

PostExilicProphets 21-10-20a

Welcome to the Wednesday night Bible study at Grace & Truth Bible Church. This is the 20th day of October, 2021. And we're continuing our interesting study here in the book of Zechariah.

There is so much in each of these prophetic sections that come from Zechariah. We saw those visions and how interesting those were. Now we are looking at the picture of the coming King and the benefits that accrue when he comes.

He is going to do away with negative things. He is going to bring positive things. So we're going to pick up that study in the last part of chapter nine and into chapter 10.

Let's take a moment to ask God's blessing on our fellowship, on our investigation of God's word, and we'll begin. Father, we are more and more appreciative of how crucial it is to have your word in our souls so that the Holy Spirit can minister it to our hearts, can guide us and shine light on our path. We pray that as we look at this portion together, that it will be clear and meaningful to each one of us, that the Holy Spirit will find us teachable and will impress it on our hearts and on our memory so that it will make a difference in the way we live in upcoming hours and days and in the time that remains to us in this life.

We pray it in Jesus' name, amen. So that very interesting scene, which we are now seeing on Sundays of the king coming, riding on the colt, the foal of a donkey, was in our preceding context, verses nine and 10, and the establishment of his kingdom, his dominion is going to be from sea to sea and from the river to the ends of the earth. Then in verse 11, as for you also, because of the blood of your covenant, I will set your prisoners free from the waterless pit.

I have bent Judah my bow, fitted the bow with Ephraim. You remember the symbolism, the bow is gonna be coming up again tonight. Very helpful to have already kind of parsed that and understand what it means.

And against the sons of Javan, the immediate enemies have been dealt with and now power is gonna extend in a greater degree and to a greater distance. These were some of the most distant regions that the ancient Near East knew of. There were very few people in the realm of Israel that knew anything about the British Isles or Spain or any of that.

When you wanted to talk about something distant, you could either go back and talk about Chaldea or to the Northeast or to the Northwest. It was what we call Greece and many Bibles translate as Greece, but this is the area of Javan. This was as far distant as hardly anybody knew about in the Middle East.

So when he says he's gonna be dealing with the sons of Javan, this is sort of our idea of the uttermost parts of the earth which itself is misunderstanding from Acts 1.8, which we've covered in other studies. But the sons of Javan, it's not just things that are near at hand, but it's as far as anybody knows about. And made you like the sword of a mighty man.

Why is it nobody wanted to go up against Goliath? Because he was a mighty man and he had that king size sword. That's a little bit of a pun. That's for Dan's benefit.

But who ends up with that sword? King David, right? So it goes from the sword of a mighty man to being in the hands of David. And the son of David is gonna wield Judah and Ephraim like a sword in his mighty hand. Then verse 14, the Lord will be seen over them.

The Lord will be seen over them. The world is gonna recognize in the millennial kingdom that the projection of earthly power in and through the nation of Israel is due to the Lord. Right now, if you look at Israel as a country, as a nation, a lot of people think, well, what's really behind them and supporting them is the United States of America.

They've got Mossad and they've got one of the most crack military outfits in terms of training and their jet pilots are among the best and their special forces are on a par with army rangers and Navy SEALs and Marines who are specializing in that kind of thing. They're among the finest in the world. That's what you think of when you think of Israel today in the millennial kingdom, when you look at them and see this projection of ruling power and domination of the entire world, the sons of Javan speak for everything outside of the immediate bordering countries.

They're going to see that it is God himself. It's God's son who is also the son of David will be seen over them. And that rod of iron that rules the nations, they will know there is divine power behind it.

You remember the confession of Nicodemus in John chapter three, when he comes to Jesus by night and he says, rabbi, we meaning a small subsection of his group know that no one could do and say what Jesus said and did unless he was from God. Well, that's going to be the universal conclusion in the millennial kingdom. His arrows will go forth like lightning.

This is a wonderful thing. This is the application of force where it is needed for a purpose. This speaks not only of quelling insurrection and rebellion and enemy attack.

It also by extension speaks of justice. Justice is going to be swift and immediate. That's the problem in our justice system now is the thing has gotten so ponderous.

It has collapsed under its own weight. People spend years in the appeals process after they receive a sentence. That was unheard of in anything up to the modern day or the post modern day, as you might take it.

The Lord will blow the trumpet and go with whirlwinds from the South. This is, it is unstoppable. It's unpredictable because it is of God.

