

PostExilicProphets 22-01-12b

Let's continue our study now on this 12th day of January, 2022. We're returning to Zachariah. Hopefully you can remember the structure of the book, eight visions, four sermons, two burdens.

Chapters 9, 10, and 11 are the first of these two burdens. And so naturally you would expect some sort of textual marker indicating that, and you find it in chapter nine, verse one, the burden of the word of the Lord. And it moves forward, uh, largely looking at the first coming of Israel's Messiah.

And in that connection, by the time we get to chapter 11 and the middle and latter half of it, uh, in anticipation of the second burden, chapter 12, verse one, the burden of the word of the Lord against Israel, there is an opportunity at each of these comings are God's people ready. Or are they not? Are they ready or are they not? So the, uh, rejection is anticipated, uh, good students of the old Testament. Uh, Jesus himself understood that he would be rejected when he came the first time by God's own people.

And that's why it says in chapter 11, verse four, thus says the Lord, my God, feed the flock for slaughter, feed the flock for slaughter, circle the word 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. For 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.

What we talked about in the first session, how careful do we need to be about granting power over our reality to others? This when it happens is a judgment on God's people. Who should have their reality defined by God himself, by the word of truth, by the spirit of truth, by the Lord Jesus, who is the truth and not by social justice, not by social issues, not by politics, not by, uh, human efforts to solve human problems by human means, but a recognition that the root cause of all of our problems, name your problem, and I can tell you the source is sin. Only God has the power to deal with sin.

Only God can cleanse us. Only God can heal us. Only God can create in us a clean heart.

Only God can renew a right spirit within us. There is no other way. And the efforts to rebuild the tower of Babel are reflected in a number of ways.

And those who fall for this false paradise, this false heaven, this false fulfillment of God's promises by human intervention, human technology, human solutions are placing themselves voluntarily under this judgment. I will no longer pity the inhabitants of the land, says the Lord. Indeed, I will give everyone into his neighbor's hand and into the hand of his king, into whoever he puts on the throne instead of God's king.

What is your alternative? Do you have an antichrist? Do you have a false leader? Someone who,

uh, dictates the path and the course and the policy and so on. They shall attack the land and I will not deliver them from their hand. And this is sort of a self-fulfilling.

If you reject the only source of deliverance, then almost by definition, God, the source of deliverance, the source of salvation is not going to grant deliverance and salvation. So Zechariah says, I fed the flock for slaughter in particular, the poor of the flock. Now there's a lot of sympathy for the poor.

There's a lot of, of, uh, provision for the poor in the law of Moses in the heart of God. Uh, the meek inherit the earth. Uh, those who are poor in spirit, uh, are blessed.

Jesus says in the sermon on the Mount, but poverty by itself is neither a qualifier nor a disqualifier. It is attitude of the heart. James says, don't be giving the best seats to those who are rich.

Don't be a respecter of persons. Well, this works both ways. You cannot any more be a respecter of persons to the poor than you can to the rich.

You can't say, well, because they are poor, they are more deserving or less deserving than saying someone who is rich is more or less deserving. Uh, and so I fed the flock for slaughter in particular, the poor of the flock. I took for myself, these two steps, the one I called beauty or grace.

The other I called bonds unity. I just missed the three shepherds in one month. These bad shepherds, if they were good shepherds, they wouldn't have been dismissed.

They were bad shepherds. And we see this in the three areas, both in primitive Israel. And in the time of the Lord Jesus, there were those who were experts in the scriptures, what, what were called scribes in Jesus day, there were the priests and there were the elders.

The elders were tribal government, clan government, civil government. The priests were in charge of religious teaching and practice. And the, the scribes, uh, Ezra being an example in, within Zechariah's lifetime were those who were custodians of scripture and were enjoined to communicate and to preserve the words of God.

And these three shepherds, whether it is, uh, shepherding, uh, moral and ethical life as the priests, whether it is the teaching of the word of God by the scribes, whether it is the civil government law enforcement and so on on the part of the elders adjudicating disputes and so on these shepherds were not doing their job and they were to be replaced by a single shepherd symbolized personified in Zechariah who would embody and execute all three of those functions in one person. Jesus is prophet, priest, and King. He is the incarnate word.

