

PostExilicProphets 21-11-10a

This is the 10th of November 2021. We are celebratory as Marines on this day and I appreciate all of the well wishes that have been sent our way and on behalf of all the other Marines in the church, thank you for that. We're grateful to be alive, not all Marines are, and we think about those who have given their lives and given their health and other things on this day, not just Marines but veterans in general, and we benefit with freedom and opportunity to pursue our lives as believers, resting on the gifts and the service of many that have gone before us.

We are in the book of Zechariah and I am going to call upon you tonight to be the interpreters and I will tell you why as we move into chapter 11 of this wonderful prophecy. I think it's time to put our skills to the test and see how we do. It is a challenging section but I have every confidence that you are going to help me understand what it means, why it's here, and what its pertinence is for us in the present day.

Let's take a moment to ask God's blessing on our study, on our fellowship, on our retention and application of these truths, and then we'll get started. Father, we cling to the promise that it is not our might or our power but your spirit that enables our lives, that cleanses us from our sins, frees us from Satan's power and the pull and the downward drawing of the world and the flesh. We thank you that we have your word and we have your spirit present with us and that we can enjoy fellowship with not only you but also the Lord Jesus Christ through that presence.

We pray that as we look at this portion of the Old Testament together that we will come to a better understanding of our place, our role, our opportunity in these New Testament days as the time for the return of the Lord Jesus draws ever closer to us, that we can redeem the time that remains and shine His lights and reflect your glory and fulfill our purpose as we think our way through each day. We pray it in Jesus' name. Amen.

As you think about what we have seen in the book of Zechariah, look at chapter 10. If you've got a great New King James as I do, you will see that chapter 10 says restoration of Judah and Israel. We saw the time of the former and the latter reign.

We saw the enemies shooting His people as bows and arrows, treading down the enemies like mire in the streets. They will be as though they had never been cast out. They will be His people.

He will be their God. I will whistle for them and gather them. This is the latter part of chapter 10.

Now picking up in, let's look at verse seven. We haven't covered this in too much detail, but we can do it quickly. Those of Ephraim shall be like a mighty man.

Their heart shall rejoice as if with wine. Their children shall see it and be glad. Their heart shall rejoice in the Lord.

I will whistle for them and gather them. I will redeem them. They shall increase as they once increased.

I will sow them among the peoples. They shall remember me in far countries. They shall live together with their children and they shall return.

I will bring them back from the land of Egypt and gather them from Assyria. I will bring them into the land of Gilead and Lebanon until no more room is found for them. He shall pass through the sea with affliction and strike the waves of the sea.

All the depths of the river Nile shall dry up. The pride of Assyria shall be brought down. The scepter of Egypt shall depart.

So I will strengthen them in the Lord and they shall walk up and down in his name, says the Lord." Obviously millennial in nature, obviously calling for hope of future deliverance, future restoration, future blessing and prosperity after a time of scattering, after a time where it is as though they are back in Assyria. The Assyrian captivity is long over with at this time. Remember that was 721 when the Northern Kingdom went out.

The time of the Egyptian captivity and hard bondage is long over with. That was 1400 BC and you're down in the low 500s at this point. So eight or nine centuries past that, and yet it is referred to.

Why? We've seen this in recent passages in Zechariah that there is a recall, there's a harking back to earlier times and earlier days, the days of the Philistines, the days of the Amorites, the days of the Canaanites. We're going to see more of that tonight. And it is an altitude raising technique to lift up above current circumstance and look at the sweep of history, look at the larger plan.

And it is a clue to interpretation in this section. I want to read you our passage for tonight, which is chapter 11. Read it with me.

Now, keep in mind, we've just had this wonderful promise that God is going to whistle and call his people together. They've been scattered in the nations. They're going to be drawn.

They're going to be brought. They're going to be blessed. They're all throughout chapter 10.

That's what we saw. Even at the end of chapter nine, the Lord of hosts defends and he saves them in that day. They'll be like jewels in his crown, like a banner and so on.

All of this in recent parts of the prophecy have been encouraging, hopeful, lift up your eyes. Here comes deliverance and so on. Now let's look at chapter 11.

Open your doors, O Lebanon, that fire may devour your cedars. Wail, O Cyprus, for the cedar has fallen because the mighty trees are ruined. Wail, Oaks of Bashan, for the thick forest has come down.