You can't tell, you've seen movies where, or even documentaries where people are overtaken by sudden dust storms, sand storms, whirlwinds come. All you can do is hunker down and hope you survive it. But look at verse 15.

Here's where we pick up tonight. I'm going to read 15 through 17 now. The Lord of hosts will defend them.

They shall devour and subdue with sling stones. They shall drink and roar as if with wine. They shall be filled like basins, like the corners of the altar.

The Lord, their God will save them in that day as the flock of his people. They shall be like the jewels of a crown, lifted like a banner over his land. For how great is its goodness and how great its beauty.

And I think that's a good translation. It's talking about the goodness and the beauty of the land on which the people rest like banners. But look at this last part now.

Grain shall make the young men thrive and new wine the young women. That last section is where we pick up. We've talked about the sling stones.

We've talked about, it's interesting. You can be a stone in a sling or you can be a stone in a crown. The sling stones achieve the victory.

From the victory comes the crown. And it is almost as though David would take his five smooth stones that he took out of the brook and mount them in his crown as a memorial to the grace of God. And the one that they pry out of Goliath's forehead could be right in the middle.

So you have this interplay of the idea that these stones are faithful and usable as weapons, as projections of force, as, you know, if it's a paintball and it splatters when it hits, because it doesn't hold its structure, it doesn't hold itself together when it is applied, it's not gonna be any good. But these are stones that were good for a sling. And you get the idea of those same stones are now in the crown.

But we pick up tonight in the last part of verse 17, in this good and beautiful land, grain shall make the young men thrive and new wine will make the young women thrive. What is this about? Well, this is a wonderful example. It's an illustration of why it is important for us to spend consistent, regular time in exposure to the word of God, in reading it and hearing it taught by anybody, turn on the radio, pick up a devotional book, get streams in the desert or my utmost for his highest or guideposts or anything, pick up your ring of memory verses, if you still got that and run through those verses.

Having scripture at our fingertips makes all the difference. Now, I am pretty sure that if you are looking at the last half of verse 17 here, out of your current conscious memory, there's not much you can add to that. You know that there are young men and you know that there are young women, you know what grain is and you know what new wine is.

You figure, well, new wine, what do I know about new wine? Somebody help me out here. Have you ever heard of new wine in any context, New Testament or old? What? The wine skin thing, right? No one puts new wine into old wine skins because the old wine skins have already

stretched, it's gonna burst, right? Very good. Anything else? Do you remember anything else about new wine? I will tell you that when the people heard this prophecy of Zachariah, there was a lot that came to their mind because they had heard it repeatedly.

And as temple worship was resurrected and you can have the time when Ezra and Nehemiah are reading the scriptures and so on, but as a part of ritual and those who took time to find somebody to share with them the content of the law, this is fraught, this is a basket full of truth, these last four lines. You can't believe it. Looking at it right now, now, why does this not speak to us like it is going to speak to us before this night is over? Because we've not lately looked at the scriptures that inform this, scripture interprets scripture.

And I'm pointing this out, not because I think, shame on you, you haven't been reading about new wine and grain, but it is an illustration, what we know now versus what we're going to know at the end of the evening, we literally do give the Holy Spirit a voice to speak to us, to communicate truth in our soul. It's tough to find truth out on the economy, tough to find truth in the media, tough to find truth about any given topic. We have over much information and it's hard to figure out what parts of that information are truth, right? One thing we know about the word of God, "'Sanctify them by thy truth,' Jesus said, "'Thy word is truth.'" Whatever else may pass for truth, this book and its content of propositions, of doctrines and principles and promises is true.

It is the standard of truth. Jesus himself is the embodiment of truth. Remember John 14, six, what did he say? "'I am the way,' what else? "'I am the truth.'" So to the extent, and we're looking at a wonderful prophetic section here, talking about the Lord Jesus in his kingly capacity, we've seen that he's going to have the Holy Spirit.

I found another verse on that today when I was investigating something else, that if we have time, I'll take a look at with you over in John. Oh, let's turn over there now before I forget. I'll forget later.

Turn over to John chapter 14. Because we did such a wonderful study of the role the Holy Spirit is gonna play in guiding and enabling and empowering the Lord Jesus in his kingly capacity. You look at John 14, verse 15.

