

Okay, if you guys have your Bibles, please turn in them to Zechariah chapter 3 this morning. And by the grace of God, we're going to try to complete this chapter, which we started last week. And we're going to cover the sixth verse through the 10th verse. Now, as you guys are turning there, let me remind you that chapter 3 of Zechariah is a vision of a heavenly courtroom scene. And this brought to mind the man that sued an airline company because they lost his luggage. And sadly, he lost his case. By the way, someone in first service actually yelled this out. Let's see if you guys are as smart as first service. What kind of underwear do lawyers wear Briefs. Very good. And finally did you hear about the new sushi restaurant? It's actually a chain of them that are sweeping the nation. They're catering only to lawyers. The name of this sushi restaurant chain is sashimi. Okay. So look, the courtroom scene here is really no laughing matter. The charged we looked at last week is a guy named Joshua. He's the high priest, and he is as a high priest. The holiest guy in the whole nation. But his charge is that he's filthy. He's got on these filthy clothes as he stands before God. And what we find is he's essentially wearing his own sin. And the sin of the nation. So if your holiest guy in the whole nation is filthy, you've got a problem. Now, that would leave us without hope. Except there's going to be someone step in. And yet the prosecutor of the whole deal, Satan. And the reason that Joshua finds himself in these filthy rags is because Satan is accusing him before the throne of God. And we talked about Satan is just living up to his name. Satan means adversary or accuser. It's a title, not a name. Actually, his name is Lucifer. And so we talked about how as the luminous One, Lucifer means angel of light or Luminous one, he comes very seductively, and once he seduces us to sin, then he slanders us to the father. So that's all a pretty poor situation, except that we do have a defense attorney and that is Jesus Christ the righteous. He shows up in this story as the angel of the Lord, and he rebukes Satan. And in a picture of salvation, spiritually, he causes Joshua to be clothed in new robes. His sin is taken away, and he's given a brand new righteous wardrobe is the idea. And so we talked about how positionally, that's how God sees us. And so Joshua, here is a picture of all who would follow after him as believers in Jesus Christ. Well, if we were going to do this justice, we would have covered it all in one section. So we pick up in verse 6, still in this courtroom scene Joshua having just been cleansed. And then the angel of the Lord admonished Joshua, saying, thus says the Lord of hosts, if you will walk in my ways, and if you will keep my command, then you shall also judge my house, and likewise have charge over my courts, and I will give you places to walk among these who stand here. So now we have Joshua admonished, or charged, or you might say, exhorted by Jesus. And he tells him, if you walk in my ways, so Joshua has this monumental task to lead the people spiritually. Now he has been made conscious evermore of his own sin. And even though he's been cleansed, the Lord's going to encourage him. And it's a practical encouragement.

So often God calls us to do things that are out of our scope. He doesn't call the equipped. He equips the called. And so, like Joshua before him, the first Joshua, you might say Joshua, the successor of Moses, Joshua is encouraged. In fact, here's what God told Joshua, the successor of Moses, in chapter 1 of his own book, verse 7, when he thought about trying to follow Moses and lead the people into the Promised land. God said, only be strong and very courageous, that you may observe to do according to all the law which Moses my servant commanded you, and do not turn from it to the right hand or to the left, that you may prosper wherever you go, and so Joshua, the successor of Moses, was told, hey, I've picked you, and I've called you. And yet, if you want to accomplish all that I have for you, then be obedient. Follow me. And so to hear Joshua is told, hey, positionally, you're clean. You can't do anything more to make yourself someone who I love and have picked and been put in this position. But then to fulfill your service, guess what? Practically, you're going to continue to be fit for service and be fruitful as you stay obedient. And we talked about last week how contrary to the things that maybe we've been taught or that Satan whispers into our minds, we are not blessed as Christians by what we do. We are blessed by who we are in Christ. And so he doesn't say, oh, you read your Bible today. Good. I'm going to bless you all. You didn't pray today. You're not going to be blessed. All that stuff's irrelevant because we are in Christ. We are blessed because we were in him and we are now heirs of the same inheritance that Christ has. But as it pertains to service and fruitfulness, God has works for each of us to do that. If we're going to continue to be used in fruitful, that's all hinged on and contingent upon us being obedient. That's just how it works out. So here he says, man, you're clean. But if you continue to walk in my ways, walk with me, keep my command, then I'm going to give you places to walk with these among who you stand. Verse eight. Hear, O Joshua, the high priest, you and your companions who sit before you, for they are a wondrous sign. For behold, I am bringing forth my servant. The branch, and so the branch we're going to be introduced to here. And this is significant, because Joshua and his companions, presumably the other priests that he serves with, they are unique in that they receive forgiveness as sinners. And then having received that forgiveness, they as priests in their day, were able to then grant forgiveness to others. And yet all that is just a foretaste of things to come. He says, look, you have seen a vision of your own sin and the people sin. And how I took it away, and how now you're experiencing freedom. But it's just a little glimpse into what I'm going to do. And so he refers to the branch, the branch as I have here for you, is a messianic metaphor for Jesus, and it's used four different ways in the Old Testament. I want to take just a little bit of time this morning to unpack those four ways. Firstly, the branch is and most foremost referring to the branch of David. So there are two scriptures as I have here for you in Jeremiah chapter 23, verses 5 and six,