There is the sound of wailing shepherds. Their glory is in ruins. The sound of roaring lions, the pride.

This is literally something like the thick forest or the jungle of the Jordan is in ruins. Good source of water there at the Jordan, but all of the vegetation that grew up nourished by that living water is in ruins. Verse four, thus says the Lord, my God feed the flock for slaughter.

Wait a minute. Wait a minute. Wait a minute.

Look at verse 16 of the previous chapter, the Lord, their God will save them in that day. As the flock of his people, they'll be like the stones in his crown, lifted like a waving flag, a banner over his land. How great is its goodness? How great is its beauty? The land is just going to give forth with prosperity.

Grain will make the young men thrive. New wine, the young women grain and new wine. We looked at that all through the old Testament as this wonderful symbol of blessing and prosperity God's favor, right? What is this about? Verse four of chapter 11, thus says the Lord, my God, feed the flock for slaughter, whose owners slaughter them and feel no guilt.

Those who sell them say, blessed be the Lord for I am rich and their shepherds do not pity them. I will no longer pity the inhabitants of the land says the Lord, but indeed I will give everyone into his neighbor's hand and into the hand of his King. They shall be attacked.

They shall attack the land. I will not deliver them from their hand. So I, this is the prophet Zechariah fed the flock for slaughter.

In particular, the poor of the flock. I took for myself two staffs. One I called beauty.

The other I called bonds and I fed the flock. I dismissed three shepherds in one month. My soul loathed them and their soul also abhorred me.

Then I said, I will not feed you. Let what is dying, die. And what is perishing, perish.

Let those that are left, eat each other's flesh. I took my staff beauty and cut it in two that I might break the covenant, which I had made with all the peoples. So it was broken on that day.

Thus the poor of the flock who were watching me knew that it was the word of the Lord. Then I said to them, if it is agreeable to you, give me my wages, if not refrain. So they weighed out for my wages, 30 pieces of silver.

The Lord said to me, throw it to the Potter, the princely price they set on me. So I took the 30 pieces of silver and threw them into the house of the Lord for the Potter. Then I cut into my other staff bonds that I might break the brotherhood between Judah and Israel.

And the Lord said to me, next, take for yourself the implements of a foolish shepherd. For indeed, I will raise up a shepherd in the land who will not care for those who are cut off, nor

seek the young, nor heal those that are broken, nor feed those that still stand. But he will eat the flesh of the fat and tear their hooves in pieces.

Woe to the worthless shepherd who leaves the flock. A sword shall be against his arm and against his right eye. His arm shall completely wither and his right eye shall be totally blinded." Wow.

I want to read you something from the Word Biblical Commentary, one of my favorite good commentaries on this passage, this chapter 11. S.R. Driver, this is Samuel R. Driver of Brown Driver and Briggs fame. If you know about BDB as a commentary in the Old Testament, S.R. Driver says that this prophecy is the most enigmatic in the Old Testament.

This is the toughest one to figure out according to Samuel Driver. And I would not argue with him. This thing is tough.

What on earth is going on? It is obviously an allegory. Leaders are referred to as shepherds who buy, sell, and consume the sheep, i.e. the people. But the allegory is not interpreted or apparent.

There's not a straightforward insight that you gain like you normally do from an allegory. Many attempts have been made to identify those buying and selling the sheep. And the three shepherds that were cut off in one month.

Did you see that part? I cut off, I just missed verse eight. The three shepherds in one month, my soul loathed them and their soul also abhorred me. Who are these three shepherds? Mitchell in 1912 said that there were at least 40 conjectures about the identity of the three shepherds who were cut off.

That's in 1912. That's 110 years ago. There were already 40 different ideas about who these three shepherds are, covering the whole field of Hebrew history from the Exodus to the conquest of Palestine by the Romans.

Among the suggestions for the three shepherds, and it's too specific to just leave it lay and say, well, it just doesn't mean anything. You know, and I know it has to mean something. Three shepherds in one month.

Who are these three shepherds? Well, here are some of the suggestions, Moses, Aaron, and Miriam. How you figure that they all got cut off in one month. You know, Miriam dies, then Aaron dies, then Moses dies.

I don't know how they're cut off in one month. Three Kings of Israel, Zechariah, Shalom, and Menachem could be three world empires. The Assyrians, the Babylonians, and the Persians.

