

All right, guys, we're gonna be in Zechariah chapter 9. If you want to make your way there. And as you're making your way there, let me make you aware that at the conclusion of our teaching, we're going to observe communion as we do most every month, first Sunday of the month, and then after communion. And the closing song, we're going to go out to the pond for a baptism. So, yeah. All right. Zechariah, chapter 9, the context, as you may know, if you've been coming, is that in 536 BC, there's a remnant or about 42,000 Jews of the deported million or so a generation before they return from Babylon to Jerusalem. And their mission is to rebuild the temple. However, the same year they arrived, they started the work. And then, because of opposition, the work stalled almost as quickly as it began. So 16 years later, after they had not built anything for, you know, almost two decades, they focusing on their own lives were stirred up in 520 BC by two prophets. We know them as minor prophets, Haggai and Zechariah, that were called in tandem. Specifically, Zechariah is to encourage the people, to inspire the people of God to complete or get back to the work of God. And so that's where we find ourselves in Zechariah. Now, how Zechariah approaches it is this chapters one through six, the prophet sees a vision in 520 BC, again 16 years after the work stopped, Zechariah gives this one vision in eight parts or eight different visions. But it's in one section. What we have is chapters one through six, and then in chapters seven and eight, the people from Bethel actually come to the temple to ask a question about fasting. That happens two years after the temple reconstruction began again in 518 BC, and God's answer is basically, you're doing all this stuff on the outside, but I care more about the inside and how that affects your actions. So God values mercy more than fasting or sacrifice. And then to the ninth chapter where we find ourselves and we'll conclude the book over the next few weeks with this section. And it pertains to the prince or King Jesus coming with salvation. So the prophet's vision is them to it's given to encourage them to complete the work in their day. The people ask a question and they get refocused on the heart as the heart of the matter. And then the prophet, through the last chapters here, wants them to understand that being faithful in their day, their being a part of something much bigger than just their day. That's kind of the idea behind the book as a whole. So then what we find ourselves in is a very prophetic section, and we've mentioned this to you before, the Old Testament prophets can be difficult to follow as it pertains to prophecy, because they looked, from their vantage point and they saw, if you will, a mountain range of prophecy. So sometimes there's a very near fulfillment. We'll talk about some of that today. Fulfillment of prophecy. Within a couple hundred years of Zechariah's time, sometimes they look to the first coming of Christ. And so that's a little further out. Other times they look all the way to the second coming of Christ. And yet they don't always, from their vantage point, see the summit, and they don't follow a linear track. It's kind of lazy. Susan learning. You turn the lazy Susan. Oh,

they picked this prophecy out. Now they put it back in the thing. They bumped from far to near and they rarely focus on the church age, which is in, you might say, the Valley of prophecy. And so as we think about that, then chapter nine, verse 1, the burden of the word of the Lord against the land of Shadrach and Damascus, its resting place for the eyes of men and all the tribes of Israel are on the Lord, and also against Hamath, which borders it. And against Tiro and Sidon, though they are very wise, they're very wise in their own eyes for Tiro built herself a tower heaped up silver like the dust, and gold like the mire of the streets. Behold, the Lord will cast her out, and he will destroy her power in the sea, and she will be devoured by fire. So as the Lord begins to encourage this little remnant, he's going to point them to the Second Coming. And yet he's going to encourage them that every nation or group that comes up against them will someday be defeated. In fact, he's going to use a Greek king, Alexander, to defeat some of their ancient foes. And so here these first four verses, commentators are generally agreed that this discusses, in fact, down through verse eight, the entrance of Alexander the Great into the area of the Middle East, specifically the Promised Land. In 332 BC and the cities mentioned here. If you were to read, and we will, starting with Hadrach, Damascus, Hamath, Tiro, Sidon, then, as we'll read here in a few minutes, all the different cities that are pertaining to the ancient Philistine territory, Gaza and Ekron and such. If you list them in order that they are here in the Bible, history tells us that's exactly how Alexander entered into the Promised Land. And he took each of these cities just as they're listed here. That was his roadmap to taking the promised land. Now Tiro and Sidon specifically, were known for their wisdom and their power. And as it's mentioned here, their power will be destroyed in the sea. Verse four Alexander would destroy Tiro and Sidon. You might remember from our study in Ezekiel that Ezekiel 26 is a discourse on the destruction of Tiro and Sidon, written several years before Zechariah. And in chapter 26 there in verse 12, it actually says that they that is Alexander and his armies, that he conscripted as he overtook different countries and cities, will plunder your riches, that is, of Tiro and pillage your merchandise, and they will break down your walls and destroy your pleasant houses, and they will lay your stones, your timber, and your soil in the midst of the water or the sea. And so we know and we talked about this in Ezekiel, the pride of Tiro was such. The king of Tiro is another name for Satan. And so God was going to bring them down. And originally in 586 BC, when the Babylonian king Nebuchadnezzar came into that area, he besieged ancient Tiro which was on the Coastland you might see from the map. And yet he couldn't take it. 13 years he besieged this coastal city. Now, unbeknownst to him, while he was besieging the city, the people are year by year slipping out the back door, paddling themselves across the half mile to an island that they would rebuild and make into a new Tiro. And so when Nebuchadnezzar finally took Tiro in 539 BC, he found it completely

