

All right. If you want to get out your Bibles this morning, our destination is Zechariah 14. And Lord willing, we will finish the book of Zechariah this morning. You guys are making your way there. Then let me let me remind you of the context of Zechariah historically. And that is. In 536 BC, 42,000 Jews are just a small portion of the million or so deported 70 years or so before returned from Babylon at the decree of Cyrus the Great with one mission, and that was to rebuild the temple. However, as we mentioned, their efforts, even though they started as soon as they arrived, stalled in the same year when opposition arose and stalled for 16 total years. So after 16 years in 520 BC, God raised up two prophets. We know them as minor prophets in tandem. Haggai, who, as we mentioned, as we look through his book, is very short, brief. Maybe you'd even call him pragmatic. He says, look, stop building your own paneled houses. Get your priorities right. Build the house of the Lord. And then, because God knows some of us need a little bit more encouragement, he sent Zechariah. Of course, as we've mentioned in encouragement often comes in long winded forms. So Zechariah is 14 chapters and he's very mystical, and he was called to encourage the people. Look, this thing's not going to get done by your might or by your power, but by my spirit, says the Lord. And that's the key to the whole book. Chapter four verse 6. So he's called to encourage the people to to rebuild the temple by the Lord's strength. But also then to enlighten them about the future. And so he focuses more on the second coming than any other minor prophet. And really, what he's trying to encourage the people in is that the energy that they're expending, which was substantial and the sacrifices that they were making, which were also substantial, have huge ramifications. And even though it seemed like everything was against them and maybe not much of it really mattered, he goes on to give them a glimpse into the first and second coming, because this temple that they're building will actually be the temple that Jesus 500 years later, would walk on those very floors and reside and teach in those very walls. And past that, they were actually doing their part in ushering in the kingdom in their time and place in history. And this is always the case for the remnant, for the believer, that we are a part of something much bigger than our present, that whether we understand it or not, our part is preparing the coming of the Kingdom, and it's preparing us for that kingdom to be experienced practically and materially. Years ago, I used to hear people say of Christians who were maybe considered too zealous, that they were someone that was so heavenly minded. They were no earthly good. And yet, as I've read my Bible over the years, and certainly I think Zechariah brings out biblically, you can only be earthly good if you are heavenly minded. In fact, the more heavenly minded you are, the more earthly good you become. And so Zechariah teaches us a little of that. So chapter 14, as we think about the second coming of Christ and Zechariah, behold, verse 1, the day of the Lord is coming, and your spoil or your treasure will be divided in

your midst. For I will gather all the nations to battle against Jerusalem. The city shall be taken. The house is rifled, the women ravished. Half of the city shall go into captivity, but the remnant of the people shall not be cut off from the city. And then the Lord will go forth and fight against those nations, as he fights in the day of battle. And in that day his feet will stand on the Mount of Olives, which faces Jerusalem on the east. And the Mount of Olives shall be split in two from east to west, making a very large valley, and half of the mountain shall move toward the north, and half of it toward the south. And then you shall flee through my mountain valley. For the mountain valley shall reach to Azal or Azal, as it were. And yes, you shall flee as you fled from the earthquake in the days of Uzziah, king of Judah. Thus the Lord my God will come and notice all the saints with you. So the last days, as we mentioned last week, biblically begin at Jesus first coming, and they stretch all the way out into Jesus second coming. And his millennial reign of the last days. There is also a signifier, and that phrase is the day of the Lord. When we see that it's the last of the last days. Now, the seven year great tribulation, we talked about last week precedes Jesus actual physical second coming, and it climaxes with the nations of the earth gathering together in the valley of Armageddon for the battle of Armageddon, which is, astonishingly, to fight against Jesus at his return. And so it's referred to here. And then Joel, whose key phrase is the day of the Lord, refers to the same. I'll go to Joel chapter 3 and read verses 1 and two, and then down to verse 14, for behold, in those days, and at that time when I bring back the captives of Judah and Jerusalem, I will also gather all nations, and I will bring them down to. He mentions here the valley of Jehoshaphat, and I will enter into judgment with them there on account of my people, my heritage, Israel. And then verse 14, multitudes, multitudes in the valley of decision for the day of the Lord is near, in the valley of decision. So as we put some scriptures together, we find out that at the end of the tribulation, just as it seems, there is no hope for Jerusalem with the Antichrist on a rampage. Verse two of Zechariah 14 says, the city will be taken, the houses will be rifled, the women ravished, half of the city will go into captivity, just as it looks like there's no hope. Then verse 3, the Lord will go forth and fight against those nations that have surrounded Jerusalem. The fight will start at the valley of Jehoshaphat. It seems, as Joel says, the valley of Jehoshaphat literally means the word. Jehoshaphat is the name of a king of Israel, of Judah. To be more correct, Jehoshaphat means the Lord Judges and that's what he'll be doing. It's apropos in that sense. This valley Jehoshaphat is also known as the Kidron Valley. It's the valley that runs between the Mount of Olives and the Temple Mount. It's the valley that they say at the time of Yom Kippur. And the sacrifices being made would run red with blood from all of the sacrifices draining from the Temple Mount and the blood down into the Kidron Valley. So the fight will start there, and it will apparently end at the valley