That seems to have a bit of traction at this particular time period, right? Could be the Persians, the Greeks, and the Romans. The last three instead of the first three. It could be Kings,

prophets, and priests as categories.

Prophets, priests, and kings. It could be three high priests, Jason, Menelaus, and Lysimachus. It could be the Pharisees, the Sadducees, and the Essenes.

And the list goes on and on and on. There are three somethings that pose or function as shepherds and they're cut off. A.F. Kirkpatrick suggests that no precise meaning should be given to the expression, the three shepherds are a part of the furniture of the allegory.

The furniture of the allegory. And their removal by the prophet within a month is intended to signify God's intention to deal promptly and effectually with the oppressors of his people, whoever they may be. That's not without merit as a concept, but why give up? That's just giving up.

I don't think we ought to give up. He could have just said the shepherds. He didn't have to say three shepherds and he could have just said, I'll deal with them, not deal with them in one month.

It's too specific to not have a specific meaning in my view. So they don't want to deal with the three shepherds. So a third of the flock in one month.

Great. There you go. So that's theory 41, I suppose.

Furniture of the allegory. The three shepherds are like the three transgressions of the nations in Amos chapter one and two. Remember for three transgressions and for four, when we did Amos at the beginning for three transgressions and for four, I will judge my people, God says.

So the suggestion here is three is a complete number. All of the evil shepherds are removed. And then they go on to talk about it from there.

But this is just a sample of the difficulty that this particular section of Zachariah poses. It is not straightforward. It is not easy.

And yet all of these things were written for our instruction, not just as the immediate recipients would have understood it and taken it, but it has a prophetic component. It has a long lasting value to the people of God from the day that it was delivered by Zachariah to the present day to and through the tribulation and into the millennial kingdom. These scriptures are eternal.

One yod, one tittle will not pass away until all is fulfilled. And there is applicational value here, not only for the first recipients, but certainly for us and on into the future. So as I said, I'm going to call on you to crack this.

Are you ready? What are our three rules of interpretation? Right. Context, context, context. It is not an accident that I went back and reviewed chapter 10 and its heading in your new King James, which I'm sure you have.

What is the heading for chapter 10? Read it out loud with me. Restoration of Judah and Israel, right? Flip over to chapter 12. What is the heading there in your new King James? The coming deliverance of Judah.

There is deliverance and restoration in chapter 10. There is deliverance and restoration in chapter 12, right? So we have something of a sandwich here where in between talking about all the wonderful things God is going to do for Judah, specifically in Israel in general, in chapter 10, remember the house of Joseph and Ephraim and so on. Judah is my bow and Ephraim is the arrow and so on.

We have these wonderful promises in chapter 10. Take a look at chapter 12. This, and I will tell you, this is what I do when I hit a passage and it's just leaving me scratching my head.

I think about it and research it and pray over it and look at parallel passages and what are the illusions and what are the things that are similar and it's not yielding. I say, you know what? Let me put this on hold and go past it. Let me just keep reading and get the other half of the context.

So let's go to chapter 12. The burden of the word of the Lord against Israel. Okay.

Well, I'm already going to get a clue about this awful fate for the flock and the shepherds and so on. This is the burden. This is the Oracle of the word of the Lord against Israel.

Thus says the Lord who stretches out the heavens, lays the foundation of the earth and forms the spirit of man within it. What a great clue. What did we notice about the sweep of history? The, the immediately preceding context here, the last couple of chapters have encouraged us to think back to Exodus and to Deuteronomy, to think back to the days in Egypt, to think back to Assyria, to think back to Babylon, to think back, back, back all the way back to Genesis.

We have been given clue after clue that we need to elevate our perspective and look at the sweep. What does this do? Of all of the attributes of God that could be invoked at the beginning of this Oracle, which ones do we get? This is the Lord who stretches out the heavens, who lays the foundations of the earth. This goes all the way back to creation week, doesn't it? This goes back to the dawn of time, stretching out the heavens, laying the foundations of the earth and forming the spirit of man within him.

The heavens and the earth were prepared. I don't care how vast it is. I don't care how far the Hubble can see.

Or how many eons are represented in the light years and the distances in space. This whole thing, according to God, the heavens were stretched out and the foundations of the earth were laid so that God could form the spirit of man within him. That's the context we are given here.

Behold, verse two, I will make Jerusalem a cup of drunkenness to all the surrounding peoples when they lay siege against Judah and Jerusalem. We are on rock solid ground here. We know

what this is.