If you love me, you will keep my commandments. And that's what this, if your King James says something else or new King James, you need to change it. If you love me, you will keep my commandments.

If we are not keeping commandments, if we are not being faithful to what the word tells us, we can't fool ourselves into saying, oh, I just love the Lord. I love him so much. I love the Lord Jesus.

I love my savior. If we're not living in obedience, we're deceiving ourselves. And the truth is not in us.

I will pray the father and he will give you another helper that he may abide with you for how long? Circle it. Abide with you for the rest of your life. Abide with you till I come.

Abide with you till the rapture. What does the word say? Abide with you as long as your salvation lasts. Everlasting life, right? The comforter is gonna come and he's gonna abide with you forever.

It's pretty hard to say, well, context tells me that this is only for earthly life. And once I have my resurrection body, Jesus says forever and he doesn't qualify it. There's nothing in the context to limit it or suggest that it's anything other than the same accompanying Holy Spirit that is gonna accompany him for at least the thousand years of his millennial rule.

Isn't that interesting? As many times as I've quoted this passage to myself, as many times as I've read it, I don't know why forever didn't stick out like it does now that we've looked at the role of the Holy Spirit that we've seen earlier in Zechariah 9. Okay, so that was, I thought you might find that interesting. Back to Zechariah 9. Grain shall make the young men thrive and new wine the young women. The effect, the impact of this little four line section depends entirely on what we know of what the word of God says about grain and new wine.

We've got some, we're not, the meter is not on complete empty. We remember well, Jesus saying new wine, old wineskins. What would these people who haven't yet seen or heard the Lord think about this particular promise? Well, the first place where this combination occurs and we're looking at grain and new wine because this is a formula.

These things occur together more often than separately when it's talking about blessing. So you can slip away from Zechariah. You don't have to keep a finger there because we're gonna trace this through several Old Testament scriptures.

Turn back with me to Genesis chapter 27. Once we have looked at the biblical freight associated with this grain and new wine, by the time we get back to Zechariah chapter 9, these lines are going to speak something profound. Genesis 27.

Now in Genesis 27, you have the story of Jacob finagling away Esau's blessing, taking advantage of his blind father. And it is no accident that the reason the elder will serve the younger, the reason he that is last becomes first is because of a blindness. What does Paul say in Romans? Blindness has happened in part to Israel.

And because of that blindness, we who are last as the church end up being first. And the elder Israel is going to be under the administrative rule of those who rule and reign with Christ, which is a promised overcomer believers of the church age. And it is a result of blindness.

The blessing slips to the younger because of blindness. Could have been anything, but it is Isaac not able to see clearly and mistargeting this blessing. That's what we have in Genesis 27.

Where we want to look is in the blessing that he gives to Jacob thinking that he is Esau. So Jacob

in verse 25 brings the meal, Isaac eats it and he brought him wine and he drank. He ate and drank.

So then his father, Isaac said to him, "Come near now and kiss me, my son." So Jacob comes near, wrapped in all of this disguise. He smelled the smell of his clothing and blessed him and said, now watch the blessing. "Surely the smell of my son is like the smell of a field which the Lord has blessed.

Therefore may God give you of the dew of heaven, of the fatness of the earth, plenty of grain and wine." Plenty of grain and wine. "Let people serve you. Nations bow down to you.

Be master over your brethren. Let your mother's sons bow down to you. Curse be everyone who curses you and blessed be those who bless you." That's the blessing.

And it doesn't matter that the target was off. God is going to implement this blessing. Isaac doesn't have the power to implement it.

This is basically leveraging God's blessing and directing God's blessing. So what happens when Esau finds out about this? Verse 37, in verse 36, he says, "Is he not rightly named Jacob? He supplanted me. He took away my birthright.

Now he's taken away my blessing. Have you not reserved a blessing for me?' Now look at 37. Isaac answered and said to Esau, "Indeed, I have made him your master.

All his brethren I have given to him as servants with grain and wine I have sustained him." Grain and wine. The summary of all of the prosperity blessing is boiled down to grain and wine. Flip over a few pages and notice that it is coupled with that domination, which is going to come full circle in the millennial kingdom.

Flip over to Numbers chapter 18. Numbers chapter 18. This is in the section that deals with the Levites and how they're going to be tasked their duties.