empty. And he was so ticked off he tore the thing down stone by stone, timber by timber, and he left. Flash forward 250 or so years. Alexander the Great, at the height of his reign, and at the age of 32, he had conquered all the nations of the world. And he wept because there was nothing else for him to conquer. He rolled into that area. He decided, you know what? I'm going to take the city of Tiro. He rolled up to the coast and from the rubble he looked out on the new city, and they're thumbing their nose.

At him. No no no no no no, you can't get us.

He didn't have a fancy navy or a powerful flotilla. What he did was he took the rubble from Nebuchadnezzar, tearing down the city 250 years before. And in seven months he did what Nebuchadnezzar couldn't do in 13 years, he built a causeway out to the island, and he sacked the city of Tiro. And just like Ezekiel prophecies, and Zechariah prophecies, it was cast down into the sea. The Word of God is amazing. Prophetic words fulfilled in history. And so what God's going to do is take care of an ancient enemy with this. This King of Greece. Verse five, When Alexander came on down into the land, he went to Ashkelon. Ashkelon shall see it. That's Alexander and his armies in fear. Gaza, another ancient Philistine city, shall also be very sorrowful and Ekron, for he dried up her expectation. The king shall perish from Gaza. Ashkelon shall not be inhabited. A mixed race shall settle in Ashdod, and I will cut off the pride of the Philistines. I will take away the blood from his mouth and the abominations from between his teeth. But he who remains, even he shall be for our God, and shall be like a leader in Judah and Ekron, like a Jebusite. Of course, David didn't take all the Jebusites and murder them. He left some the city of Jebus became Jerusalem, and some of those Jebusites were then grafted in to the nation of God. The family of Israel. Well, speaking of Jerusalem, verse 8, I will camp around my house. That is the temple because of the army, because of him who passes by, and him who returns. No more shall an oppressor pass through them. For now I have seen with my eyes. So when the Greek Alexander came into the region, as I mentioned, he sacked all these cities, and yet he did not destroy Jerusalem. He spared it. He tore everything else to the ground. And yet his army did encompass Jerusalem. But he passed by, and then he returned to his place. He didn't destroy it. Why? Well, verse eight says, God speaking. I will camp around my house. And historically the historian Josephus, who wrote about a generation after Jesus, he documented that at the time that Alexander arrived at the gates of Jerusalem, he had in his heart to burn it to the ground like he had done every other city. And yet Joshua the high priest, met him at the gate and showed him in prophecy from Daniel chapter 8 and Daniel chapter 11, where he is mentioned. And Alexander was so blown away that he would be mentioned in holy