So you don't need the scribes to explain God, John 1 18. The Lord Jesus is the one who expounds the word there, by the way, it's very interesting. I'm going to have to do a special on John 1 18 because people are using it as a, as a fish slapping device here of late.

Um, but the word there, uh, no one has seen God at any time, but the Lord Jesus has exegeted him. It's the same word we get exegesis from Jesus has exegeted him. It's he's not the, this is not talking about the fullness of deity and bodily form.

This is Jesus explaining what the father is up to exegeting, teaching what the father really wants. I desire mercy and not sacrifice and obedience more than the fat of Rams. What does the Lord require you of you? Oh man, but to do justice, to love mercy and to walk humbly and so on exegetes him.

Jesus is going to fulfill when he comes and establishes the millennial kingdom after the rejection, the first time it's going to be accepted and fulfilled the second time, because there will be enough resurrected Israelites to populate it. Those who pass under the rod and enter in and, and are the subjects of the kingdom. It's pretty silly to be a King with no, no subjects, no citizens.

He will also be the priest high priest after the order of Melchizedek. And he will be the King. We have seen this in the Joshua pictures here in Zachariah.

Remember Joshua was the priest and his dirty robes were removed and his clean robes and the, the priestly headdress was placed on him. And then later he has the crown placed on his head. And it's very interesting depending on how involved you get in, in some of the ongoing discussions that are just taking over Christian social media in terms of, of progressive ism.

I wish they would call themselves the regressive church because I have to, if I use progressive, I have to put it in quotes because it's anything but progress. It's, it's regression. It's going back to Marcionite heresies and failed ideas of the past.

They've just been dressed up in new clothes and trotted back out. But the, the beauty of the Lord Jesus is exemplified in the two Joshuas of scripture. The two most prominent Joshuas that you can find in scripture are the Joshua who accompanied Moses up Mount Sinai and who took over leadership of the people of God upon Moses death.

That's Joshua one. And you've got Joshua of Zachariah, Joshua, the high priest. He's also mentioned in the Ezra Nehemiah narratives, but here he is in Zachariah.

Now there is a, a large and extremely exponentially growing body of believers in our time, age, and day who are being encouraged to reject Joshua number one, the Joshua of the conquest, the Joshua that, that was a part of the execution of judgment on the Amorites in Canaan, who had 400 years to know about God, Abraham, Isaac, and Jacob wandered all up and down in that land. What could be known of God was manifest, was communicated, was available. And for 400 years, it was rejected.

They went in and painted the law on the whitewashed rocks. Rahab knew it. There were a few others in Canaan who, who came.

She's, she's an example of those who did as, as Ruth would do in, in later generation. And the Joshua one leads the people Israel in turn with me back to Deuteronomy chapter six. If I read this on Sunday, forgive me, I'm going to read it again.

When God is talking to his people and he says in chapter seven, when the Lord, your God brings you into the land, which you go to possess and has cast out many nations before you. And he lists them verse two of chapter seven, when the Lord, your God delivers them over to you, you shall conquer them and utterly destroy them. Why don't make marriages with them because they will.

Verse four, turn your sons away from following me to turn, to serve other gods. Verse six, you are a holy people 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. Verse seven, the Lord did not set his love on you nor choose you because you were more numerous than any other people.

You were the least of all peoples, but because he loves you. And he goes on to say in this context, that these Canaanites are being judged for their sinfulness, for their intractable rebellion. Why does God use his own people? Could God not have just stopped all of their hearts, sucked all the oxygen out of the land of Canaan, sent angels in to destroy them all with fire and brimstone or any one of a number of other judgmental fates, wipe them out with a plague on another occasion, God can get rid of 186,000 overnight.

Why did he use his people to exterminate the Canaanites down to women, children, beasts, and so on? Why God exhorts his own people saying, I want you to be personally involved in this judgment. So you will not forget what happens to those who reject God and his word as a pattern, as a commitment, as an ongoing negative attitude, rebellious rejection. This is what happens to those who reject God.