When is it that the nations are going to lay siege to Judah and to Jerusalem? Now think, before you answer too quickly, let me ask the question a different way. When's the next time the nations are going to lay siege to Judah and Jerusalem? This is Revelation 17, 17. They met in the valley of Armageddon.

All the armies are gathered together and the battle of Armageddon, you get the first notations about it in Revelation 17, formal notations, and then culminating when the Lord Jesus comes on the white horse in Revelation 19 with his saints and he comes and wins that war, blood as high as the horse's bridles and so on in the valley of Megiddo. The battle of Armageddon, when all of the nations have assembled themselves, there's a lot of Old Testament prophecy that centers on this as well. That's the first time.

When is the second time? When is the camp of the saints in Jerusalem surrounded? Gog Magog, Satan is released from the bottomless pit. So this is going to be, we're going to be watching to see now, is this only going to talk about the first one or is it going to talk about them both? Or is the answer to that question? Yes, it's the first one and it's the second one and it's the first and second together. I will make Jerusalem a cup of drunkenness to all the surrounding peoples when they lay siege against Judah and Jerusalem.

This is a very specific circumstance. All the surrounding peoples, when has Jerusalem ever been attacked by all the surrounding peoples at once? Babylonians have come, there have been times, Romans have come, but all the surrounding peoples at once, this is future. It shall happen in that day.

Verse three, I will make Jerusalem a very heavy stone for all peoples. This is global. All who would heave it away will surely be cut in pieces, though all nations of the earth are gathered against it.

All nations of the earth gathered. You can't get away from it. This has never happened.

What does this stone imagery make you think of? Haven't we just been seeing the stone which the builders rejected has become the head of the corner, the leadership that God talked about in the last chapter that is going to be the tent peg, the battle bow, and the cornerstone? Remember? Where does this stone quality come from that is going to imbue Jerusalem? Who is the stone cut out without hands? Who is the stone of stumbling in the rock of offense? What rock is it that you either fall upon to be delivered or that rock falls on you and you're crushed to powder? So we know that this is after the Lord Jesus Christ, or we surmise that this is after the Lord Jesus Christ, because Jerusalem is not a rock and a stone that is too heavy and is going to destroy nations until the Lord Jesus Christ does his work and as the son of David prepares Jerusalem to be this rock. In that day, verse four says the Lord, I will strike every horse with confusion and its rider with madness. I will open my eyes on the house of Judah and will strike every horse of the peoples with blindness.

This is the winning of a vast battle that is conducted with cavalry, with transportation, with great numbers in force. And the governors of Judah shall say in their heart, the inhabitants of Jerusalem are my strength in the Lord of hosts, their God. Now, when is this going to take place? When will the inhabitants of Jerusalem be the strength and the rulers, the governors of Judah will say in their heart, the composition, the population of our city is our deliverance.

It's my strength in the Lord of hosts. Not just that the Lord is there, but that the people in Jerusalem are the strength in the Lord. Do you think this is Armageddon or do you think this is more likely to be Gog Magog? Why is it that this city alone is surrounded when Satan is released and all the peoples of the earth that have been chafing for 10 centuries under the rule of the sons of David and the Kings in Jerusalem are going to rise up in rebellion.

This, this now has lifted up. This is the God who stretched out the heavens and founded the earth. That's your opening bracket for human history.

What is the closing bracket for human history? It is Gog Magog. Shortly before the heavens are going to be rolled up as a scroll and the earth is going to melt and its elements with fervent heat, right? So heavens and earth at the introduction of this heavens and earth in the conclusion in that day, I will make the governors of Judah like a fire pan in the wood pile. How is it that the Gog Magog surrounding hordes are destroyed according to revelation? It's fire.

They are destroyed by fire. How are the surrounding hordes destroyed at Armageddon? Blood runs as high as the bridles. This is chopping blades.

There's no indication that Jesus wins the battle of Armageddon with fire. This confrontation is ended by fire. And that's exactly what it says about Gog Magog.

Turn over to Revelation chapter 20, chapter 19, verse 19, the beast, the kings of the earth, their armies gathered together to make war against him who sat on the horse and against his army. The beast was captured within the false prophet who worked signs in his presence by which he deceived those who received the mark of the beast and those who worshiped his image. These two were cast alive into the lake of fire, burning with brimstone.

