

All right. If you got your Bibles, we're going to be in Zechariah chapter 6 this morning. So if you want to get those out and make your way there, if you're new to our study through Zechariah, the easiest way to find this little minor prophet is to go to Matthew first book in the New Testament and then backtrack two books to the left. You'll find Zechariah as you're making your way there. Let me make you aware that after the service, we have two more baptisms. And so yeah, it never gets old and should never get old. In fact, I was thinking about this last night at the water park. We baptized six people this morning. We're baptizing two more people and I want to just communicate to you that while it probably should be normal, it's not all that normal to have as many baptisms as we get to experience here in many churches across our area. In fact, my dad just started pastoring a little church in our area about a year ago, and he led someone to the Lord and baptized them, and it was the first baptism in four years. And while that's impressive and awesome to see God moving, please don't ever get where you feel like this is normal. It's something special, especially when we're baptizing people into the kingdom of heaven. All right, so anyway, yeah. Okay, so with the six Chapter, what we find ourselves is at the end of the first section of Zechariah. And so here's the historical context. As many of you know, if you've been here in 536 BC, just a small remnant, the Bible calls them, 42,000 Jews returned from Babylon. About a million were deported 70 years earlier. But these 42,000 returned to Jerusalem, make about a 900 mile journey, and their primary goal is to rebuild the temple. And so we've told you that the very year they got there, they started the work. And then the same year that they started, opposition, rose up and the work stopped. So in 520 BC, 16 years later, after the work had stalled for that long, God raised up two prophets, Haggai and Zechariah, in tandem, and they ministered together, encouraging the people, urging the people to finish the rebuilding of the temple. Stop building your paneled houses, Haggai said. Start working on the house of the Lord. Zechariah is a little more encouraging, but he does so very mystically. He starts with chapters one through six, which is the first section of two in the book Eight visions. In this section. And so he strings these visions together, and we don't know if they were given all in one night or over a series of days or months, but they are connected. And so what these visions do is they encourage his people to do the work, and they are for his time. They concern his time. And yet, like so many prophecies in the Old Testament, they have a far greater fulfillment down the road. So what they also do is they reveal that he, Zechariah, and his people are a part of something much, much bigger than themselves. And that's why he flashes forward to what God will do much later. And so prophetically, we've focused on mostly how these visions apply to Zechariah's day. But as we're about to complete this section, I want to take about ten minutes here. As we begin and connect these visions for you prophetically, in the sense that these visions also tell the story of Israel from that

day up until the return of Christ, which is yet to be experienced. And so when we think about Vision One, we have in chapter 1 the vision of the horses, and there's a lot of horses in Zechariah, actually more horses today. It reminds me of the pony who wasn't feeling well, and he went to the hospital. And when he got there, he told the doctor, he said, look, I've had this sore throat for a while, and, you know, I just can't shake it. And I'm pretty concerned about this thing. And so the doctor looked him over and he said to him, no, you don't have to worry. You're okay. You're just a little horse. By the way, speaking of that, then what? What kind of disease do horses most fear? Do you guys know hay fever? Okay, we'll stop horsing around. This vision, this vision. The Lord is depicted in the midst of myrtle trees. And we told you that the myrtle trees actually represent Israel. National Israel. So it prophesized that they would return from Babylon and be established, which was happening in Zechariah's day. And then also we know that from Isaiah chapter 11 verse 11, we are told that Israel would return to the land a second time, and surely the first time was they returned from Babylon. In the story that we're reading. But then a second time is in the 1800s. They started returning after 2000 years of being dispersed. The diaspora, they were dispersed in 70 A.D. By the Romans. And yet almost 2000 years later, in the face of all sociological studies and human history, they come back drawn inexplicably towards Israel, and they come back with their own language and their religion retained from the four corners of the earth. And in 1948, a nation was established just as the Lord had prophesied, and the nation of Israel were shown. In this first vision is in a state of unrest. These angels, they walk back and forth across the earth, horses, as it were, with angelic riders, and they come back from to and fro on the earth to give a report to the angel of the Lord, and the report is that the earth is at rest. All