scriptures. You know, so many years before he ever was even born, that instead of destroying the city and the temple, he not only spared it, but he offered a sacrifice to the Jewish God. One of the coolest stories of antiquity. And so God truly did just what he said. Here, now, verse 9, then rejoice greatly, O daughter of Zion, shout, O daughter of Jerusalem, behold, your King is coming to you. He is just and having salvation. He is lowly and riding a donkey, a colt, the foal of a donkey. Now you may recognize the end of that verse because it's quoted word for word in Matthew chapter 21, verse 5 at Jesus triumphal entry. Why is it found here? I'm glad you asked. You see, here's historically, Alexander, the Greek king. And by the way, Greece is not a thing on the world stage at the time of this writing. But God projected, as he had in Daniel, that after the Babylonians would come, the Medo-persians, and then the Greeks, and then the Romans, and all of these people would oppress Israel, God would use some of them to take care of Israel's ancient enemies, and then they too would turn on Israel. So God would take care of the Greeks in this case. So here's Alexander, the Greek king who entered all these cities mounted on his famous horse Bucephalus. Pretty cool story about this war horse of Alexander. It said that his dad was given this horse as a gift from a Thessalian, and they brought it into the court, this magnificent horse. But no one could ride it. It kicked. It bit. They finally were going to get rid of it. The dad was going to give it away. And yet 12 year old Alexander walked into the court of his dad, Philip of Macedon, and he realized, presciently that the horse was scared of its shadow. So legend says he turned it to face the sun. He mounted it in front of all the onlookers, and it became a horse that he rode into battle for many victories there on out. So whether the story is true or not, it's pretty fantastic. And the idea is, here's Alexander entering these cities on this, this black horse with the blaze face the stallion and King's Rode stallions. And yet, in contrast to the Greek ultimate man, that's who Alexander is. And the Greeks were looking for the ultimate man. Then here is Jesus, the king of the Jews. And when he entered Jerusalem. This scripture is quoted. He rode in just and having salvation lowly and riding on a donkey, even a colt, the foal of a donkey. Now I like Luke's account of the triumphal entry, as well as Matthew's. And Luke tells us a few things that Jesus entered on an untamed colt. No one had ever ridden. This colt, and so Jesus rode him into Jerusalem. It was a donkey, which is not a magnificent beast. It's a beast of burden. It's also considered a beast of peace. You came in peace if you rode a donkey. The priest and the prophets often rode donkeys. The people, as Jesus rode in on this colt, the foal of a donkey, they shouted, Hosanna! Blessed is the King who comes in the name of the Lord! Peace in heaven and glory in the highest. As they quoted the messianic Psalm 118 But Hosanna actually means save now, which is exactly what Zechariah says of the coming Messiah, that he is just and having salvation. But he's also lowly and riding on a donkey. And so when Jesus arrived

on this beast of peace in Luke chapter 19, as the people shouted and threw their palm branches down and their clothes down on the road, and they cried out, Hosanna! Save! Now Jesus, instead of stretching his arms out and smiling and accepting their adoration, it says that he wept. And he wept because he said in verse 42 of Luke 19, if you had known, even you, especially in this your day, the things that make for peace, for your peace, but now they are hidden from your eyes, and in large part the same people who would shout, Hosanna would. Less than a week later, shout, Crucify him! Why? Because they were looking for an Alexander type figure instead of a lowly king. They were looking for salvation for their circumstances and not so unlike you and I. Salvation for their spirit. And so they missed Jesus at his first coming, almost totally in the nation of Israel. As I think about that, then I have a question posed for you here. Why was Jesus first coming so inglorious? In fact, in Matthew chapter 11, Jesus says in verse 28, come to me, all you who labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn from me. For. What's he say of himself? I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light. Now think about that verse, and I think about the life of Jesus. And I ask again, why? Why was his first coming so inglorious? You okay over there? I need some help. Heavenly father, we just want to pray for row three back there. Lord, pour out your spirit on that crew. Bless us, protect us. In Jesus name, Amen. Well, why was Jesus first coming so inglorious? And when I think about that, then I have a lot of questions. You know, as you read the scriptures, why was his parentage so suspect? Actually, historians say that that people mocked him and called him a. Not everyone was going to embrace that. Jesus mom was one who was conceived. Her birth by the Holy Spirit. Think about his family. He's raised in poor or lower working class home and raised in Nazareth. Why was he raised in this? Across the tracks town? I mean, good grief, Jesus was raised in Knoblich. You know. I'll get hate mail for that someday. I'll be.