The rest were killed with the sword, which proceeded from the mouth of him who sat on the horse. All the birds were filled with their flesh. That's Revelation 19, 20 and 21.

Chapter 20, Satan is bound, cast him in the bottomless pit that he should deceive the nations no more until the thousand years were finished. Verse three, after these things, he must be released for a little while. Verse seven, when the thousand years have expired, Satan will be released from his prison, will go out to deceive the nations, which are in the four corners of the earth, Gog and Magog, to gather them together to battle whose number is as the sand of the sea.

They went up on the breadth of the earth and surrounded the camp of the saints and the beloved city. What city is that? Yerushalayim and fire came down from God out of heaven and

devoured them. Devil who deceived them cast into the lake of fire and brimstone where the beast and false prophet are.

They will be tormented day and night forever and ever. So back to Zechariah chapter 12. In that day, I will make, verse six, the governors of Judah, like a fire pan in the wood pile and like a fiery torch in the sheaves.

They shall devour all the surrounding peoples on the right hand and on the left. Jerusalem shall be inhabited again in her own place. Jerusalem, the Lord will save the tents of Judah first so that the glory of the house of David and the glory of the inhabitants of Jerusalem shall not become greater than that of Judah.

In that day, the Lord will defend the inhabitants of Jerusalem. The one who is feeble among them in that day shall be like David and the house of David shall be like God." Fire is going to come out from God. Remember how many times we have seen, we just talked about this on Sunday, where intermediate agency, sometimes it's mentioned and sometimes it's not.

It can say that God created something and then it can say the Lord Jesus Christ created it. Without Him, nothing was made that was made. The centurion can speak directly to Jesus, but in actuality, they're intermediate servants who are speaking on His behalf.

In Revelation 20, it says that fire comes from heaven, from God and devours these. Here in Zechariah, it says that it is the governors of Judah and the population of Jerusalem and the region, the small area of Judah. The Lord will defend the inhabitants.

The one who is feeble is like David. The house of David shall be like God, like the angel of the Lord before them. It shall be in that day, I will seek to destroy all the nations that come against Jerusalem.

And that's going to be pretty much all of them in that day. And now look at verse 10. And I will pour on the house of David, on the inhabitants of Jerusalem, the spirit of grace and supplication.

Then they will look on me whom they pierced. They will mourn for him as one mourns for his only son, grieve for him as one grieves for a firstborn. In that day, there shall be a great mourning in Jerusalem, like the mourning at Hadad Ramon in the plain of Megiddo.

And the land shall mourn every family by itself, the family of the house of David by itself, the wives by themselves, the family of the house of Nathan by itself, their wives by themselves, the family of the house of Levi by itself and their wives by themselves, the family of Shimei by itself and their wives by themselves, all the families that remain every family by itself and their wives by themselves. There is no chapter break in the original. In that day, a fountain shall be open for the house of David and for the inhabitants of Jerusalem for sin and for uncleanness.

It shall be in that day, says the Lord of hosts. I will cut off the names of the idols from the land.

They shall no longer be remembered.

I will cause the prophets and the unclean spirit to depart from the land, shall come to pass. If anyone still prophesies, his father and mother will say to him, you shall not live because you've spoken lies in the name of the Lord. His father and mother who begot him shall thrust him through when he prophesies." So we have here a mixture.

There is going to be an anticipation in the millennial kingdom. Obviously the pouring out of the spirit takes place in the millennial kingdom, but we're working backward now. We've worked forward from creation.

We've worked forward from Egypt and from Assyria and from Babylon. Now we're working backward from the future, from the time when all the nations of the earth are destroyed to the time of the millennial kingdom where those nations are subdued. You do not have the destruction of all the nations in the millennial kingdom.

The nations bring their glory for 10 centuries into Jerusalem, right? So we start forward with fire from heaven devouring these nations. Now we're working our way backward to the time when the spirit is poured out and when these nations are subdued and the household of David, the sons of David, all of these households are mentioned because they are going to be ruling and they are going to be confessing their sins. They're going to be mourning.

What is the role of the Holy Spirit? Conviction of sin, righteousness, and judgment. And with that mourning comes change of mind, comes cleansing, comes renewal. And this fountain is open for the house of David and the inhabitants of Jerusalem for sin and for uncleanness.