of Armageddon. Now we are going to do some biblical calisthenics this morning to help you guys tie in all that's going on to the Bible, because the Bible is actually the best commentary on the Bible. I'll take you to revelation chapter 19. I'm going to read extensively there about the battle of Armageddon and the nations gathering there for war. This battle that starts at the valley of Jehoshaphat will move to the north, to the valley of Armageddon. Revelation 16:16 says, they will be these armies gathered together at the place called in Hebrew Armageddon. That is, Har Megiddo, which is Mount Megiddo, which sits on the edge of the valley of Megiddo, which is also Armageddon. In verse 11 of revelation 19, as these armies gather, then John sees 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 knew except himself. His clothing was clothed with a robe. That's how he was clothed in a robe that was dipped in blood. And his name is called the. The Word of God. And the armies in heaven, clothed in fine linen, white and clean, followed him on white horses. Now verse 15, out of his mouth goes a sharp sword, that with it he should strike the nations, and he himself will rule them with a rod of iron. He himself treads the winepress of the fierceness and the wrath of Almighty God. And he has on his robe and on his thigh a name written King of kings, and Lord of lords. Then I, John, saw an angel standing in the sun, and he cried out with a loud voice, saying to all the birds that fly in the midst of heaven, come and gather together for the supper of the great God, that you may eat the flesh of kings, the flesh of captains, the flesh of mighty men, the flesh of horses, and those who sit on them, and the flesh of all people, free and slave, both great and small. And I saw the beast that is the Antichrist, the kings of the earth and their armies gathered together to make war against him who sat on the horse and against his army. That is Jesus. And then the beast was captured, and with him the false prophet who worked signs in his presence, by which he deceived those who received the mark of the beast, and those who worshiped his image. And these two were cast into the lake of fire, burning with brimstone, alive, and the rest were killed with the sword, which proceeded from the mouth of him who sat on the horse, and all the birds were filled with their flesh. So the day of the Lord consummating the tribulation, with the coming of Jesus Christ, and the stopping of those who oppose him, now Jesus will return. And as is the case with almost all Hebrew prophets, when they prophesy, they don't bother with proper chronology. And so Jesus returned, and the battle of Armageddon is referred to. But then he mentions in verse 4, in that day his feet will stand on the Mount of Olives, and the Mount of Olives will be split in two from east to west, as we put the pieces of the puzzle together in the Bible, Jesus comes back first physically at the end of the tribulation to the Mount of Olives, and then he moves to the Valley of