Like, you don't know. Knobloch used to be the jewel of San Francis County. My great grandpa went to the school there. Don't you know it used to have a school? Yeah. Got a great tower. You can see fires forever.

Why? Why did on top of it all, why did his siblings think him crazy? If you read the narrative, they didn't embrace him. They came to Christ after he died and was resurrected. They mocked him. They thought he was a madman during his life. Why was he so doggone ordinary looking? The Bible says there was no comeliness about him, that anybody should desire him. In fact, I always share this when somebody gets upset about this, it's it's supposed that Jesus probably looked more like he was 50 than 33. You know, when they were questioning him, they said,

hey, how can you say you saw Abraham? You're not even yet 50 years old. So he apparently didn't age well. He was not like the pictures we have. He probably was not very Caucasian. He was more olive complected. He could have been balding. He for sure was probably not rocking a six pack. In fact, somebody proposed that when you do the math on the amount of spices used at his burial, that that given the fact that most Jewish males were between five foot two and five foot six in that day, that Jesus could have been pretty much balding, dark complected, five foot 2 to 5 foot six, 180 to 200 pounder. You know that. And when you read the the stories of Jesus, nobody could pick him out of a crowd. They would try to get him. And yeah, there's a couple times where he, like, miraculously took out. But most of the time he just kind of eased off into the crowd and at his betrayal, Judas has to kiss him so that they know who to arrest. This is the king of the universe. When I read the stories, I'm perplexed how in the world does the maybe the most obvious autobiographical statement in Scripture that he gives of himself have him highlighting his lowliness instead of his his his kingly sovereignty? And I, I answer that question with what I have here for you. I think it's it's because Jesus came to be relatable. And if he's humble and he's gentle and he's touchable, then he's relatable and he draws people who are also broken to himself. And if Jesus was humble, then you and I are supposed to be. And in Romans chapter 12, the third verse, it says, for I say. Paul writes to the Romans, who were not known for their humility through the grace given to me. I say this to everyone who is among you, not to think of himself more highly than he ought to think, but to think soberly, as God has dealt to each one of us a measure of faith. I was chuckling about this verse because a few weeks back I flew out to Southern California for Daniel Messiah's wife's funeral. We support Daniel. He's our missionary to the Arab world. He'll be here. I think it's the 24th on a Wednesday, and I got there and the funeral was at Daniel's house. And the reception or the dinner after was going to be in the backyard, around the pool. So the day before the funeral, the caterer showed up and he's this larger than life figure. He's a Christian Chaldean. So in the Middle East, Iraqis, Chaldeans, the Christians are typically Catholic, and there's a huge contingent of those in East County, San Diego, tens of thousands. This guy was converted to more in evangelical Christianity. Big personality. And a lot of the Christian Chaldeans are into catering and or they own a lot of liquor stores. So this guy was a caterer, right? So he shows up and he's he's telling us what we're going to do. And Daniel's got a pool and an apron around the pool, and then his backyard looks out over the mountains east of Temecula. Gorgeous setting. And so they've got the catering tents all set up and the tables and this guy, this Christian Chaldean, he oversize features, he looks like he could be out of a Bible cartoon. Big beard. He's telling me.

We're gonna do a great job. We do a great job. He goes, you know why we do a great job. Lots of people do a great job, but we're better. You know why? We do it with heart. We do it for Jesus, and we.

Do it with heart. I'm like, okay, all right, get after it.

He goes, you're gonna love it tomorrow. You're never gonna eat anything like it.

So tomorrow shows up. We have the funeral. Afterwards, we get ready to have the the food and sure enough, this guy's put on a feast. He's got lamb shwarma and all the salads of the Middle East and fruit and nuts and date honey and all these crazy desserts. And his staff is on point, and they're serving. So after it's all over, I go to him and and I was like, man, you guys, you guys lived up to your hype. You were the real deal. And he.