the people that have afflicted Israel, but Israel is not at rest. And so the angel of the Lord Jesus, as we get this glimpse into the divine Council, into the throne room of God, and how the Holy Trinity is having a discussion about real time Israel, events, Jesus asked the father, hey, when are we going to do something? When are you going to have mercy? And God says, oh, I'm up to something. Let me give you some good and comforting words. And so he promises that the temple will be rebuilt. And it was in fact, it was rebuilt in Zechariah's day. But also there's future implications in that at the end of the church age, it seems that there's going to be another temple built that will have false worship in it during the tribulation period. But when Jesus comes back, then he's going to establish the millennial Temple and the Lord, it says again, will choose Jerusalem. I'm going to have mercy on them. I'm going to choose them. And we're seeing the beginnings of that even in our day. Now, the second vision is the four horns and the four craftsmen, the four horns symbolized the national powers that scattered Israel. In Zechariah's day. We made a case for four nations or empires. We could thumb wrestle over whether we were right or

not. But what we know is these angelic carpenters. You might say they are raised up to hammer these powers who God actually allowed to discipline Israel. God used ungodly nations to discipline Israel. He does that. He lets ungodly people discipline his godly people. But then they went too far and they enjoyed it too much. And so these angelic carpenters are going to hammer these powers and the same happened the very day that Israel became a nation. May 14th, 1948. If you read the history, it's mind blowing. While they were declaring statehood, they were attacked by a number of Arab nations around them, and against all odds, Israel nailed them. They defeated them supernaturally. And so the Lord spared his people. The third vision is this measuring man that we've seen here and there and everywhere across Scripture. He's an angelic surveyor, you might say, and what he was doing is he was snapping lines signifying the blueprints have already been laid out. The city is going to be rebuilt. And of course, in Nehemiah that happened. 445 BC, just not too many years after Zechariah. Then Nehemiah built the walls and the city after the Babylonian captivity. And yet this happens a second time, because in 1967, following the Six Day War, Jerusalem was retaken after centuries by the Israelites, and in fact the city, the Old City of Jerusalem, has been rebuilt. If you go with us next year to Jerusalem, you will walk on a rebuilt city, and then you can go underneath and walk in the archeology of the city. That was just as God said. And yet in future days, Jerusalem will be rebuilt. When Jesus returns in the millennium gloriously, he will rule and reign from there. The fourth vision was this courtroom scene. Joshua, the high priest in the third chapter is clothed in filth. So he's the holiest man in the whole nation. But he's got filthy robes instead of white robes. And those robes are the sins of the nation that he would represent to God, typically, and his own sins. And so what happens is that the advocate for him, Jesus, the angel of the Lord, says, hey, this is one that I plucked straight out of the fires of hell. He's a brand plucked from the burning, and Jesus cleanses him of his sin. Jesus forgives him, and Jesus re robes him in a righteous or beautiful white robes. And so, just as Joshua was purified in that day, encouraging him that the Lord was going to do the spiritual work necessary for both him and the people, Israel, we read, in future days, will come to recognize their need for the cleansing blood of Jesus Christ, which by and large, now they do not recognize they've been blinded in part Romans says. Chapter 11. Until the fullness of the Gentiles, that's you and I come in, and they will eventually, at the end of the tribulation, after they've been sifted. It's also called the time of Jacob's trouble deals with the whole world, but specifically with Israel. They will then see the need for their Savior. And a spoiler alert I won't go there and read it, but Zechariah chapter 12, verses 6 through ten, it speaks of the tribulation where fire will be encompassing the experience of the Jews. And yet out of that fire they will recognize their Savior, and they'll actually see that they were the ones who wounded him. And they'll