and Jeremiah chapter 33, verses 15 and 16 that are exactly the same two verses. And I want you to go there. There's significant as it pertains to the branch Jeremiah 23. I'll read from verses 5 and six, behold, the days are coming, says the Lord, that I will raise to David a branch of righteousness. A king shall reign and prosper, and execute judgment and righteousness in the earth. And in his days Judah will be saved, and Israel will dwell safely. Now this is the name by which he will be called the Lord. Our righteousness, or Jehovah said canoe. In thinking of this Davidic branch, that the Messiah would be from the line of David, we have to go to Isaiah chapter 11, verse one. It says Isaiah writing as you may know, often called Isaiah, the evangelical prophet, and Isaiah the book, sometimes referred to as the Fifth Gospel, Isaiah wrote there in chapter 11, verse 1, there shall come forth a rod, or that is a shoot like off of a stump from the stem or the stump of Jesse. Jesse is David's dad, King David's dad, and a branch shall grow out of his roots. And so in reading this, all of the Bible scholars knew that the Messiah would be from the line, would shoot off of the stump of Jesse or David. This is why he was called the Son of David. You remember all of those who would be in need would cry out, Son of David, have mercy on me. They were looking for someone from the line of David, a shoot off of the stump, you might say. It's also why Matthew uses that term in chapter 2. You see the Hebrew word for branch here in Isaiah 11. Verse one is netser, which is translated Nazareth or Nazarene. And if you go to Matthew chapter 2, verse 23, as Jesus is just a young one, and his family escapes Herod's genocide to eventually come back and avoid his reign in the South, they circumnavigate Judah and they land in Nazareth. In verse 23 of Matthew two says, and he that is Joseph with his family came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets. Now if you search the scriptures, you can't find this verse. But most scholars attribute this quote to Isaiah 11, where Jesus is called the branch or netzer, which means Nazarene. So Joseph took Jesus to Nazareth, that it might be fulfilled which was spoken by the prophets. He shall be called a Nazarene. And so Jesus was a Nazarene, in that he was of Nazareth, and that he was a shoot off of the stump of Jesse. He was a branch of David. And it's amazing that the scholars missed him. And much of the reason that they wouldn't have made this connection is that Nazareth, even though it was a shoot, you might say, was, oh, shoot, we got to go to Nazareth. It was across the tracks. So they missed Jesus because he came in such a lowly manner. And yet what Matthew is trying to do specifically with that scripture is Matthew is writing to the Jews first and foremost, to present to readers the Jewish Messiah, the branch of David and each of the Gospels presents us a different facet of Jesus and introduces us to another face. Of these four branches. Secondly, he is my servant, the branch. This is found in the scripture we just read in Zechariah chapter 3, verse 8. For behold, I am bringing forth my servant, the branch. Now Joshua the high