Armageddon to do battle with the armies that are assembled there. He returns to the Mount of Olives, and that's the same place from which he ascended in acts chapter 1. There the disciples watched him go. It's also the place, the Mount of Olives, where he descended from the Mount of Olives. He wept over Jerusalem. He said, Jerusalem, Jerusalem. If if this day you'd know it was your day for peace. I wanted to gather you under my wings like a hen would gather her chicks. And so he rode down in that triumphal entry down the Mount of Olives, across the Kidron Valley, and up into the Temple Mount area, where he cleansed it and initiated the Passion Week, which would lead to his crucifixion and the culmination of his first comings work, which was to die for our sins. But at this second coming much different, he will descend onto the mountain, and it will split in two. Notice from east to west. Now it says here that it will make this valley that is formed a way of escape for the people that have been trapped in the city. But also we're going to see in verse 8, it will provide healing waters for a moment before I move on. When we think about this prophecy, I'd like to refer you to the image on the screen. Within the last 100 years, scientists have found that there is indeed a fault line that runs right in the middle of the Mount of Olives and goes to the east across the Kidron Valley. Or, excuse me, to the west, from east to west. And then it goes directly through the Temple Mount and over to a place called Golgotha. Can you imagine this? Now there are some that do believe. And if you go to Israel, we have room for you to still sign up. We will go to the Temple Mount. Most believe that the temple actually used to sit exactly where the third most holy Muslim site is this day, and that is the dome of the Rock. But there are people in Israel who know such things that make a case for the Temple Mount, actually setting about 50 yards to the north, which they have a little dome on now called the dome of the spirits. I say that to say some other people project that it could be that one of the ways the Antichrist makes peace is to allow the dome of the Rock to exist, and the Arabs and the Jews to share the Temple Mount. And so the temple and the dome of the Rock could sit on the same Temple Mount as we are told in Scripture that the court of the Gentiles is not necessarily laid out or given at that time. So they could actually reside where the Gentiles used to reside. All that said, here's what I want to get to. If Jesus comes and sets his feet down on the Mount of Olives and it splits as an earthquake, okay, from the east to the west across the Kidron Valley and across the Temple Mount to Golgotha, it would go right between the dome of the Rock and the dome of the spirits, and it would essentially cleave the dome of the rock off into the southern valley, which is known as the Valley of Gehenna, which is a picture of hell. Yes. Good grief. So. By the way, what did. Listen, there's not many light hearted spots in this deal today. What did one earthquake say to another? It's not my fault. In this.

I was going to say in this quake.

I'm getting ahead of myself.

I'm so tickled with myself. Listen.

In this case, or this quake, then it's probably a supernatural earthquake that happens when Jesus sets his feet down and add his return notice at his return, the saints will be with him. Please note that I want to take you to Jude chapter 1, verse 14. There's only one chapter in Jude. We talked about this in Revelation. Excuse me. Genesis as we studied it this past Wednesday night session, because it refers to Enoch. Now Enoch the seventh from Adam, prophesied about these men, saying, behold, the Lord comes with ten thousands of his saints. We made a case, for at the rapture it precedes the tribulation. It actually initiates the tribulation because the church, the Holy Spirit, embodied in the church, restrains the lawlessness and the Antichrist until after they're gone, so that the rapture Jesus comes for the church at the end of the tribulation, at the Second Coming, Jesus comes with his church, and it's also mentioned in Matthew 24, verse 30 by Jesus. This about the tribulation. I'll start in verse 29, immediately after the tribulation of those days, the sun will be darkened. The moon will not give its light, the stars will fall from heaven, and the powers of the heavens will be shaken. And then the sign of the Son of Man will appear in the heaven. And then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with great power and great glory. And if you go to revelation chapter 1, verse 7, it speaks of the glorified Christ. John wrote, behold, he Jesus is coming with the clouds, and every eye will see him, even they who pierced him, and all the tribes of the earth will mourn because of him. Even so, Amen. Clouds actually can be translated. Saints could be that it's ten thousands of clouds coming with him, because in Hebrews 12, Hebrews calls saints a great cloud of witnesses. He's coming with the clouds. And so think of this as we've studied through Zechariah, that when he comes, the Jews will mourn for him, the one that they pierced, just as Zechariah 12 says, but the world will mourn, as Revelation says, because of him, because of reckoning is coming. And so he will come with ten thousands of his saints, with his saints, the armies of heaven clothed in white. Now verse 6, we transition to the Millennial kingdom. And so Zechariah says, it shall come to pass in that day that there will be no light. The lights or the decay will diminish. It shall be one day which is known to the Lord. Neither day or night. But at evening time it shall still be light, and in that day it shall be that living waters shall flow from Jerusalem. Half of them towards the eastern sea, and half of them towards the western sea. In both summer and winter it shall occur when Jesus comes again and establishes his kingdom. We talked about this in Ezekiel