"The Lord said to Aaron, you and your sons, your father's house with you shall bear the iniquity to the sanctuary. You and your sons with you shall bear the iniquity associated with your priesthood, et cetera. You will attend to the needs of the tabernacle and so on.

Then when you get down to verse eight, "The Lord spoke to Aaron, here, I myself have also given you charge of my heave offerings, all the holy gifts of the children of Israel. I have given them as a portion to you and your sons as an ordinance forever." Now think about this. The Israelites are bringing these heave offerings.

This is a grain offering, right? The heave offerings. Remember back when we did Levitical offerings? It's been a few years now. "I've given them as a portion to you and your sons as an ordinance forever.

This shall be yours of the most holy things from the fire. Every offering of theirs of the children

of Israel, every grain offering and every sin offering and every trespass offering which they rendered to me shall be most holy for you and your sons. In a most holy place, you shall eat it.

Every male shall eat it. It shall be holy to you. This also is yours, the heave offering of their gift with all the wave offerings of the children of Israel.

I have given them to you and your sons and daughters with you as an ordinance forever. Everyone who is clean in your house may eat it. All the best of the oil, all the best of the new wine and the grain." Zechariah 9, "The best of the new wine and grain, the first fruits which they offer to the Lord, I have given them to you." The grain and the new wine, the first fruits of that brought before the Lord as a first fruits offering, the grain that is a part of the wave offering and the heave offering is shared between God and his priests.

Shared between God and his priests. Remember when we are told that we are a holy priesthood, we are priests, Jesus is our high priest after the order of Melchizedek, but Israel is going to have a priestly function. Have I not said you are all priests? That comes true in the millennial kingdom.

And one of the reasons they're gonna share in this grain and new wine, it speaks not only of prosperity, but also of it harks back to the priests and that this grain and new wine that they share in, keep reading here in Numbers 18, is going to be part of that. "Whatever first ripe fruit is in their land, which they bring to the Lord," verse 13, "shall be yours. Everyone who is clean in your house may eat it." So the same thing is repeated in Deuteronomy 18, verse four.

You can just write that in the margin. If you've got a, I see it in the margin of my Thompson already there. But now flip over to Deuteronomy chapter seven.

Deuteronomy chapter seven. So far, what have we seen? The core blessing of prosperity, provision and dominance is symbolized in this grain and new wine. It is the sustenance of the priests in Israel as their special portion.

They share it with God himself. Now in Deuteronomy chapter seven, take a look at what God says to his people. Start in verse six.

"You are a holy people to the Lord your God." Remember how the priests were holy enough to come into the precincts of the tabernacle and later the temple. "You are a holy people," Deuteronomy 7, 6, "to the Lord your God. "The Lord your God has chosen you "to be a people for himself, "a special treasure above all the peoples "on the face of the earth.

"The Lord did not set his love on you nor choose you "because you were more in number than any other people. "You were the least of all peoples. "But because the Lord loves you "and because he would keep the oath "which he swore to your fathers, "the Lord has brought you out with a mighty hand, "redeemed you from the house of bondage, "from the hand of Pharaoh, King of Egypt.

"Therefore know that the Lord your God, "he is God, the faithful God who keeps covenant "and mercy for a thousand generations "with those who love him and keep his commandments. "And he repays those who hate him "to their face to destroy them. "He will not be slack with him who hates him.

"He will repay him to his face. "Therefore you shall keep the commandment, "the statutes and the judgments "which I command you today to observe them." Look at verse 12, "Then it shall come to pass "because you listen to these judgments, "because you keep and do them. "The Lord your God will keep with you "the covenant and the mercy "which he swore to your fathers.

"And he will love you and bless you and multiply you. "He will also bless the fruit of your womb "and the fruit of your land, "your grain and your new wine and your oil. "The increase of the cattle "and the offspring of your flock "in the land which he swore to your fathers to give you.

"You shall be blessed above all peoples. "There shall not be a male or female barren "among you or among your livestock. "Not a barren male or female.

"Your sons are gonna enjoy the grain. "Your daughters are gonna enjoy the new wine. "The at-hearts, by the way, "go back to these promises." It hooks into these concepts of blessing, of divine favor, of divine protection, of divine presence.

The priests were there because of the presence of God, right? You want to communicate with God in the Old Testament days, you had to go to the priest. Hannah wants to talk to God about being barren. She goes to Eli.