I want you to witness it. I want you to see the blood. I want you to see the destruction because this is what happens to those who hate God.

Don't do this. Don't. And God goes on to tell them, if you fall away and reject my word and reject the covenant, this is what's going to happen to you.

You will experience the very judgment that you are personally involved in executing on the Canaanites. He only does it once. It's like the man gathering sticks on the Sabbath.

Do you think everybody that did too much on the Sabbath got stoned the very first time God gave that law? And the very first time a guy broke the Sabbath law gathering sticks on Saturday, the congregation was instructed to stone him. This is an example. This reflects God's attitude and how seriously he takes his word, his instructions.

Don't forget it. Why was the congregation enjoined to stone? Why didn't the guy's heart stop? Why didn't he turn to vapor? Why didn't he, the earth open and swallow him up? Lesson for the

remaining living people. That's what it's for.

This is Joshua number one. He is the one who brings this about causes it to come to pass. Joshua number two is here in Zachariah.

He is the priest. Everything is passive. This priest, Joshua doesn't attack anybody.

He stands very still. Satan attacks him. Satan accuses him, but Satan is removed.

His dirty garments are removed and he is clothed in clean garments. And then he stands still as he is crowned. And that crown is then memorialized in the temple star next to temple.

Because what are these people supposed to be doing? What is the exhortation of Haggai and Zachariah? Hurry up and get this thing built, not just as a building, but where is your attitude of seeking and welcoming and doing everything to encourage the presence of God in your midst. And the lesson for us is, are we doing everything we possibly can? Are we letting 16 years go by with a foundation laid and then nothing built on it? And we need exhortation to make our hearts and our lives a fit residence for the indwelling, not just of the Holy Spirit, but of the son and the father himself. You were running well, who hindered you? You laid a foundation.

Why didn't you finish? That's the message of Haggai and Zachariah. We've seen it. So you have these two Joshua's.

The first one is violently attacking and removing sin so that the second one can take those dirty garments off, put the clean garments on and serve as a mediator between God and men. One necessarily precedes the other. And in beautiful chiastic fashion, think about this now.

You've got judgmental, sin removing, purging out the rebels, Joshua. And then you have priestly Joshua who is fitted to be not only priest, but King. Then you have the Lord Jesus coming who is named Joshua.

How can you throw Joshua out of the Old Testament as so many are trying to do today? He's too violent. I find that shocking that women and children lost their lives. Why aren't you shocked at the flood? Every single baby, every single toddler, all of the histrionics and emotion you want to play into it, God drowned them all, drowned them.

That's not a very pleasant death. In some ways, the sword is quicker. If you do it mercifully, people don't even know what hit them.

But Joshua, the executor and the leader of those who will execute judgment on the Amorites in Canaan, making way for a dwelling place for the people of God. Then you have priestly Joshua and Zachariah. Now you have priestly Lord Jesus offering himself as atoning sacrifice who, like the Joshua in Zachariah, commits no violence, doesn't attack anyone, doesn't harm anyone, doesn't judge anyone.

He is passive in these pictures as the will of God is performed and fulfilled in and around his

person. What is going to happen at the outside bracket of that chiasm? When the Lord Jesus comes the second time, he is going to be the analog of Yeshua the first time. Judgment being executed on the enemies of God who are also, therefore, the enemies of God's people and must be removed so that there can be a kingdom where God's people can dwell, where righteousness is at home.

It is the peaceable kingdom. There is no violence there because that which necessitates violence has been removed. So that symmetry is essential here.

And this is why Zachariah is so occupied with both the first coming and the second coming of Messiah. The first four visions, first coming, second four visions, second coming, first two sermons, first coming, second two sermons, second coming. You've got these pictures of Joshua in his first coming as priest and his second coming as king.

But the judgment is in Zachariah as well. This is what we're seeing in chapter 11. So turn back to Zachariah chapter 11.