extensively. They'll be drastic ecological change. There will be. It says here, perpetual light, but also living waters will flow from Jerusalem. And at Jesus arrival, healing waters, living waters will flow from the Mount of Olives down this split, where the people escape out of the city to probably Petra, where the rest of those have been hidden throughout the tribulation. But then also living waters flow to the west down to the Mediterranean and to the east, down to the Dead Sea and their waters that heal. Now Ezekiel talks about this in chapter 47. I want to read verse 1, and then verses 7 through ten. And I love this particular section. When we go to Israel, we're able to go to Engedi, where David hid out from Saul and were able to look down through the valley to the Dead Sea, which, because of its saline content, has no life in it. And we read these verses and realize that some day it will be teeming with life because of these healing waters. So chapter 47, verse 1, then he, an angel, brought me, Ezekiel, back to the door of the temple. And there was water flowing from under the threshold of the temple towards the east, for the front of the temple faced east. The water was flowing from under the right side of the temple, south of the altar. So then he's taken out to measure this river. In verse 7. When I returned there along the bank of the river were very many trees on the one side and the other. And then he said to me, the water flows towards the eastern region, goes down into the valley, and enters the sea. That is, you know, the Dead Sea when it reaches the sea, its waters are healed. And it shall be that every living thing that moves wherever the rivers go will live, and there will be a very great multitude of fish, because these waters go there, for they will be healed. And everything that lives there will be healed. Wherever the river goes, and it shall be that fishermen will stand by it from in. Getty, as I just mentioned, to in gleam, and they will be places for spreading their nets. Their fish will be of the same kinds as the fish of the great sea. Exceedingly many. So the healing waters of God, and of course, Jesus said, The Holy Spirit would quench the thirst of anyone who would partake. And rivers of living water would flow from them. And so the healing, practically and ecologically in the Millennial Kingdom. And verse 9, the Lord shall be king over all the earth in that day. It shall be, and it shall be said, is the idea the Lord is one, and his name is one. And all the land shall be turned into a plain from Geba to Rimmon, south of Jerusalem. Jerusalem shall be raised up and inhabited in her place from Benjamin's Gate to the place of the first gate, and the corner gate, and from the tower of Hananel to the king's wine, the people shall dwell in it, and no longer shall there be utter destruction. Here's the key phrase to this section. But Jerusalem shall be safely inhabited. So the Lord's going to be king over all the earth. We read that it stated that as we read about the battle of Armageddon in revelation chapter 11, verse 15, the trumpets are being sounded. And then the seventh angel sounded his trumpet, and there were loud voices in heaven saying, the kingdoms of this world have become the kingdoms of our Lord and of his

Christ, and he shall reign forever and ever. They cry out, the Lord is finally ruling and reigning practically, physically, majestically, militarily. The Lord reigns and they say, the Lord is one and his name is one. We're told here in verse 9 of Zechariah 14, one of the most amazing things about God is his three in oneness, his triunity that he is a Trinity, the eternal Godhead, and one of the most beautiful things about the Trinity is that 3 in 1 operates in perfect harmony with each other, that there's peace and unity and shared purpose. When the Triune Godhead makes decisions and when God reigns, he always brings that same peace and unity. And it's true in our life, anytime we find a fully submitted part of us, or a relationship or an experience, a fully submitted part of us submitted to God, then we experience the unity and peace that God brings. When Jesus rules and reigns, here's the key note Jerusalem shall be safely inhabited, which hasn't been the case and will never truly be until that particular event takes place. Well, verse 12, and it shall be the plague with which the people will strike. All the people who fought Jerusalem. This shall be the one that the the Lord will strike. All the people who fought against Jerusalem, so their flesh shall be dissolved while they stand on their feet. Their eyes shall dissolve in their sockets, and their tongues shall dissolve in their mouths. It shall come to pass in that day that a great panic from the Lord will be among them. And everyone will seize the hand of his neighbor, and raise his hand against his neighbor's hand. Judah also will fight at Jerusalem, and the wealth of all the surrounding nations shall be gathered together. Gold and silver and apparel, in great abundance, such as also shall be the plague on the the horse and the mule, the camel, the donkey, and on all the cattle that will be in the camps. So shall this plague be. So now is Zechariah is talking about the end of the tribulation, as the Millennial Kingdom is being established. What he says is those nations that come up against Israel that do not die in the battle of Armageddon will die by what you might say is a providential plague that God's going to strike them with a plague. I use the word providential intentionally. I may have told you before that providence has been defined as the hand of God and the glove of time, and the Puritans, they referred to God as providence with a capital P. They believed everything that happened was providential. And so in this case, as people think they may be, escaped, the armies of heaven being victorious over the armies of this earth by a providential plague, they will die horrifically for their rejection of Christ and those who don't die by the plague will die at his neighbor's hand. As we've seen throughout the Old Testament, sometimes God would just send panic on the enemies of Israel, and they would run themselves through. And this will happen again. They will slay each other frantically. And as that happens, these armies, these nations who have surrounded Jerusalem, opposed Jerusalem. The wealth of these nations will be given then to Jerusalem, just as in the Exodus in Exodus chapter 12, verses 35 and 36 is the backdrop for this. The imagery is the people are