priest, on his very best day was simply, as we're told in verse 2 of chapter 3 of Zechariah, just a stick plucked from the the burning fires of hell. And yet, in contrast, this branch is introduced to us poignantly because Jesus is the servant branch. No small stick or twig, but a branch who came to pluck sticks from hill and set them on fire. For God. Mark chapter 10, verse 45 says, At the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many. In fact, Mark, that's the key verse in Mark chapter 10, verse 45 presents to readers the servant branch, because Mark wrote primarily to the Romans, and it said that at the time of Mark's writing, the Roman Empire was filled with slaves for servants, maybe up to half the population. And so Mark is presenting Jesus as the servant branch, connecting him to the lowly. Thirdly, we have the man branch. I like this we'll talk more about this in Zechariah chapter 6, but I refer you to the 12th verse of Zechariah six, which says, thus says the Lord of hosts, behold the man capital N, whose name is the branch, and from his place he shall branch out, and he shall build the temple of the Lord. Now Jesus came as the perfect man. Behold the man. Branch is what Zechariah chapter 6 verse 12 says. And when Jesus stood at his mock trial before Pilate, Pilate could find no fault in him, didn't have the guts to let him go, even though his wife said, hey, don't mess with this guy. You better be careful with this dude. Pilate knew what was right, but he didn't have the strength to do what was right. So when he turned Jesus over to the crowd, he said, prophetically fulfilling the prophecies, behold the man. The man, the man. Branch. Behold the man. Those words always chill me when I read them of how Pilate was so close, yet so far. While the Gospel of Luke presents the man branch, the perfect man was what the Greeks were looking for. That's kind of the theme behind all of the mythology and all of their writings and pursuit of intellectual and emotional intelligence and philosophy And so Luke was writing primarily to the Greeks, and he presents Jesus as the perfect man who's able to save man. He gives more details about Jesus life than any other gospel, and he makes him very human and relatable. And he uses the phrase Son of Man 25 times. And in Luke chapter 19, verse ten, he says, For the Son of Man has come to do one thing, and that seek and save that which was lost. So the man branch. And then fourthly, and finally the branches of the Old Testament, the branch of the Lord, if you wanted to go with me back to Isaiah chapter 4, you'll find this in verse 2. In that day the branch of the Lord shall be beautiful and glorious, and the fruit of the earth shall be excellent and appealing for those of Israel who have escaped. And the word Lord there as it is branch of the Lord in my Bible, is capitalized capital L capital O, capital R, capital D. You guys, many of you know that when you see it like that in your Bible, you're reading the covenant name of the Lord. For the Israelites. And so the word is actually Jehovah when you see it like that. The covenant name of God to the Israelites. So Lord Jehovah or the Israelites eventually wanted to predict covenant name. So they took

all the vowels out. And it's often Yahweh, which is why W.H. But literally Lord Jehovah, Yahweh means I am. So think back to Exodus chapter 3, verse 14, And Moses has been wandering in the wilderness for 40 years. God calls him out of obscurity and says, hey, that thing that you thought you were supposed to do as a young man, which was lead the people out of Egypt into the Promised Land. While I have you to do that thing now, Moses, all the confidence is gone. All of his swagger is gone. And so he says to God, well, if I tell the people that you call me, how are they going to believe it? Who should I say sent me? And they're in Exodus 314. God said, tell them I am that. I am. I am means the becoming one. What's he become? Anything his people need. And so he is Jesus the branch of the Lord. I am that I am now. The Gospel of John presents Jesus kind of to the world at large as God in the flesh. And you might go one place with me, and we'll finish up for this section. Are Bible calisthenics. That is John chapter 8. This is noteworthy. We're going to start in the 53rd verse, because sometimes Christians are asked, where did Jesus claim to be God? They start fumbling around. They're like, well, I think he did, and I'm pretty sure he did. Let me tell you, he was all the time claiming to be God. But this is the most obvious place. Okay? And so verse 53 of John eight. It reads like this. Excuse me. The detractors of Jesus said, are you greater than our father Abraham, who is dead? And the prophets are dead? So who do you make yourself out to be? Who are you? They said to Jesus, and Jesus said, if I honor myself, my my honor, it's really nothing. It is my father that is God who honors me, of whom you say that he's your God. Yet verse 55, you have not known him, but I know him. And if I say I do not know him, because they were accusing Jesus of not knowing God, in fact they were accusing Jesus of being of Satan. So he says, if I say I don't know him, I'll be a liar like you. That's a very seeker, sensitive message. But I do know him, and I keep his word. Your father, Abraham, rejoiced to see my day, and he saw it and was glad. Then the Jews said to him, you are not yet 50 years old. Which, by the way, Jesus died at 33 so he did not age well. They thought he was 50. They said, you're not yet 50 years old. How have you seen Abraham? And Jesus said to them, most assuredly, I say to you, Before Abraham was, I am, I am Jehovah, I am God, I am the only true and living God. And if you don't believe they believed it, then you haven't read the Gospels because they immediately start trying to kill him. And so Jesus in every way was proclaiming to be God. He was doing the things only God can do. And he was saying openly that he was God. And so John presents this God to the readers. In the beginning was the word, and the word was with God, and the word was God, and the word became flesh and dwelt among us. And that's what John presents to readers, so that they would come to that one true God through Jesus. Well, verse 9, then for behold, now he goes from the branch to the metaphor of the stone, for behold, the stone that I have laid before Joshua upon the stone are seven eyes. And behold, I will

