion and uncertainty and a day when we can't trust our leadership, when we don't know what society is doing, what culture is doing, what Christianity itself is doing, when we're not sure how to proceed, what to prioritize, what should we worry about? What should we relax about? We look to God because he has got all the pieces of the puzzle. And in the second half, remember, not by might nor by power, but by my spirit, we don't have to wait like Israel did for the coming of the Holy Spirit in the millennial kingdom. They had to look forward to that.

We have it now. Where is our comfort? Where is our encouragement? Where is our strength? It's not our human strength. It's not our flesh.

We don't have to rely on ourselves. We look to God, the Holy Spirit, activating and implementing the power of God's word in our lives. What time I am afraid, I will trust in thee, not by might nor by power, but by my spirit, says the Lord.

We don't have to worry about the present or the future because God has given us of his spirit.

It is the gift that Jesus Christ left us when he left this world. And along with it comes peace.

What's the third part of the fruit of the spirit? Peace. If anything is disturbing our peace, it's okay to be aware. It's okay to be frustrated and put out with the course of things and the disappointing trajectory of things, but it shouldn't take our peace.

Don't worry and lose peace in the present. Don't worry about the future and lose peace over it. The gift of God is peace, the peace that passes understanding.

Even if our understanding falls short, God's Holy Spirit gives us peace. The Lord Jesus Christ gives us peace. The gift from the Father is peace.

Relax the visions. Even if we don't understand all the details, what does this color of horse mean? What does that chariot? Why is there a flying squirrel? What about these horns? Who are the artisans? Who is Heldi and Jediah and the rest of these guys? The overarching message from this prophecy of Zachariah is God has got this in his hands. It's going to happen in his time, in his way, by his power, and his people are going to be preserved and blessed.

All we have to do is look at the end of verse 15. If you diligently obey the voice of the Lord, your God. Focus as many things, you know, the old serenity prayer, grant me the power to accept the things I cannot change.

There's a lot of stuff. I can't do anything about the government. I can't do anything about, you know, all kinds of weird stuff that's happening.

I can take charge of my post and all government property in view. That's all I can do. And it is my job to look at where I have control, where I can make a difference, and diligently obey the voice of the Lord in that place where I have got some say-so.

That's my soul and a limited number of things in my immediate periphery. I focus on that. God's got the big picture.

That's the message overall of these messages in Zechariah, these prophecies and visions in Zechariah. God's got the big picture. You just concentrate on obeying his voice, being diligent to listen and to obey.

I do what I'm supposed to do. All of these other things, God's got it. Nations, angels, the future, it's secure.

I know whom I have believed. I'm persuaded he is able to keep what I commit to him, which is everything I can't handle, that I can't control against that day. Well, let's pause and take our break.

We come back, we'll pick up here and see if we can unpack some of this vision, this actual activity here. It's not even a vision.