mourn over the one that they have missed. And so there's this idea in this courtroom scene that Jesus is going to be everything that they need. And then the fifth vision is the vision of the lampstand. And when Israel finally turns to Christ, their light will shine brightly. And that light is fueled by the Holy Spirit. And in this vision, it's a lampstand fueled by oil, virgin olive oil that never ends. And the Lord says that Joshua, the high priest, and Zerubbabel the governor in that day they are emblematic of what God does through a Holy Spirit filled vessel. They will shine brightly. So when we think about the time of tribulation, while all the world is being shaken, God's doing something in Israel and in Israel, 144,000 Jewish males will evangelize during the Great Tribulation. In fact, there are other religions that believe they are the 144,000. But just let me share with you. You have to be a Jewish male to be of that group. So most of us don't qualify right off the get go now. Nevertheless, that said, there will also be two Jewish witnesses raised up and that is found in revelation 11, and they will be after the spirit of Joshua and Zerubbabel, or Joshua and Zerubbabel are connected to these two witnesses. And we talked about how these witnesses will be raised up. They will prophesy. Many will give their lives to the Lord, and then the Lord will actually allow them to be killed, and the world will hate them so bad they will give gifts at their death, and yet they'll be raised up, and then they'll be translated up into heaven. And Wednesday night, out under the tent, we talked about these two witnesses. Many people believe they're Moses and Elijah, which represent the law and the prophets. Other people like me. I'm in the camp, at least at this point in my life, where I think they're probably Enoch and Elijah, because it's appointed once for a man to die. And then the judgment, those two didn't die, so they're going to come back, die, and then be translated a second time up into heaven. Nevertheless, this will all prepare the way in the Great Tribulation for the branch Jesus to return. We're introduced to the branch in the third chapter, and he will reign from Jerusalem, and he will establish his earthly kingdom through Israel. And then the sixth vision, it just gets wilder and wilder. The flying scroll. And so those of Israel who in the tribulation don't acknowledge the reality of the redemptive work of Jesus Christ, will they'll face judgment along with the rest of the earth and the scroll of curses, which we made a case for, is probably the Ten Commandments will testify against them, and then they'll be killed actually by the Antichrist, and it'll be because of their sins. But it'll be through a man who's wrecking the whole world. They'll also be killed, those faithful, but they will. He killing them have a special place before the throne of God. As the faithful tribulation martyrs. Now, the scroll, the judgment. Then at the end of this tribulation period is taken away. It flies away in this vision, just as Psalm 103 verse 12 says that for those of us who know the Lord, our sins have been taken away. They've been flown away as far as the east is from the West. I've always loved that. That verse gives me chills. And

then the seventh vision in that same chapter. Chapter five, the Woman in the basket, we got this creepy wicked woman. They take the top off and she pops up and she represents Babylon's system, the system that dominates this whole world. Commercialism. We live under the cult of commercialism, whether we know it or not. The Jews came back from Babylon having been rid of idolatry. But then to this day, consumed with commercialism. So that's going to be dealt with. It'll be carried away in this basket with this nasty gal in it. It's carried away by these, these two winged, stalked, winged individuals. But taken away just like commercialism will be taken away. The the cult of Babylon in Revelation 18 and 19. God topples it politically. God topples it economically. God topples it spiritually. And the people's rejoice when God finally takes away or topples commercialism. But this will usher in the messianic rule and reign of the branch, which take a deep breath, connects us directly to the final vision of the Eight and Zechariah chapter 6. You did it! That wasn't so hard. Okay, Zechariah chapter 6, verse 1. Then I turned and raised my eyes, and I looked, and behold, four chariots were coming from between two mountains, and the mountains were mountains of bronze, with the first chariot were red horses, with the second chariot were black horses with third chariots were white horses with fourth chariot dappled or gray or pale horses, strong steeds, and then I answered, and I said to the angel who talked with me, what are these, my lord? The angel answered and said to me, these are the four spirits of heaven who go out from their station before the Lord of all the earth, the one with the black horses is going to the north country. The white are going after them, and the dappled are going towards the south country. And then the strong steeds went out, eager to go, that they might walk to and fro throughout the earth. And he said, go, walk to and fro throughout the earth. So they walked to and fro throughout the earth, and he called to me and spoke to me, saying, see those who go towards the North country have given rest to my spirit in the North country. In Zechariah one we were shown a vision of, as we mentioned, four horses or horsemen, that in the exact language found here went to and fro throughout the earth, and then reported to the angel of the Lord what was going on. Reminds us that the Lord is in control of everything, even if we don't think he is. Nothing is happening that he doesn't. At the very least allow, which can be comforting when everything is good and we understand it, it can be a little disconcerting when everything seems out of control and we can't understand it. Nevertheless, he understands it all. He's in control of it all. And so here we have a vision of four chariots. They also have horses attached to chariots pulling the chariots, and they were coming from between two mountains of bronze. Now, if you showed up this morning, just let me encourage you by saying this. This is these eight verses. They are some of the most disputed in all of the Bible. Nobody can agree on what's going on. Very few people know, and I don't have a clue. But what I do know is that the Bronze Mountains bronze