And as we get down here to breaking these staffs because of rejection, the bad shepherds are removed and Zachariah serves as the faithful shepherd. They reject him. So he says in verse nine of chapter 11, 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 had you put a star earlier against the word slaughter.

It occurred twice in verse four and five of this chapter. Now you see those that are left eat each other's flesh. I took my staff beauty, cut it in two that I might break the covenant, which I had made with all peoples.

It was broken on that day. And the poor of the flock who are watching me knew it was the word of the Lord. Then I said to them, if it is agreeable to you, give me my wages and if not refrain.

So they weighed out for my wages, 30 pieces of silver, 30 pieces of silver. We don't have time to go back to it. You can find it if you want to look it up.

But the penalty in the law of Moses, if you injured, if you seriously injured a slave, the owner who perpetrated that injury was to pay 30 pieces of silver. It is the price of a slave. You had to pretty much buy the slave.

You had to manumit the slave for 30 pieces of silver. It's a slave price. It's not very much money.

30 pieces of silver wasn't much. And the Lord said to me, verse 13, throw it to the Potter, that princely price. They said on me, this is sarcasm.

30 pieces of silver is a slave price, not a princely price. He has been serving as a shepherd. He got rid of the bad shepherds and tried to do a good job.

And they say, you're not worth anything. We'll give you 30 pieces of silver. We'll basically pay you a slave price.

Princely price, they said on me. So I took the 30 pieces of silver and threw them into the house of the Lord for the Potter. Where does he throw them? Is there a pottery shop in the house of the Lord? No, they are.

But these pieces of silver are thrown into the house of the Lord, into the temple still somewhat unfinished. You want to talk about deconstruction? The temple is still not finished when Zechariah writes these words. So he takes these 30 pieces of silver and throws them into the house of the Lord for the Potter.

Now, what has the Potter got to do with anything? Why for the Potter? Well, this is really interesting and I'm going to have to get with it here. Turn to Matthew chapter 27, 26, actually Matthew chapter 26. I have my glasses on Matthew chapter 26.

The betrayal where Judas agrees to betray him is in chapter 26, verse 14. One of the 12 called Judas Iscariot went to the chief priests and said, what are you willing to give me if I deliver him to you? And they counted out to him 30 pieces of silver. So from that time he sought opportunity to betray him.

Now, if you go forward to Matthew chapter 27, verse three, after Jesus is handed over to Pontius Pilate, Judas, his betrayer, seeing that he had been condemned was remorseful and brought back the 30 pieces of silver to the chief priests and elders saying, I have sinned by betraying innocent blood. Underline, put a star, somehow mark betraying innocent blood. They said, what is that to us? See to it.

He threw down the pieces of silver in the temple and departed of all the places he could have found these guys and talked to him. It's in the temple and departed and went and hanged himself. The chief priest took the silver pieces and said, it's not lawful to put them into the treasury because they are the price of blood.

Can you believe it? Religious leadership. They know that this is so sinful and so evil that even the money involved can't be added to the money. And these are guys who like money, but even they recognize that there is a curse on this money.

So we can't put it into the treasury. So they consulted together and bought with them. Verse seven, the Potter's field to bury strangers in.

Therefore, that field has been called the field of blood. Remember Akeldama, I think in the King James to this day, then was fulfilled. What was spoken by Jeremiah, the prophet saying, and they took the 30 pieces of silver, the value of him who was priced, whom they of the children of Israel priced and gave them for the Potter's field as the Lord directed me.

Now Bart Ehrman goes to Matthew 27 here, this quote in verses nine and 10 and says, this is

one of the hopeless errors in your new Testament because it's Matthew attributes it to Jeremiah, but it's in our Zachariah passage. This is where the 30 pieces of silver are. And there's something about a Potter there, but here it's the Potter's field.

And he says that it might be fulfilled, which was spoken by Jeremiah, the prophet. They took 30 pieces of silver, the value of him who was priced. And this is an allusion to this princely sum that they felt was my wages.