So you have this. Flip over a few pages to a familiar passage that we've just looked at in recent weeks, a few pages to chapter 11. Chapter 11.

Start at verse 11. The land which you cross over to possess. This is 11:11 of Deuteronomy.

The land which you cross over to possess is a land of hills and valleys, which drinks water from the rain of heaven. What did we just see? What were we just talking about? The former and the latter rains, the former rains in the fall, the rainy season that goes December, January, February, and then the latter rains that come in March, April, and into early May. There are the former rains, there are the heavy winter rains, it's the rainy season.

And then there are the latter rains that ripens fruit and prepares for the summer when there is no rain. So drinks water from the rain of heaven, a land for which the Lord your God cares. The eyes of the Lord your God are always on it from the beginning of the year to the very end of the year.

And it shall be, look again, every single one of these contexts, you can find the predicate, the condition of obedience. It shall be that if you earnestly obey my commandments, which I command you today to love the Lord your God and serve him with all your heart and with all

your soul, that I will give you the rain for your land in its season, the early rain and the latter rain, why? That you may gather in your grain, your new wine, and your oil. Your grain, your new wine, and your oil.

Turn a page to Deuteronomy 12, verse 17. This is talking about when people bring their offerings up in verse 13, take heed yourself, you do not offer your burnt offerings in every place that you see, but in the place the Lord chooses. In one of your tribes, there you shall offer your burnt offerings.

There you shall do all that I command you. You may slaughter and eat meat within all your gates, whatever your heart desires, according to the blessing of the Lord your God, which he has given you. The unclean and the clean may eat of it, of the gazelle and the deer alike, only you shall not eat the blood poured on the earth like water.

You may not eat within your gates the tithe of your grain or your new wine or your oil. The tithe, what's the tithe? The tithe, that's the part reserved for God, right? Now watch what happens to the tithe. You may have been a part of, or been around, or know about churches that encourage people to tithe, and they collect the tithe, 10% send in the 10%.

It's very interesting to study the tithe. This is the tithe, right here. We're talking about the tithe, the tithe of new wine, the tithe of grain, the tithe of oil.

What happens to it? Don't eat the tithe within your gates, firstborn of your herd or flock, or any of your offerings which you vow, of your freewill offerings, or the heave offering of your hand. You must eat them before the Lord your God in the place which the Lord your God chooses. You don't take the tithe to God and abandon it at the altar.

God says that the 10th part that is dedicated to Him, you can eat 90% of all of that stuff right there at your house, no problem. But 10% of it, what do you do? You take it down to the place that the Lord chooses, and you eat it yourself in His presence. Isn't that interesting? You must eat them before the Lord your God, verse 18, in the place which the Lord your God chooses, you and your son and your daughter, you and your son and your daughter, son and daughter, young men, young women, your male servant and your female servant, the Levite who's within your gates, and you shall rejoice before the Lord your God in all to which you put your hands.

Take heed to yourself that you do not forsake the Levite as long as you live in your land. Don't miss the Levites. They partake of this as well, don't they? They partake of this new wine and grain and oil and these offerings that are brought before the Lord.

Well, we don't have time to look at all of these. There is another parable that has to do with new wine. Can you think of it? It's not the wine and the wineskins.

What do you think it is? I miss that. There is another parable. It wasn't in our parables study, although I think when my dad did parables down at Sequoia, he did cover this parable.

If you look at his, it's on the website. There are recordings of that. He did all the parables in the Bible and he covered this one.

I only did the parables of Jesus, which there's like 34 of them. Just like there's about 34 miracles, 34 parables, works out really nice. Anyway, turn to Judges chapter nine.

Judges chapter nine. This won't take long because we're not gonna parse the whole parable, just the part that concerns us and interests us. And this has to do with the conspiracy.

Conspiracy. This is after Gideon dies at a good old age. And so when they told, I don't have time to do all the background.

Just look here. There's an occasion where they need to tell a parable. So in verse seven, they told Jotham.

He went and stood on the top of Mount Gerizim, lifted his voice and cried out. And he said to them, listen to me, you men of Shechem, that God may listen to you. And this has to do with Abimelech killing the other 69 sons of Gideon and saying that he should be the king and rule.

So this guy, Jotham, is going to call out Abimelech for the murder of these 69 brothers. Listen to me, you men of Shechem, that God may listen to you. The trees once went forth to anoint a king over them.