represents judgment in the Bible. So I think it has to do with that. I will say, before we just spend a couple moments here that you might notice that no chariots are assigned to the East. And in most of your Bibles, the West either. Yet two are sent to the north, and you should know that the North, when we're talking about the Old Testament, it usually means Babylon, even though Babylon is more directly east. Invading armies, i.e. Babylon couldn't come from the east to the west across the desert. They had to go up and around and come from the north. So the Lord refers to them as north and given the other visions in this prophecy feels like we're talking about Babylon, the Red horses, by the way, they're given no assignment at all. Don't know what that means. There are a lot of places that people have tried to connect this to. I think revelation six makes the most sense since we're dealing with judgment. You can thumb wrestle me on that, but there we have in revelation six, the Four Horsemen of the apocalypse. You know, the guys in the tribulation that mete out judgment, the riders on horses, a rider on a red horse which speaks of war in revelation six, rider on a black horse which speaks of famine. Rider on a white horse which speaks of false peace. And then my favorite, the rider on the gray or the pale horse. Or in this case here for us, the dappled horses. If it connects, which speaks of death. And that's my favorite, because Pale Rider is my favorite Clint Eastwood movie. Now, those who go toward the North Country, they have given my spirit rest in the North Country. These four spirits of the Lord doing his bidding. They've given rest, which seems to indicate that Babylon is as good as done. That's the best I can come up with. So if you have something better, why don't you email me next time I get here? 20 years later, I'll use it and I won't attribute to you any credit. Okay, we'll come up with better stuff and I'll act like I did it all on my own. Anyway, that's the best we can come up with. But that leads us to verse 9. Verse nine reads like this. Then the word of the Lord came to me saying, receive the gift from the captives from hell. Die to Bijar. And Jedaiah who have come from Babylon, and go the same day and enter the house of Josiah, the son of Zephaniah take the silver and gold, make an elaborate crown, and set it on the head of Joshua, the son of Jehozadak, the high priest. So here, before we go on, we have Joshua. The High Priest is now crowned with this elaborate crown after the four chariots, which I think probably symbolize the judgment of the Great Tribulation. Remember, we're telling Israel's story kind of from a macro level here. Joshua, the high priest in Zechariah's day, is now crowned. So this actually happens. This is in a vision. This is hey, go crown this guy. Use him as a symbol. And this serves, I believe, as a sign of Christ's second coming. Jesus the name we have in the English is actually a transliteration of the Hebrew Joshua or Yeshua. So in that way he's a symbol of Jesus, but he also Joshua is a priest given an elaborate or that's a kingly crown. He's supposed to wear a crown. Now in ancient Israel, as I have here for you the roles of prophet, priest, and king. Each function as mediators

between God and the people. There were three mediatory offices, you might say, and no one man could hold all three kings could be prophets and priests could be prophets, but kings could not be priests, nor could priests be kings, because kings were of the tribe of Judah, and priests were of the tribe of Levi. And so the couple of kings that did try to be priests, it went real bad for them. King Saul, he tries to be a priest, and the kingdom is ripped from his hands and given to another, more worthy of him. And King Uzziah, who was for all rights and intents. As we read the Bible, one of the best kings in all of Judah. At the end of his life, he didn't like how the priests were doing their work, and so he decided to bust in there and make sacrifices. And he got the leprosy on his forehead, and that didn't go well for him. And so a king wasn't to be a priest or a priest, a king, but Joshua here foreshadows Jesus, who holds all three of these offices simultaneously. Verse 12 then speak to him, saying, thus says the Lord of hosts, saying, behold the man whose name is the branch from his place he shall branch out, and he shall build the temple of the Lord. Yes, he shall build the temple of the Lord. He shall bear the glory, and shall sit and rule on his throne. So he shall be a priest on his throne, and the counsel of peace shall be between them both. So behold, the man whose name is the branch. We were introduced to the branch in Zechariah three. We took some time looking at the four instances of the branch in the Bible. You can go back and check that study out if you