engrave its inscription, says the Lord of hosts, and I will remove the iniquity of the land in one day. And so in the ninth verse we're introduced to a stone. The stone here is a foundation or a cornerstone. Back to Isaiah in the 28th verse. Verse 16. Isaiah wrote, therefore, thus says the Lord God, behold, I lay in Zion, the very mountain top upon which the temple was, and the center of Jerusalem. Behold, I lay in Zion a stone for a foundation, a tried stone, a precious cornerstone, a sure foundation. Whoever believes will not act hastily. And so the stone, the cornerstone was the key to the integrity of the whole structure. Back in the day. And what's being portrayed here is this stone. This cornerstone to all life and fruitfulness and spiritual eternity is Jesus. Jesus took up this discourse with those that were always arguing with him. In Matthew chapter 21, verse 42, he quoted from Psalm one 1822. Psalm 118 is one of the most messianic psalms. And Jesus said to those who were peppering him with questions, he said, and by the way, these guys read the scriptures for a living. He used, as I like to call it, a little sanctified sarcasm. He said, have you never read the scriptures? I just always find that funny. You know, Jesus just poking them just a little bit like you guys think you know some stuff, but have you never read the scriptures? The stone which the builders rejected has become the chief cornerstone. This was the Lord's doing. And is it marvelous in our eyes, and therefore he said, I say to you, the kingdom of God will be taken away from you and given to a nation bearing the fruits of it. And whoever falls on this stone will be broken, but on whomever it falls, it will grind him to powder. And so Jesus is connecting them to the Scripture and Psalm. That was obviously messianic. And he's saying, look, I'm the one. And you guys are rejecting me. If you'd if you'd step on me, I can become a building block to your whole life. But if you refuse me, this stone will grind you to pieces. Now, of course, the Apostle Paul talks about this in Ephesians, where he writes in chapter 2, verse 19, now therefore you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God. Having been built on the foundation of the apostles and prophets. Here it is Jesus Christ Himself, being the chief cornerstone in whom the whole building being fitted together, grows into a holy temple in the Lord, in whom you are also being built together for a dwelling place of God in the spirit. That's why Jesus said, you tear this temple down, and in three days I'll build it up again. They thought he was talking about the temple. He was talking about his own body. But it's why the temple had to be torn down so that no one would idolize the thing. Now access has had through the son to the father. The veil was rent, and yet the Spirit of God is being built up with Christ as the head and we as the Body of Christ, fitted together. Peter calls us as living stones to make up the temple of God. I'm the temple of God individually as a Christian, and we are the temple of God together. And by the way, there's this cool analogy because they built all the stones off site and they slid them into position so