finally released after 400 years from Egypt because of plagues God put on Egypt. Pharaoh finally said, I can't take any more. Go. And when the people went, it tells us in Exodus that they plundered the Egyptians, that the Egyptians said, take gold, take silver, just get out of here. And so again, God will do the same thing. And as he does so, then he will create it shall come to pass. Verse 16 says that all of the nations which came against Jerusalem shall go up from year to year to worship the King. He will create a shared worship system. The Lord of hosts, and they will keep the Feast of Tabernacles. And it shall be that whichever of the families of the earth do not come up to Jerusalem to worship the King, the Lord of hosts on them there will be no rain if the family of Egypt will not come up and enter in, they shall have no rain. They shall receive the plague. Here it is again, with which the Lord strikes the nations who did not come up to keep the feast of Tabernacles. And this shall be the punishment of Egypt, and the punishment of all the nations that do not come up to keep the Feast of Tabernacles. And so as it was in the Exodus, so it will be here, that not only will the Israelites plunder the peoples who oppose them, just as the Israelites plundered the Egyptians, but as Exodus chapter 12 verse 38 says, when they came out of Egypt, by the time the plagues were over, there were a bunch of Egyptians who said, hey, we want no more of our gods. We'll take your god. We're leaving on this jet plane. We're going with you. And so there was a mixed multitude that went out with the Israelites to experience the blessings of the Israelites. And that will be the case here into the Millennial Kingdom, out of the tribulation, apparently will come. Jews and Gentiles, believers and unbelievers. And then, astonishingly terrestrial, those who are human and celestial, those of us who come back with Christ and will all be in one big millennial kingdom together, and most will worship freely. God will reestablish the feasts for all people to share in. Specifically mentioned here is the Feast of Tabernacles. As we talked about in Ezekiel, it's very likely that all the sacrifices will be also reinstated, but they won't cover sin anymore, just as they looked forward to Jesus in the Old Testament economy. So now they will look back at Jesus. And every time there's a sacrifice, it won't pay for sins. It will just drive home. How costly Jesus sacrifice was for any and all who would accept him. And so the Feast of Tabernacles. It's actually symbolic of the Millennial Kingdom, the Feast of Tabernacles was just celebrated in Israel a couple weeks ago, just wrapped up. It's always in October-ish on our calendars. And there the tabernacles. The words also booths. The people move out into booths, many of them to celebrate God taking care of them in the wilderness wanderings and his miraculous provision. And so the Millennial Kingdom is symbolized in the Feast of Tabernacles. And it's also the feast of the millennium. And so there are all these people who will worship freely, and apparently they will go, some of them, even if they weren't originally believers. But there are some who are like, now we're out of here. We got a little Egyptian in us. Could be that they're