want, but here specifically we have the man branch. You might say the man whose name is the branch. We told you that Pilate, whether he knew it or not, prophetically fulfilled this in one sense when he didn't have the courage to let Jesus go, finding no fault in him, he, after having scourged him, turned and showed him to the people and said, behold, the man, behold the man. Well, the man Jesus, he shall branch out of his place. You think about the blindness of the Jews. There's a passage speaking of him branching out of his place in Isaiah 53. The Jews miss the greatest Old Testament chapter that prophesies of the Messiah in all of their Tanakh or their Hebrew, what we would call Old Testament because they refuse to read. By and large, Isaiah 53 and if they do, they attribute all the passages to themselves. But when we think about Jesus branching out, look at this. It was written 700 years before Jesus arrived on the scene. Verse two of Isaiah 53 for he, Jesus, shall grow up before him as a tender plant and as a root out of dry ground. He has no form or comeliness. And when we see him there's no beauty that we should desire him. He, verse 3, is despised and rejected by men, a man of sorrows, and acquainted with grief. And we hid, as it were, our faces from him. He was despised, and we did not esteem him. And surely he has borne our griefs, and he's carried our sorrows. Yet we esteemed him stricken, smitten by God, and afflicted. But verse 5, he was wounded for our transgressions, he was bruised for our iniquities. The chastisement for our peace was upon him, and by his stripes we are healed. He shall branch out, and it tells us here of him the branch that he shall

build the temple of the Lord, and surely Jesus has done that, is doing that, and will do that. When in John chapter 2 the religious leaders said to him, hey, show us a sign you do all this stuff. Show us something. Jesus said, you tear this temple down in three days, I'll build it back again. They said what? They were looking at the actual temple. They said, it's taking Herod 46 years to build this temple. But Jesus was speaking of what his body. Later, after he died and rose again and ascended and sent His Holy Spirit, he continued to build the church. In that first Corinthians, chapter three, verse 16 and 17, Paul writes to the Corinthians saying, do you not know that you are the temple of the Holy Spirit? You're the very temple of Jesus Christ. And so the work continues in you and I today we are the temple of Jesus, and indeed we are told, don't defile that temple. It's supposed to be holy, just as he is holy. And yet we read in Ezekiel chapters 40 through 48 that when he comes again, he will build a millennial temple, that again he will rule and reign from in glory. Now, when we think about this, it goes on to say that he shall bear the glory and shall sit and rule on his throne. In revelation 20, verses 1 through six, talk of the Millennial Kingdom. And there we're told that those who love Christ, they shall be priests of God and of Christ, and shall reign with him for a thousand years. In revelation 227 says that Jesus will rule with them, and he will rule them with a rod of iron in that they shall be the ungodly. Dash to pieces like a potter's vessels. So those who love him rule with him. Those who don't love him will be crushed by him, and that time. And so it says, he shall be in verse 13, a priest on his throne. And of course, in Hebrews in verse 14 of chapter 4, the writer says, seeing that we have a great high priest who has passed through the heavens, Jesus Christ, the Son of God, let us hold fast our confession, for we do not have a high priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin. And let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need. This is our king and our priest, and so when he says, the counsel of peace shall be between them both, the both here refers to the offices of king and priest that he holds simultaneously, which when we think about that, we think about Isaiah chapter nine, the priest that he is is also the king. Verse six of Isaiah nine, we read it at Christmas time. For unto us a child is born, and unto us a son is given, and the government will be upon his shoulders. And. Verse seven of the increase of his government and peace, there will be no end. This is our king and priest, and I believe that the unity of the king and priest rolls in Christ provides for us in the church a model to follow as we walk in life together, following him. It's how we're supposed to be. In fact, look at verse 14 before I make a case for this. It reads like this. Now the elaborate crown, the one that's put on Joshua shall be for a memorial in the temple of the Lord. For him, for Tobiah, Jedaiah, and Hin the son of Zephaniah. Even those from afar shall come and build the temple of the Lord. And then you shall know that the Lord of