They said to the olive tree, rain over us. But the olive tree said to them, should I cease giving my oil with which they honor God and men and go sway over trees? What's our threefold combination we've seen over and over again? Grain, new wine, and oil. Oil comes from the olive.

So the tree said to the fig tree, you come and rain over us. But the fig tree said to them, should I cease my sweetness and my good fruit and go sway over trees? Remember the description of the land? Every man with his vine, every man with his fig tree. So then the tree said to the vine in verse 12, you come and rain over us.

But the vine said to them, should I cease my new wine, which cheers both God and men and go to sway over trees? This has been a conundrum because, you know, does God drink wine? And if you think about the days of the judges, you think about the land that they've gone into, it's been conquered, but it hasn't been cleansed in many cases. And there's a lot of Canaanite influence there. And when you say Elohim, most of the time it's referring to God and it's the plural of majesty.

Occasionally, it just means God's, small G. And the idea here, this is more like the Pantheon on Mount Olympus, or, you know, the Greek and Roman gods who get drunk and do crazy things. And so the vine says, should I cease my new wine, which cheers gods and men and go to sway over trees? Cheers, gods and men. What's interesting here is there's been a debate about new wine, when Jesus turns the water into wine at Cana and so on, that was it alcoholic or not? Does

grape juice cheer people the same way that in the ancient world, it's really kind of an interesting study.

I wish I had time to tell you all about it, but the short answer is the kind of fermentation that takes place with grape juice, if you don't do something to augment it, results in a wine that is only about 4% alcohol. The wine that you buy in the store has, the fermentation process has been augmented so that it's upwards of 10% in most cases. But new wine, fresh wine could ferment fairly quickly and have this low, but cheerful alcohol content.

It wasn't, you know, it was unlikely that you could get drunk on new wine. But there was sort of a proverbial saying that we'll close with here. If you turn over to Acts chapter two, this is one of the other forgotten references to new wine.

Acts chapter two, when the Holy Spirit is poured out and they're speaking in tongues and there is a lot of commotion, everybody's hearing the apostles speaking in their own tongues, the wonderful works of God. Verse 12, so everyone is amazed and perplexed saying to one another, whatever does this mean? This Pentecostal outpouring of the Spirit, these miraculous tongues going on. So others mocking said, they are full of new wine.

They don't say they're full of wine. They say they're full of new wine. Be not drunk with wine wherein is excess.

Little Beelzebub minion there. But they are drunk with new wine. I could tell you a story on a friend of mine who thought he was drinking wine on New Year's Eve, but it was that non-alcoholic bubbly.

But he became quite hilarious because it was the placebo effect. He thought he was drinking wine and we had two or three bottles of this white and red grape juice that we often celebrate with, but he thought it was like wine. And he got very giddy.

That's what these guys are talking about. Someone thinks new wine can get you drunk and it can't. And these guys are so dumb or so ignorant or so misinformed, they're drunk on new wine.

And it's mocking. They're not just calling them drunks. They're calling them placebo drunks.

You're drunk on new wine, which you really can't get drunk on. So anyway, there's a lot more to come. We're gonna pause here and take our break.

But the point that I would like to emphasize here is the more we regularly expose ourselves to scripture from the index to the maps, it may seem pertinent, it may not, the more occasion the Holy Spirit is going to have to lead us into all truth, all truth. Jesus said, when he comes, he will lead you into all truth. This is not just scriptural truth, not just a right understanding that we need for personal application and growth, but all truth.

We will have a, as it were, a sixth sense of recognition of truth, perception of truth, discernment of truth in the world around us. When it is difficult to find truth, verify truth, prove the truth, even find sufficient evidence to track the truth, God, the Holy Spirit can lead us because there will be resonant words, there will be resonant actions, there will be resonant phrases that the Holy Spirit brings to our mind. Isn't this just like what happened in this part of the Word of God I was reading the other day? That's how we are led.

It's not a supernatural nudge. It is activating the Word of God that we have consciously exposed ourselves to when we need it to lead us into all truth. So essential, do not neglect the reading of scripture, memorizing of scripture, review of scripture, find anybody, even somebody you totally disagree with on the radio, if they're talking Bible, listen to them.

Let the Word of God dwell in you richly. That's our exhortation. Doesn't just dwell in us somewhere in our deep storage, let it dwell in you richly.

This is why, and we'll see more of it when we come back.