Goes, you know why we're the real deal. Lots of people do a great job, but we do it because we love Jesus. We do it with heart. He goes, lots of people say a lot of stuff. They don't do anything with heart. Heart is what matters. He goes. The key. to serving people is you do it.

With heart.

You say.

You know what? I can't stand? I cannot stand this younger generation. They're on social media talking about themselves all the time. How great they.

Are.

He said. Have they never read the verse? Think not of yourselves more highly than you ought to. He goes, I just don't get it. He goes, but if you enjoyed everything here, it's because we work hard and we do it.

With heart.

There was a guy leaving about that time. He goes, you brother, did you enjoy yourself? The guy's like, yeah. He goes, you need me to cater for that group of 300? Don't worry.

We did one bigger than that last week. Crushed it. Do it with heart.

Oh, well, there's a little of that guy in all of us. But when I think about Jesus and his humility, then I think about Philippians chapter 2 verse five, which says, let this mind be in you, which was also in Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God. But he made himself of no reputation, taking the form of a bond servant and coming in the likeness of men, and being found in appearance as a man. He humbled himself and became obedient to the point of death, even the death of the cross. And therefore God also has highly exalted him and given him a name which is above every name. And that name Jesus, that name, every knee is going to bow. Those in heaven, those on earth, and those under the earth, and every tongue is going to confess that Jesus Christ is Lord, to the glory of God the Father. And so when Jesus serves you and I up a big slice of humble pie, we eat it down. We're like our Savior. And here's what happens if we know him in the fellowship of his sufferings. And we accept humiliation. Humiliation is the quickest way to exaltation. We then reign with him in glory. And so Jesus, his first coming, was very lowly. Well, I'm running out of time. So verse 10, now the contrast I will cut off. Verse ten, the chariot from Ephraim and the horse from Jerusalem. The battle bow shall be cut off, and he shall speak peace to the nations. His dominion shall be from sea to sea, and from the river that is the river Euphrates, to the ends of the earth. Now Zechariah jumps to the second coming of Christ, and the prophecy that indicates that the Messiah will reign and rule over the whole earth. And at his second coming, it will be a much different entry. I refer you to revelation chapter 19, verse 11. John says, now I saw heaven opened, and behold a white horse. And he who sat on him was called faithful and true, and in righteousness he judges and makes war. His eyes were like a flame of fire, and on his head were many crowns. He had a name written that no one else knew except himself. He, verse 13, was clothed in a robe dipped in blood, and his name is called the Word of God. And the armies of heaven, clothed in fine linen, white and clean, followed him on white horses. In verse 15, now out of his mouth goes a sharp sword, that with it he would strike the nations, and he himself will rule them with a rod of iron. And he himself treads the winepress of the fierceness of the wrath of Almighty God. And he has on his robe and on his thigh a name written, which is King of kings, and Lord of lords. That is second coming. No donkey, no gentle Jesus, meek and mild, he will ride in much differently. And to escape the wrath and the fierceness of his second coming, we must embrace the lowliness and the humility of his first coming. That's how it works. And so here it's prophesied of these comings back to back in Zechariah. Well, verse 11, as for you also because of the blood of your covenant, I will set your prisoners free from the waterless pit. Return to the stronghold, you prisoners of hope. Even today I declare that I will restore double to you, for I have bent Judah, my bow fitted the bow with