there'd be no noise at the building of the temple. And I like that because at home, man. God's he's he's quarrying us, right? He's chipping off edges and we're yelling and we got stuff coming out of his demons. And then we get to church and we all got our smiles on, and it's a little picture of how he just slides us in there. He does all the work off site typically, and he builds us up into a family of God Well, the stone I told you before that Zechariah's mystical. This stone in particular has seven eyes. He said, well, man, I don't understand. Like, doggone. This is why I don't read the Minor Prophets. You got stones with seven eyes, and yet, you know, you read your Bible. And it's one of the reasons I like to read through the Bible often, and then at different paces. But what you find is the Bible is the best commentary on the Bible. And if you read it, there'll be all these neat connections. So the seven eyes are actually the seven spirits of God. And we find this in revelation chapter 5 is John the Revelator is taken up into heaven. He's given a picture of the throne, and he says, he looked. And behold, in the midst of the throne and of the four living creatures, and in the midst of the elders stood a lamb capital L, that is Jesus, as though it had been slain, having seven horns. Horns are horns on the head, symbolic of power and seven eyes, which are the seven spirits of God sent out into all the earth. And so the seven eyes are the seven spirits of God, and it conveys our foundation. Stone is not only a stone that's all powerful, that you can build your life on, but the stone is all seeing and all knowing. We'll talk more about these seven eyes, these seven spirits. Next week. Actually, in chapter 11 of Isaiah, verse 2, because it correlates with the fourth chapter of Zechariah. But here the stone has seven eyes, and he goes on to say that I will engrave its inscription And he says, I'm going to engrave that inscription, and I'll remove the iniquity in that day. Now buildings were commonly dedicated on the cornerstone with the name of a ruler or a leader, and their name would be inscribed, because maybe they paid for the thing, or they inspired the thing, or someone was trying to curry favor. But it was to honor that person and actually, Bryson and I were talking earlier between services and he said, hey, I read somebody that said this inscription was was possibly like our sins inscribed, which would kind of make sense because, you know, we have this, this list, this, you know, list of transgressions that condemn us, as we talked about last week in Colossians, that without Christ man, our fate is sealed. But in Christ that list the handwriting of requirements against us has been put away. And buried in Jesus Christ, was raised for those who were raised up with him. No condemnation in Christ. All has been forgiven for the believer. And so that's probably one facet of it. But the other facet is that God has inscribed his law on the hearts of New Testament believers. Jeremiah chapter 31, verse 31 says, behold, the days are coming, says the Lord, when I will make a new covenant with the house of Israel. And verse 33 says that I will in those days with this new covenant, put my law in their minds, and write it on their hearts, and I will be their God, and they

shall be my people. And so this is beautiful. Not only does at New Birth, to be born again is what one must be to enter the kingdom of heaven, and to actually walk with God in the kingdom of God as a new believer, born again. Not only are my sins put away, but then the sins that condemn me condemn me because the law required me to keep it and I couldn't. So now Jesus has written on my mind and in my heart the law of God that used to be previously on tablets of stone. And so in the Old Testament you had to look at this thing and go, oh, man, I gotta do this to live. That's the Old Testament law. But in the New covenant, now Jesus comes and the Holy Spirit enters our lives as Christians. And now it's live and do this. I get to. And so he pays the price for me, and then he gives me the power to live out the law of God. And he covers all my sins when I don't measure up. I don't know why more people don't get on board with this deal. And so here God writes the law of God on our hearts. And by the way, I love chapters like this where we just get to focus completely on Jesus. Because I was telling somebody the other day thinking about the 20 year celebration, I got two pieces of advice from my sending pastor. He said, don't preach against things and take lots of pictures. He said, if you teach the whole Bible, it'll do all the preaching against things you need to. You don't have to pick stuff out. It'll pinpoint things in people's hearts, but I like that because one of the things, and I didn't know it at the time, imperceptibly, that drew me to this style of ministry was I grew up in churches where it was always about what I must do for God, and that always leads to burnout. You can't sustain it no matter how hard you try. You know, I nailed sins to the cross, I made pledges, I had rings, I wasn't going to do it. It never will. Sustain itself. But if you focus on God and you start contemplating what he has done for you, then the power of God, the love of Christ, compels me, and I can do all the stuff I was trying to commit to do in my past. Just happens naturally, organically. You'd say supernaturally by the spirit. So I love to just point out Jesus man, look in the scriptures and find Jesus what he did for us. And so now it's Christians in this new economy. As believers, we bear his name. And that's what Christ always wanted for his people. In fact, for the Israelites, he wanted that in Isaiah chapter 44, I was reading this set of verses. This week in the Lectio 365 study or devotional that some of us are going through as a church, and I love it how the Lord just meets you. The Scripture always meets you. The Bible always meets you right where you're at. Because I was also studying for Zechariah and this correlated so chapter 44 of Isaiah, verse 1. Yet here, now, O Jacob my servant, and Israel, whom I have chosen. Thus says the Lord, who made you, and formed you from the womb, who will help you. Fear not, O Jacob my servant. And you, Jeshurun, whom I have chosen. For I will pour water on him who is thirsty, and floods on the dry ground. I will pour my spirit on your descendants, and my blessing on your offspring, and they will spring up among the grass like willows by the watercourses. And one will say, I am the Lord's. Another