Egyptian by nationality, but it's probable that it's more a symbolic Egyptian and that they won't worship. And so God will plague them again in this economy, the Lord Jesus Christ is revelation, chapter 2, verse 27 says, will rule and reign with a rod of iron. The peace will be enforced. And so their lives will be dried up. Now before I move on and I'm almost out of time, the non worshipers will be practically plagued. I mean, they'll be famine, but the same is true for my life and yours. You can actually make it into the kingdom without corporate worship. You can miss the Feast of Tabernacles, the Orders of life, the the assemblies that God has instituted for us, which is the church gathering on the first day of the week. At bare minimum, you can make it into the kingdom without assembling, but I'll tell you, you'll be a dried up raisin. Your life will be plagued. You won't experience all the benefits and the fruitfulness of this life. And so God has designed for us to be in community. He saved us into the family of God, into the kingdom. And so if I don't prioritize corporate worship and prayer and Bible study and service and fellowship again, I can make it. But I'll be a raisin. And so to hear that's what's happening, they're going to be dried up. There's going to be drought in their life. Well, verse 20 and 21, because I'm about out of time in that day. Holiness to the Lord shall be engraved on the bells of horses. The pots in the Lord's house shall be like bowls before the altar. Yes, every pot in Jerusalem and Judah shall be holiness to the Lord of hosts. Everyone who sacrifices shall come and take them, and cook in them. And in that day there shall no longer be a Canaanite in the house of the Lord of hosts. In that day there will be engraved holiness to the Lord on every bell of every horse, and every pot in the Lord's house. And then, astonishingly again, because there's so much that blows your mind in this chapter, the holy vessels of the Lord's house are going to be used for cooking pots. Man. In the Old Testament there's distinction, man. These things have to be cleansed. They have to be set apart. They can't be defiled. You can't use them. The clean and the unclean is set apart. There has to be a distinction. Teach the people between the clean and the unclean, the holy and the unholy. But here holiness to the Lord is the theme. Holiness to be set apart. And so holy pots and cooking pots are all the same. And the Millennial kingdom? No longer is there. You might say the secular and the spiritual or the secular and the sacred. All are set apart or holy to the Lord for the service of the Lord. And I'll just take a second and digress, because I came to believe many years ago that one of the greatest errors in modern Christianity is that we often in the evangelical church, make a clear line of distinction between the sacred and the secular. We don't go here, we don't do those things. We don't engage in those things. We keep away from the sacred and the secular. We we move them apart from one another. But then I read a book by a 16th century monk named Brother Lawrence, and it's called Practicing the Presence of God. And he lived in a time where, to be a clergy, you had to have the right breeding and the

right background and the right education. And if you didn't, you could be a clergy, but you were a lesser than. So for him, instead of getting to teach the Bible, he got to go on trips to the grocery store and buy wine and bread and do all the things that were considered secular. And the other monks got to do all the sacred stuff. But it came to him as he was washing dishes one day, just how wrong he had been. God revealed to him that for the person that has given themselves to the Lord and have set themselves apart to be holy, consecrated for the Lord, then there is no distinction between the secular and the sacred. Everything we do in this, you might say, secular world is sacred. If we do it as unto the Lord. And so we actually bring the sacred into the secular as we walk that way. And so that's what's going to be the case here. There's not going to be any distinction. All things are just going to flow back and forth. Holiness to the Lord, all set apart for the Lord. And then finally, as it ends so abruptly, there shall be no Canaanite in the house of the Lord of hosts. In revelation chapter 21, verses 21 through 27. Actually, I'll read verse 22. This actually talks about the New Jerusalem, but John says, I saw no temple in it, for the Lord God Almighty and the lamb are its temple. The city had no need of sun or the moon to shine in it, for the glory of the Lord illuminated it. The lamb is its light, and the nations of those who are saved shall walk in its light. And the kings of the earth shall bring their glory and honor into it. Its gates shall not be shut, not at all by day, and there shall not be any nights. So they'll never be shut. And they shall bring glory and the honor of the nations into it. But verse 27, there shall by no means enter it. Anything that defiles or causes an abomination or a lie, but only those who are written in the Lamb's Book of Life. And so the Canaanites were historically in opposition to God and corrupting the things of God and the people of God. But no more. And so all set apart to the Lord. And no corruption in the sight of the Lord. So to close and just make a few points of application, some things to take away as we finish Zechariah. To be heavenly minded is the only way we can be any earthly good. Only with an eternal perspective. The reality is do we redeem the present, which is why the book of Colossians tells us in chapter 3, verse 2 to set our mind on things above and not on the things of this earth. Secondly, anywhere God reigns unimpeded, there is oneness. So may God have whole places in my life to reign unimpeded and bring unity and peace. Thirdly, a lack of corporate worship will plague my life, always causing spiritual drought. And finally, as we just mentioned, holiness eliminates the sacred and the secular. To be truly holy is to not draw lines. It's to know that holiness to be set apart actually trumps any secular to begin with. And so, as God is one, so all things become one in Christ. Holiness makes the secular, sacred, and even the secular is set apart for the Lord to the service of the Lord. Heavenly father, we thank you for Zechariah, and we pray that you would give us the ability to peer into the heavenlies, embrace something that's bigger than what we sense and Lord live for eternity's sake. Just

one life will soon be passed only what's done for God will last. In Jesus name,  
Amen.