Ephraim, and raised up your sons, O Zion, against your sons, O Greece, and made you like the sword of a mighty man. And then the Lord will be seen over them, and his arrow will go forth like lightning. And the Lord God will blow the trumpet and go with whirlwinds from the south. And the Lord of hosts will defend them, that is Israel. And they shall devour and subdue. Notice with sling stones, and they shall drink and roar as if with wine, and they shall be filled with blood like basins, like the corners of the altar. The Lord their God will save them in that day, as the flock of his people. For they shall be like jewels of a crown, lifted like a banner over his head. For verse 17. How great is its goodness, and how great its beauty grain shall make the young men thrive, and new wine the young women. Now this section, because it mentions Greece, was first fulfilled during the Maccabean revolt. We talked about this when we studied again. Daniel, chapters eight and 11. And so after the Greeks passed on, the scene rose up the Seleucid Empire. We'll talk about this when we start Matthew in just a dozen weeks or so. Here. And so the Greeks gave way to the Seleucids, who gave way to the Romans, the Seleucid king, who was Greek by descent, Antiochus Epiphanes, went on a genocidal rampage in the 160 BC in Judea. In Israel. And he eventually slaughtered a pig on the altar and defiled the temple. And finally the Jews could take no more. So there was a family named the Maccabees, led by a guy named Judas Maccabeus, who revolted, and we mentioned Josephus, the historian, before he wrote a book called The Jewish Wars. If you get a chance to read it, it reads like a novel. So income the Romans, Antiochus Epiphanes and his armies, they have elephants with parapets on top of them. They're shooting arrows down on top of people. And the Jews essentially have, just as it's said here in verse 15, slingshots. That's what they're fighting with in comparison, one of the greatest stories in the whole book is one of the Maccabees. I don't remember his name. They were getting slaughtered by these elephants, which were like having tanks. He ran underneath it and gutted it with a sword, and it fell down on him and killed him.

That's money man.

So anyway, that said, read it for yourself. The uprising actually took place over about 25 years. 167 to 141. But what it did, is it exalted. It resulted in the establishment of an independent Jewish state. The Seleucids said, hey, we're just going to leave you alone for a while. And that became known as the Hasmonean Kingdom. So again, we'll talk about all this in the run up to Matthew that Esther New Testament period. So this, this prophecy where they, verse 13, the sons of Zion were raised up against the sons of Greece and basically fought them off with slingshots, was fulfilled in the days of Antiochus Epiphanes. But then the prophecy is eventually fulfilled in Jesus Second coming. Now I don't have time to go into

that, and the rest of the book has so much about Jesus second coming. We won't emphasize that today. But as we get ready to take communion, I want to refer you to verse 11, because here, right in the middle of this prophetic section, there's a summary of salvation. As for you, also because of the blood of your covenant, I will set your prisoners free from the waterless pit. God's covenant of grace promises that God will be faithful. To keep his word to his people and that promise, that covenant for New Testament Christians is ratified or confirmed by the blood of Jesus Christ. Without the shedding of blood, there can be no remission of sins. The Bible said so in the Old Covenant. They shed blood over and over and over. But every time they did, they were remembering that God was going to be faithful. And in this covenant. Since then, much different than a contract, a contract says you're going to do your part. And if you do your part, then I'll do my part. Whereas the covenant says, even if you don't do your part, I'll do my part. So every time they shed blood, they realize God was going to be faithful, even when they were faithless. When we get to the New Covenant, for those of us who have the blood of Jesus applied to our lives, then that blood ratifies or confirms God's faithfulness. His commitment to fulfill his plans and purposes through his people's lives. And so then, taken from enmity or war with God outside of that covenant and accepting Christ, we're brought into the covenant of God or the family of God, and they're no longer at war with God, but made heirs in the kingdom along with Christ Jesus, is what Romans chapter 8 verse 17 says. And so, just as God promises here to free prisoners from a waterless pit or a pit of despair, he offers spiritual liberation to those bound by sin and hopelessness. Now, I've always loved along those lines. Psalm chapter 40, verses 1 through three, which reads, I waited patiently for the Lord, and he inclined to me, and heard my cry. He also brought me up out of a horrible pit, out of the miry clay or waterless pit. And he established. Or he set my feet on the rock and established my steps, and he's put a new song in my mouth. Praise to our God. Many will see it in fear and will trust in the Lord. So as we prepare for communion, communion is to remember or reflect on the difficult situations from which Christ has rescued you in the past. When we look at the history of Israel, it's to remind us that this is the same God who can work in the same ways in our lives as he did in ancient days. The God who said something was going to happen and then performed it down to the minutest of details. That's how he works in our lives. That's the things he does in our lives based upon his covenant. And so when we observe communion, we have the chance to reflect on difficult things that God has brought us through. And it's important to do this. By the way, some of us lack humility, even if we don't mean to. And we look back on our lives and we say, man, I got through that because of my hard work or my stick to it. We might not say it or we may. I was tougher than these people. I kept going, I outlasted. Look, if you've ever been in a difficult