hosts has sent me to you. And this shall come to pass. If you diligently obey the voice of God. And so the elaborate crown, the kingly crown shall be for a memorial. He wasn't supposed to wear it. They're going to put it in the temple of God. So when people go into the temple of the Lord, they see this crown, and it reminds them of what not being worn. It was to be kept there to remind them of God's faithfulness and the certainty that the Messiah was coming, even though it seemed like he wasn't. The guy was going to come through on his word. And so as we think about that, then think about this. You and I, whether we recognize it or not, we are kings and priests called by God to remind others of his faithfulness. Just like that crown was to be for the nation of Israel. And first Peter chapter 2 is the keynote verse on this verse nine but you, Peter, writing to the Christians in that generation, he says, you are a chosen generation, and you're a royal priesthood, a holy nation. His own special people, that you may proclaim the praises of him who called you out of the darkness into his marvelous light, who once were not a people, but are now the people of God, who had not obtained mercy, but now have obtained mercy. We have all these wonderful privileges of being a Christian, but we also have responsibilities. We have been given by virtue of our adoption in the body of Christ, made kings, kids. And so we are kings and priests, and we are urged to live as such, because we like this crown in the temple, reflect what God is doing and will do by our very presence and our redeemed lives. And as it said of David in the 13th chapter of acts in the 36th verse, we must live faithfully in our generation. We are a royal priesthood in a chosen generation. Do you understand that in your life you are chosen for this generation? In fact, the reality is, if we live a normal span of life, let's say we get our 70 years and 80th by strength. We will probably live through 3 or 4 generations, and they won't be the same. And we're called to be faithful in our generation. Last week I wasn't here because I was out in San Diego at Janine Messiah's funeral, officiating it for Daniel. And so I landed in San Diego. I left Saint Louis in the morning. It was already 90 some degrees with 50 or 60% humidity. I landed that evening in San Diego. It was typical 75 degrees and a light breeze, no humidity, puffy clouds in the air. After Daniel picked me up from the airport, we headed over to my favorite restaurant in all the world, Point Loma Seafood House. And there I sat on the harbor and watch the boats and ate squid sandwiches, which is my favorite thing to do. And the other thing I love about that place is the seagulls who have figured out that injured seagulls, disabled seagulls get more French fries than uninjured or not disabled seagulls. So my favorite ones are the ones who tuck their leg up under their belly and then hop around on one foot so that tourists will flip them. French fries. And that's why I tell my wife I'm disabled because somebody throw me a French fry. I mean, I'm supposed to get some mercy in this deal. Just having one eye. Anyway, that's it. From there, they pick me up and I went up to the the place where we had the

funeral. We actually had it at Daniel's house. And I saw a lot of people that I knew from my time in San Diego. It was a real blessing. And then I went to Maranatha, the church that sent me, the church that I was on staff at, and saw a whole bunch of people I knew, including several junior highers that I had in the ministry when I was a junior high pastor there. And now they're all in their 30s, and it was so fun to get to watch them and talk to them. One of the guys had strayed away from the Lord. Now he's back. He's one of the drummers there, you know, and Maranatha is such that the drummer that day is Phil Wickham's drummer. He just got off tour. And so then the next day it's Dave Garguilo, who I had the junior high. And Dave's just as good as Phil Wickham's drummer, by the way. Like, he's really, really good. So anyway, by the way, I talked to John Wickham, Phil's dad, and John told me to tell everybody here. Phil's next album is the best one yet. Okay, so I don't know, maybe he's partial because it's his kid, but he told me that. He told me that while he was eating skinny popcorn. So I guess John's trying to lose weight. So anyway, all that said, I tell you that story. I'm about out of time because all the blessings I got to experience, just for a bit. There I was on the plane home, thinking about that was a previous generation in my life. That was 20 years ago now, and it was a wonderful time, and it was so encouraging to see those folks and see what they're doing. But I can't go back that generations past, even if I tried to shoehorn myself back into that deal, it wouldn't be the same. And yet, I tell you that story to say, if I hadn't been faithful in that generation, I wouldn't have been encouraged this past weekend to see all the fruit. And you and I, we spend a lot of our lives if we don't watch it, wishing we were back in the past generation, or are praying that we could get to the future and we miss out what God's doing right now. And then when we get to the future, we don't have anything to look back on where we'll see very clearly and experience the fruit of God has called us to live now in this generation, and the older we get, and I'll count myself in that group, the more we're prone to go. This generation, we rock. They suck. Well, guess what? This generation is not going to be any better if you and I don't live as kings and priests in it. That's how we redeem this generation. We're called