And so this is Zachariah gave them for the Potter's field as the Lord directed me. Well, there's a Potter mentioned in our passage in Zachariah 11, but not a field. So, and it's not Jeremiah.

So what is going on? Well, obviously Ehrman says it's an error. I'll tell you something funny though. In his critique of this, Ehrman says that it doesn't come from Zachariah 11 three, but rather from the prophet Jeremiah.

And it should have been, he thinks it should have been Zachariah 11 three. Did you read 11 three in our passage? 11 three says there is the sound of wailing shepherds for their glory is in ruins. There is the sound of roaring lions for the pride of the Jordan is in ruins in, in saying that Matthew made a mistake in, in his book.

And this is in the, the book, Jesus, which one is it? Yeah. The, the one let me give you the title. Jesus interrupted colon revealing the hidden contradictions in the Bible and why we don't know about them published in 2009.

That's Ehrman's book. But in this, he says it should have been Zachariah 11 three, sorry, no Bart. It's Zachariah 11 13 in accusing Matthew of an error.

He's got a typo in his book, which he evidently didn't catch. It's not 11 three. It's 11 13, as we've just seen.

So that's kind of a, that's kind of a cheap shot, but it's just odd that as he accuses Matthew of, of getting the wrong prophet, he gets the wrong reference. Uh, and you can see this in any of the uncorrected copies of Jesus interrupted. He says Zachariah 11 three.

So what's going on here very quickly. Why does Matthew say the prophet Jeremiah, and this quote doesn't match anything either in Jeremiah or in Zachariah, these things you italics in your new King James, this doesn't match anything. Exactly.

This is such a beautiful vindication of our constant refrain that when you see an allusion to the old Testament, go back to the context. The reason he quotes Zachariah, but he attributes Jeremiah is we're supposed to look at them. Both.

Everybody was very familiar with the 30 pieces of silver in Zachariah 11. Matthew doesn't need to say, you got to go to Zachariah to find the 30 pieces. There's only two places in the old Testament where the 30 pieces of silver are mentioned.

One is in the law of Moses talking about the price for an injured slave. And the other is Zachariah 11. So when you say 30 pieces, it's not like, well, but which of the 17 passages that it's only Zachariah 11, but he skillfully weaves together Zachariah and Jeremiah.

Zachariah is alluding to Jeremiah. That's why he talks about slaughter. That's why he talks about the Potter with no other contextual clues.

Who talks about the Potter? Did Moses talk about the Potter? Did Joshua judges, Ruth, Samuel Kings talk about the Potter? There's only one prophet that talks about the Potter and it's Jeremiah. So we've already seen Zachariah 11 turn back with me to Jeremiah and take a look at chapter 11, Jeremiah chapter 11. And we're looking, uh, begin at, uh, the, the beginning of this chapter, this is the broken covenant.

The word of the Lord came to Jeremiah from the Lord saying, hear the words of the covenant, speak to the men of Judah and inhabitants of Jerusalem and say to them, thus says the Lord God of Israel. Cursed is the man who does not obey the words of this covenant, which I commanded your fathers. Um, verse six, the Lord said to me, proclaim all these words in the cities of Judah and the streets of Jerusalem saying, hear the words of this covenant and do them.

I earnestly exhorted your fathers in the day. I brought them up out of the land of Egypt until this day, rising early and exhorting, saying, obey my voice. Do you remember this message in Zachariah where he said, don't repeat the mistakes of your fathers in the sermons? Remember that I spoke to your fathers and they didn't heed, learn the lesson of the captivity.

They did not obey verse eight or incline their ear. Everyone followed the dictates of his evil heart. Therefore I will bring upon them all the words of this covenant, which I commanded them to do, but which they have not done.

The Lord said to me, a conspiracy has been found among the men of Judah and among the inhabitants of Jerusalem. They have turned back to the iniquities of their forefathers who refused to hear my words. They have gone after other gods to serve them.

The house of Israel and the house of Judah have broken my covenant, which I made with their fathers. Remember Jeremiah's time, the house of Israel is long gone. 721 BC, a Syrian, uh, captivity and Jeremiah is in the days of Hezekiah and in the days of Nebuchadnezzar and Daniel and the captivity, right? Jeremiah has to flee to escape being taken captive to Babylon, but he's talking about both.