situation and got through it, whether you know it or not, it was all God and it was no. You. Any grit that you and I have, God gave us. He gave us, as we read in Romans, the measure of faith to get through whatever it is. But that said, if he has done that, and I know he has in each of our lives, then consider areas in your life right now that you need God's deliverance in, because what he has done, he will do and he can do even presently. And so then we have to, in faith, trust that he can change our situation. And if we can't trust or believe, then we cry out, Lord, help my unbelief! And finally, then, as we enter into communion, it's a time of examination. It's a time to get to push the reset button. And so how can I faithfully live in response to the loving covenant of God's grace? For some of us, in our quietness, as we're going to sing or take communion, we're going to need to repent of some things. Great people in the Bible aren't perfect people. They're great repenters. They repent of some things. Maybe we need to confess some things that we've doubted about the Lord. Maybe we need to just surrender afresh some areas in our life. Surrender is a daily action for the Christian to take up your cross daily. It's what Jesus said. So these things we ponder as we enter into a time to remember what he's done for us. And so, Lord, we thank you for Zechariah for all the mystery and the prophecy and all the powerful, poignant pop ups of the gospel. Even right in the middle of such perplexing Scripture. And we pray today that you would encourage our hearts, Lord, you give us the faith to give to you the things we need to give to you and to trust you for the things that we need to trust you in. And Lord, you know we need the blood of Jesus practically applied to our lives. And we pray these things in Jesus name. Amen.

I love you, Lord. For your mercy never fails me and all my days I've been held in your hand. From the moment that I wake up. Till I lay my head. I will sing of the goodness of God. And all my life you have been faithful. All my life you have been so. so good. With every breath that I am made. I will.

Sing of the goodness of God. I love your voice. You have led me through the fire. In the darkest night you are called like no other. But I know you as a father. I've known you as a friend, and I have lived in the goodness of God. All my life you have been faithful. All my life you have been so, so good. With every breath that I am made, I will sing of the goodness of God. Your goodness is running after running out after me. Your goodness is running after it's running after me. With my life. Lay down as a now I'll give you everything. Your goodness is running after it's running out. Me your goodness is running. After is running after me. Your goodness is running after. It's running after me with my life laid down, I'm surrendered now I'll give you everything. Your goodness is running after. It's running after me. So my life you have been faithful. All my life you have been so,

so good. With every breath that I am able. I'm gonna sing of the goodness of God. All my life you have been faithful. All my life you have been so, so good. Every breath that I am. I'm gonna sing of the goodness of God. Gonna sing of the goodness of God. I will sing of the goodness of God.

Heavenly father, we just thank you for the the privilege to enter into such a simple act. And and yet such a powerful and mystical transaction as well. And, Lord, you left us this to do in remembrance till you return. And, Jesus, we thank you for all that you have done for the person and the work of Jesus Christ. And your substitutionary sacrifice on our behalf. And so, Lord, we pray that we would be able to know you and the fellowship of your sufferings, as well as the power of your resurrection. And we pray these things in Jesus name. Amen. And Lord, we know and have recalled that without the shedding of blood, there can be no remission of sins. And then, even at that, the shedding of the blood of bulls and goats could never suffice. And so you came and Jesus, once and for all, shed the precious blood of the Lamb of God. To do that which no silver or gold could buy or purchase. And that's that. You redeemed us from our sins, and so we thank you, Jesus, and we praise you. And so in one sense, we remember what you have put away by your blood. In another sense, we look forward to the Kingdom and seeing you in all your power and glory and might and rejoicing in our freedom there fully and practically with you for eternity in Jesus name, Amen. Amen. If you guys would stand, we're going to close with a song.