to this generation right now, and as a pastor, having just done a funeral, I deal with death every week of my life. I'm at somebody's bedside that's dying, or I'm with some family who they thought they had another generation. And today was their last generation. So for you and I, the is the generation we get to be faithful and we get to be faithful and watch God do something. And if he gives us more, we'll be able to look back and see what he's done faithfully. So kings and priests, that's what we've been called to be in this generation. Well, he says that those from afar, verse 15 shall come and build the temple of the Lord. This probably is talking about the church where it's built primarily by Gentiles. You and I. And then he says that you shall know the Lord of hosts has sent me to you, just like I was mentioning so often. We

don't see what God's doing till afterwards. Unfortunately for the Jews, they're not going to see what God has really done in their life till after immense tribulation. But I think it's very normal that we don't see clearly till later. I think about Jeremiah chapter 32. Jeremiah is in prison. He's all down in the mouth. You and I would be too. He's told that he's supposed to buy this piece of land that the Babylonians have already overrun, and later his cousin comes, sells him the land. And then he says, then I knew it was of the Lord. God shows up and speaks to the prophet that has a whole book, actually. Two and and then he says later, I understood. So later we understand. And some things we won't understand until heaven, where now we see through a glass dimly, but then we'll see perfectly, and so then you'll know. Jesus says, that I was sent to you, and then finally. And we'll get ready to conclude. And it says, here, this shall come to pass. If you diligently obey the voice of the Lord your God. And so James chapter 1, verse 22 says that you need to be you. And I, doers of the word, and not hearers only. The further we walk as Christians, one of the pitfalls for us is we begin to equate knowing with doing, and they are not the same thing. We know some stuff, but we don't do any stuff. And so put some feet to your faith is what the Scripture says. And so here's something that we find here. God does probably most things despite us. You know, when I look back, how I see clearly is I think I was nailing it in a certain era or generation. And I look back and go, my heart was completely wrong in that whole deal. That was all, God, I'm I'm surprised he got anything done with me in that deal. And that's kind of how it works. Most of our lives. God's working despite us. And the beautiful thing is that he's doing what he plans, no matter how bad I try to mess it up sometimes. And then the other side of that is some things for us personally. Some things we can only experience by obedience that's told over and over here. If you want to continue, you've got to be obedient. So in conclusion, when I think about these eight chapters or excuse me, these six chapters with these eight visions, here's some takeaways practically in the middle of all this mystical stuff that we've dog paddled through first, each of us is a part of something greater than ourselves. And beyond our time. That's why we're here. We're a part of something supernatural. As Christians, and we get bogged down in the daily and the dutiful. But we're a part of something supernatural, and we get to be a part of something bigger than our time and our place by being obedient in our generation, we often don't recognize, as we just mentioned, what's happened until after it's past. So be faithful. That's the encouragement God has appointed us as believers, kings and priests to embody his presence again to this generation today. Right now, and then again, God will fulfill his purpose by his sovereignty. Without my involvement. It's so good to know that if I won't do what God calls me to do, he'll just find somebody else and get his work done. So many people are like, what if I don't do what God's will is? He'll just get it done some other way. He is not

sweating and he's not got the hankie out going. I hope Mike does my will or it won't get done. So he'll get his will done. Thank the Lord for that. Every word that he's ever spoken will come true. Every jot, every tittle he'll dot, every I cross, every t. But what I will miss out on is blessing. If I'm not obedient. And so obedience unlocks certain blessings that can not be gained otherwise. So for you and I, it behooves us to be obedient for ourselves and for others around us. And so that concludes the first six chapters of Zechariah. Maranatha, Lord, come quickly, Lord Jesus, the Gospel of Matthew, come quickly. Just a few months away. Heavenly father, we thank you so much for who you are and what you do, and we praise you. We ask that you would indeed help us to be faithful in our generation as kings and priests, and help us to truly get a grasp that we're a part of something much bigger than ourselves. Planned out before time began. And Lord, help us not miss out. And we thank you for you that you do things despite us. But we also ask, Lord, that you would help us to ask. We ask to your requests of our lives and experience all that you have for us in Jesus name, Amen. Would you guys stand?