Remember this, the, the, the staff bonds, the unity between Israel and Judah. Look at verse 11. Therefore, thus says the Lord behold, I will surely bring calamity on them, which they will not be able to escape.

Though they cry out to me, I will not listen to them. The cities of Judah, the inhabitants of Jerusalem will go and cry out to the gods to whom they offer incense, but they will not save

them at all in the time of their trouble for according to the number of your cities where your gods, Oh Judah. And according to the number of streets of Jerusalem, you have set up alters to that shameful thing, alters to burn incense, to bail.

So do not pray for this people. Do not lift up a cry or prayer for them. I will not hear them in the time they cry out to me because of their trouble.

Turn to flip forward to Jeremiah chapter 19. This is the constant refrain. Um, thus says the Lord actually, um, yeah, we'll start at 18.

The word of the Lord came to Jeremiah from the Lord saying, arise and go down to the Potter's house there. I will cause you to hear my words. So I went down to the Potter's house.

There he was making something at the wheel. And you remember this, he watches as the Potter tries to make something in the clay spoils in his hand. And so he can't make that vessel of honor.

He has to make a different vessel that, that, that defective clay, uh, will, will work for look as the clay is in the Potter's hand. So are you in my handle house of Israel, verse seven, the instant I speak concerning a nation and concerning a kingdom to pluck it up, pull it down, destroy it. If that nation against whom I've spoken turns from its evil repentance, change of mind, think Jonah at Nineveh.

I will relent of the disaster that I thought to bring upon it. The instant I speak concerning a nation and concerning a kingdom to build it and to plant it. Verse 10, if it does evil in my sight so that it does not obey my voice, I will relent concerning the good with which I said I would benefit it.

Therefore speak to the men of Judah, to the inhabitants of Jerusalem saying, thus says the Lord, behold, I am fashioning a disaster and devising a plan against you. Return now everyone from his evil way and make your ways and your doings good. The judgment is not inevitable.

It is dependent upon the choice to repent, right? Look at chapter 19. Thus says the Lord, go and get a Potter's earth and flask. Take some of the elders of the people and some of the elders of the priests go out to the valley of the son of Hinnom, which is by the entrance of the potsherd gate.

Proclaim there the words that I will tell you here, the word of the Lord, O kings of Judah and inhabitants of Jerusalem. Thus says the Lord of hosts, the God of Israel, I will bring such a catastrophe on this place that whoever hears of it, his ears will tingle because they have forsaken me and made this an alien place because they burned incense to other gods, et cetera. They built high places to bail verse six.

The days are coming, says the Lord, that this place shall no more be called Tophet or the valley of the son of Hinnom, but the valley of slaughter, the valley of slaughter, shades of Zechariah

11, where he uses that word twice. I will make void the council of Judah and Jerusalem in this place. I will cause them to fall by the sword before their enemies, by the hands of those who seek their lives, their corpses.

I will give as meat for the birds of the heaven for the beasts of the earth. I will make this city desolate and hissing. Everyone who passes by it will be astonished and hiss because of all of its plagues.

I will cause them to eat the flesh of their sons and the flesh of their daughters. Everyone shall eat the flesh of his friends in the siege, in the desperation with which their enemies and those who seek their lives shall drive them to despair. Then you shall break the flask in the sight of all of the men who go with you and say to them, thus says the Lord of hosts.

Even so, I will break this people and this city as one breaks a potter's vessel, which cannot be made whole again. They shall bury them in Tophet until there is no more room to bury them. Thus I will do to this place, says the Lord, and due to its inhabitants, make this city like Tophet.

The houses of Jerusalem, the houses of the Kings of Judah shall be defiled like the place of Tophet because of all the houses on whose roofs they have burned incense to all the hosts of heaven and poured out drink offerings to other gods. They created a different reality for themselves that said serving the gods of the land will make us prosper. God told them, do not adopt these practices or you are going to experience the judgment I sent you in to execute on the Canaanites.