Much of what took place in the historical record of the Old Testament with the full-orbed ministry of the Holy Spirit in the millennial kingdom, there's going to come repentance. There's going to come confession. There's going to come healing.

And this fountain for cleansing is open in chapter 13. There will still be prophecy. He will say in verse five, I'm no prophet.

I'm a farmer. A man taught me to keep cattle for my youth. What are these wounds? These are those with which I was wounded in the house of my friends.

We've talked about this before and we'll get to the chapter 13 when it comes, but we're trying to figure out what's going on in chapter 11. What is going on in chapter 11? So we think about chapter 10 because we're going to endeavor to use context, right? God has a promise of deliverance and restoration for his people. But what does he say in that context? Look at the end of chapter 10.

I will sow them among the peoples and they will remember me in far countries. They will live together with their children and they shall return. They're going to be scattered.

They're going to be sown. They're going to be experiencing what their forefathers did in Egypt. I will bring them back from the land of Egypt.

Chapter 10, I will gather them from Assyria. What the 10 Northern tribes experienced when the Assyrian armies overcame them and carried them away. I will bring them into the land of Gilead and Lebanon.

These are two of the most prosperous, fertile areas in the region, but outside the assignment proper for Israel, they're going to expand beyond their borders. It's going to be so wonderful and so fruitful and all of the land that Abraham tread on with his sandaled foot from the great river Euphrates all the way down is going to belong to Israel. And this includes Gilead and Lebanon.

It's going to belong to them until no more room is found for them. Remember we saw earlier in the prophecy, stop the man with the measuring line. That's not going to be the basis.

It's going to expand to encompass as many people as qualify. We're not going to measure the city and then determine the population. We'll measure the population and then determine how big the land is going to be.

But notice verse 11, here's the key. How are we going to understand chapter 11? Look at verse 11 of the previous chapter. He shall pass through the sea with affliction or of affliction and strike the waves of the sea.

What does the sea universally suggest to us every time we see it? These are the uncontrollable and chaotic forces of evil. Who is the only one that has tamed the wind and the waves? It's the Lord Jesus Christ. He shall pass through the sea with affliction and strike the waves of the sea.

The depths of the river, that which sustains, that which is the main arterial lifeblood for Egypt is going to be dried up. Egypt represents the power that enslaves the power that held God's people captive for generations. The depths of the river, this is the river Nile, shall dry up.

The pride of Assyria shall be brought down, harking back to the original captivity in Egypt for Jacob's descendants, Israel. And the first signature overcoming in captivity that Assyria perpetrated. Assyria is the rod of my anger and the staff of my indignation.

That's going to be broken. The scepter of Egypt shall depart. I will strengthen them in the Lord and they shall walk up and down in his name, says the Lord.

The key here is that to get to this place where the power of sin and the power of evil and the power of enemies and opposition is broken, where do they have to go? They have to pass through the sea of affliction and they have to overcome and strike down the waves of the sea that seem too powerful and seem too complex. So the key to understanding chapter 11 is to remember that all of these promises of restoration and blessing in the future kingdom come after a time of trial, after a time of testing, and after, here's most importantly, after a time of

evaluation. Not everyone is going to walk up and down in his name.

Not everyone is going to dwell in Judah and in Jerusalem and be part of that power that the governors appeal to that produces the fire from heaven that is going to destroy the surrounding nations. There is a winnowing process. There is a separation of the sheep and the goats of the wheat and the chaff.

That's the key to understanding chapter 11. Chapter 10 and chapter 12 are talking about those people who pass under the rod. Chapter 11 is talking about those who don't.

So can you have a flock composed of two different kinds of sheep or composed of sheep and goats? Can you have a people of God, some of whom are going to qualify for blessing and restoration and others who are going to qualify for judgment and destruction? Absolutely. The key to understanding chapter 11 is to pay attention to the clues here in chapter 10 and what follows in chapter 12. Not all are the seed of Abraham, but in Isaac shall thy seed be called.

That's the key. And so as we go to the break here, what is the question we ask ourselves? Which side of that line am I going to fall on? When evaluation time comes, am I going to be one of those who is blessed, who is delivered, who is restored, who is a part of the honor guard and a part of the victorious and advancing forces that are allied with God and used by God to accomplish his purpose? Or am I going to be a chapter 11 guy? It's a sobering prospect because many who think they are on one side of that line are actually on the other. And we'll see how we can tell when we go through this chapter 11 in more detail after the break.