will call himself by the name of Jacob, and another will. Right, or inscribe his hand, and he will say with his hand this inscription, he will bear his. The Lord's and name himself by the name of Israel. And so when God inscribes his law in our hearts, he also gives us his name. The transgressions that are inscribed against us are put away. And now we can bear the name of the Lord, and that's what he desired for Israel. When you get all the way to revelation in the last chapter, verse 22, the new heaven and the new earth, starting in verse 1, and he showed me that an angel showed John a pure river of water of life, clear as crystal, proceeding from the throne of God and of the lamb. And in the middle of its street, and on either side of the river was the tree of life, which bore 12 fruits, each tree yielding its fruit every month. And the leaves of the tree were for the healing of the nations. And there shall be no more curse but the throne of God, and the lamb shall be in it, and his servants shall serve him, and notice this verse, for they shall see his face, and his name shall be on their foreheads And that's otherwise known as a seal. And so we are told in Ephesians chapter 1, verse 13, that for believers we now bear his name, and we have been sealed with the Holy Spirit of promise, which guarantees us arriving at our destination. Say Amen. I'm filthy like Joshua. You've been sealed, said man. I didn't measure up today. You've been sealed. Said, hey, you haven't looked at my home life. You've been sealed. You bear the name of Christ, and someday, apparently, that might be something that we were right on our forehead. The name of Christ. So I don't live up to the moniker Christ folk or Christian. You've been sealed. It's all based upon the finished work of Jesus Christ because he removed our iniquity, just like he says here to them, I'm going to practically remove the iniquity of your land. In Romans chapter 11, verse 26 confirms this. It says, All Israel will be saved. Well, verse 10, I'm about out of time in that day, says the Lord of hosts. Everyone will invite his neighbor under his vine and under his fig tree. Well, in that day refers to a future time. The latter days later than today, and here Israel will be all that God ever intended for them to be. They'll step into all that he ever wanted them to be, and realize all of his blessings.

Practically, they're going to invite their neighbor under their own vine and their own fig tree. We saw this phraseology in Micah chapter 4, verse four, and it portrays this communal time of peace and security and abundance and contentment for Israel. And by the way, when you read the Old Testament, then you get to the New Testament. It's all the same in that the Bible presents a story of humanity that's linear, and it's marching towards ultimate restoration. You know, it's not just over and over the same things happening again. Peter says. There's a group of people who are Jesus is not coming back. Everything's just continuing like it used to be. Just another cycle. It just looks a little different. And while there are cycles, definitely there are cycles of sin. There are cycles in history. It's not like they're just spinning in a circle, capriciously or arbitrarily, that it's more like a snowball

cycling downhill, picking up snow, but headed towards a destination which is ultimate restoration in Christ. And so when we think about that, then I want to leave you with this, like Joshua and Israel, we as New Testament believers find cleansing, contentment, assurance of spiritual peace all rolled up on a Ritz cracker through Jesus our Lord, the branch, the branch, and we have actually been Romans goes to great pains to tell us, grafted in, you know, as most of us being Gentiles sitting here, we're we're a wild branch like we think we're growing up all pretty. But when God looks at us, it's like he grafted us into this thing and made us beautiful and fruitful And when you think about the kingdom of God, some question, well, is the kingdom of God? When I read it in the Bible, is it now or later? You know, now or later? Now or later? Kingdom now or kingdom later? The answer is yes. It's now and later. And as it pertains to now, the Kingdom of God is not meat nor drink, but righteousness, peace and joy in the Holy Spirit. That's what Romans chapter 14 verse 17 says, Kingdom later is all this realized practically So, having been adopted into the family of God and become citizens of the kingdom of God, now we, like the Israelites, eventually have the privilege to invite others to share with them what we received. Second Corinthians chapter 5 says, Jesus has reconciled the world to himself, and then we are a piece of that. As ambassadors, reconciling others as we've received reconciliation. And so we get with the righteousness, the peace, and the joy of Christ Jesus by the Holy Spirit in this life. Just a little as the old hymn I used to sing as a kid say, a foretaste of glory divine. That's just a foretaste. This is just a drop. This is not the showers of blessing just yet, but it is a raindrop. We look forward to ultimately realizing this, and we thank you, Lord Jesus, through the Holy Spirit, for the illumination to be able to see Jesus in Zechariah so clearly. We pray, Lord, that you would compel us by the love of Jesus Christ, as we see and understand all that he has done for us. And Lord, we do pray that you would help us to walk worthy of the calling with which we've been called, and so, Lord, keep us from judging your love based upon our faithfulness. The Lord also keep us faithful so that we could be fruitful in Jesus name. Amen.