So verse 14, Jeremiah came from Tophet where the Lord had sent him to prophesy. And he stood in the court of the Lord's house and said to all the people, thus says the Lord of hosts, the God of Israel, behold, I will bring on this city and all her towns, all the doom that I have pronounced against it because they have stiffened their necks that they might not hear my words. Where does he proclaim this? After standing out in the valley and talking to the elders and the priests, he goes to the temple.

Now turn to Jeremiah 32. This is our closing passage here. Very quickly, Jeremiah 32, the word that came to Jeremiah from the Lord in the 10th year of Zedekiah.

Look at verse six, the word of the Lord came to me saying, Hanamel, the son of Shalom, your uncle will come to you saying by my field, which is in Anathoth for the right of redemption is yours to buy it. Hanamel, my uncle's son came to me and said, please buy my field. The right of inheritance is yours and the redemption is yours.

Verse nine, I bought the field from Hanamel, the son of my uncle in Anathoth, weighed out to him the money, 17 shekels of silver. I signed the deed and sealed it. We talked about this a session or two back.

Thus says the Lord God of Israel in verse 14, take these deeds because he has two, one is sealed and one is open and put them in an earthen vessel that they may last many days. This is

like a time capsule. I was just reading an article about a time capsule they found when they removed the statue of Robert E. Lee, which they should not have done, but they did.

And they found this time capsule underneath it from 140 odd years ago. Anyway, thus says the Lord of hosts to God of Israel houses and fields and vineyards shall be possessed again in this land. So through Zechariah and the 30 pieces and the princely sum, you have reference back to Jeremiah chapter 18, chapter 19 and chapter 32, all neatly wrapped up and tied with a bow in a single quote in Matthew chapter 27 to remind people that because of their rejection of the Messiah, destruction is coming.

God is going to smash them in pieces like a Potter's vessel. And the money is going to be thrown into the temple because this is ultimately where the leadership has made these mistakes and led the people into error, created a false reality for them to believe and to follow what Jesus condemns in our passage in Matthew, hear what they say, but do not do what they do. Follow the scriptures, not their example.

And the ultimate hope that even though the nation is going to be utterly destroyed and violently judged, there is still a deed buried in the time capsule that speaks of future restoration. Even in a time of violent and grotesque judgment, there is hope for the future. All of that is wrapped up in these references to Jeremiah via Zechariah, who is consciously referring back.

That's why he talks about the Potter. That's why he talks about slaughter. And we are to go back.

And those who know the Old Testament scriptures are both sobered and heartened at the same time. When you look at the coming of the Lord Jesus, we are heartened by his work, his priestly work in solving the problem of sin, offering himself as a perfect sacrifice. But there is coming judgment on those who reject him, who fail to repent, who fail to change their minds, just as the Canaanites failed to repent.

That violent judgment fell on them. Violent judgment, as goes the nation in the Old Testament. So goes the believer in the New.

And if we do not have a seeking heart, a repentant heart, recognizing the problem of sin and seeking God's perfect solution to it, we can never enter into the future blessings and the promises that are exemplified in the coming kingdom of the sun. Lots to think about there. Apologize for running a little bit long, but we didn't get all the way through it.

And we'll pick up our study in Zechariah next week. Let's close here in a word of prayer. Father, thank you for the bold and emphatic communication of your justice as well as your love in the pages of scripture.

We pray that as we reflect on these sections of your word, that your Holy Spirit will minister them to our hearts. Help us to see where, as it says in Hebrews, we may have an unrepentant

heart, an unbelieving heart, and that we can pursue the opportunity to enter into your rest as we avail ourselves of your grace through the Lord Jesus Christ, his cleansing work, his efficacious work to overcome the power of sin, to deliver us from slavery to it, and to enable us to experience in preview form through the filling of your spirit, the peace and the joy that will ultimately prevail when he returns to sit on the throne of his father, David, and preside over the millennial kingdom. We pray all these things in Jesus' name.

Amen.