

Okay, here's a public service announcement. Before the service, Alana asked me, do you want a stagehand? Right. I didn't know we had those to do all this. After Darryl speaks, and I. I did want her to have a stagehand, which I didn't know we had. Do all these things. But last time I had a stagehand do it, I had several people really mad at me. And they said, you think you're so highfalutin now that the church is grown that you won't do your own stool? So just so you know, next time a stagehand is going to be doing.

The stool. Okay, here we go.

Zechariah chapter 11. And I want to say that I really enjoy having the Gideons here every year because we place a very high value on the teaching of the Word of God. Of course, you know that if you attend here, but no matter how much value we place on the teaching of the Word of God and the studying it, the best thing you can do for your life is get a copy and read it yourself. And it is a book unlike any other book. It is a living word empowered by the Holy Spirit. And if there's one thing that I could urge every person that comes here to do, it's read your word daily. It'll take care of most of the problems in your life. Not all of them, but it'll sure flatten out the high places and the low places in life. Chapter 11 is Zechariah finds us in the last section of Zechariah. I'll start with this book as you guys have probably heard before, if you've been here with the context and that is in 536 BC, about 42,000 Jews, the Bible calls it a remnant of the million or so deported a generation before to Babylon. They returned. They were allowed to return miraculously by Cyrus the Great, and they made the 900 mile journey from Babylon to Israel. And they they were excited because they had one purpose in mind, and that was to rebuild the temple. And as is always the case when God calls us to do something, we usually start out on fire. But then as soon as we experience a little opposition, we cool off pretty quick. And that was their situation. They had enemies within and without. They didn't have enough material. They had no infrastructure, no supply line. And so as quickly as the work started in the same year that they arrived, it so stopped and it didn't stop for one year or two years or three years, but 16 years. So God is a gracious God, but when his grace is up, he then stirs up his people. So he sent in 520 BC, 16 years later, two prophets in tandem. We've talked about them. We studied Haggai, the first guy, and Haggai is to the point. He's pragmatic. He doesn't beat around the bush. He says, hey, it's time to stop building your houses and start building the house of the Lord. That's something we have to hear every once in a while, because we drift, right? We put our stuff ahead of God's stuff. But God also knows that some of us can't handle that much directness. So he sends the encourager Zechariah, alongside Haggai. And Zechariah is a lot more long winded, as most encouragers are maybe a little



bit more mystical or a lot more mystical. And yet he's to encourage the people that this thing you have been, you've been called by God to do. You can't do it by yourself. I know what you've been called to do. You've stopped because the task is overwhelming. But you don't have to do it. All you have to do is set your mind to do it, and then it's not. By your might, and it's not by your power, but it's by God's Spirit that this thing will happen. That's the key to the whole book. The key verse, chapter 4, verse 6. And what's true for Zechariah and Zerubbabel the governor and his day is true for you and I. Anything God calls us to do is too big for us. And everything that God does in our life is done by his Spirit. So the book lays out like this. It starts in chapters one through six with the prophet's visions. It's either one vision and 8 or 10 parts, or 8 or 10 visions, but they're all strung together, and what they do is they give you a glimpse into the supernatural. Because, again, Zechariah needs a glimpse into the supernatural to complete this work that's too big for him in these people. And this causes the people to respond with actually a question. And when they come to him with a question, Zechariah answers this question by saying, look, you have to be faithful. Now to not only do your little part in your little corner of the world, in your spot in history, but also then you need to understand that in doing so, you're a part of a much bigger thing. And that's always the case for us. God calls us to do a thing in our time and in our place, and it might seem inconsequential, or it might seem big for that moment, but there's always more at stake. And so in being faithful, the Israelites aren't just rebuilding the temple, but they're setting the stage for Jesus to come. Jesus will actually walk on the floors and within the walls of this temple that they will build within 500 years. And so that leads him then to the last section, which we find ourselves in chapters nine through 14. And that is then it focuses on the Prince or Jesus and the princes predicted. And Zechariah spends more time than any minor prophet on Jesus and His second coming. Now in chapter 10, we looked at last week, we have a focus on that second coming of Christ. And so there's a section here about shepherds. And if we were going to do it justice, we'd teach it all three chapters in one sitting. But I want you guys to come back. So what we're doing is we're doing one chapter at a time. But the idea is that at Jesus Second Coming, he's going to be the chief shepherd, the great shepherd. He's going to come much differently than he came the first time as the good shepherd that lays his life down for the sheep. And yet the prophets Zechariah being among that number. They don't do things chronologically. They jump from here to there and everywhere. So while he speaks to the second coming of Jesus, because Israel had no faithful shepherds, there's going to be this great chief Shepherd. Come now. In chapter 11, he goes back to Jesus first coming. So from the second coming in chapter 10 to the Second coming or the First coming in chapter 11, from second coming to First Coming. So chapter 11, let's get to it. Open your doors. Oh, Lebanon, that fire may devour your cedars.



Wail. Oh, cypress, for the cedar has fallen. Because the mighty trees are ruined. Wail. Oh oaks of Bachon. For the thick forest has come down. And there is the sound of wailing shepherds. For their glory is in ruins. And there is the sound of roaring lions. For the pride of Jordan, or the floodplain of the Jordan is in ruins. Okay, so like I said, last chapter, second coming, this chapter first coming. Now what you need to know is that this particular chapter is one more focused on truth than it is hope. While Zechariah is known as the encourager or the prophet of hope, this is more about truth. And so when Jesus comes, he's going to come in truth at his first coming. And before the people are brought back into the land a second time in preparation for his second coming, there's going to be tough times as the idea. And that is the case not just for the Israelites, but for us. John chapter 16, verse 33 Jesus said, in this world, you're going to have trouble, but be of good cheer, because what I've overcome the world. And so for each of us, no matter how good this Christian life is, it's going to get worse before it gets better. Aren't you glad you showed up this morning? And this world? There's tribulation, but Jesus has overcome the world. So now, from Jesus overcoming the world. In chapter 10, we look in chapter 11. There's trouble coming for the people and that trouble comes from Lebanon to Bachon down through the floodplain of the Jordan. And if you look at the map up on the left, up top, that's modern day Lebanon. It's the same as ancient Lebanon tire and Sidon. When the Romans entered in 70 A.D. to bring trouble to that area, the general Titus Vespasian entered, like most armies would, from the north through Lebanon, kind of meandered over to the Golan, through Bashan, and then down through the floodplain of the Jordan. And as they went, the Roman armies deforested the land. That's why it mentions here the cedars, the cypress, the oaks. And by the way, almost every succeeding army for the past 2000 years has done the same thing. That land was once lush and flourishing. It's now arid. They changed the climate over there from deforesting the land. It's one of the ways that they had power over the people. Later. It didn't help that the Turks actually taxed the Israelites based upon how many trees they had, so they didn't grow any trees because they didn't want to get taxed. But nevertheless, this is a prophecy of the trouble that's coming after or surrounding the time of Christ. In 70 A.D., when the Romans came in, and that all happens because the people rejected their shepherd. The shepherds of Israel will wail because their good shepherd was rejected. Verse four thus says the Lord my God, feed the flock for slaughter, whose own slaughter, whose owners slaughter them, and and feel no guilt. Those who sell them and say, blessed be the Lord, for I am rich, and their shepherds do not pity them, for I will no longer pity the inhabitants of the land, says the Lord. But indeed I will give everyone into his neighbor's hand and into the hand of his king. And they shall attack the land, and I will not deliver them from their hand. So here again we're talking about the ruination of of Israel surrounding the first coming of



Christ in 70 A.D., when Rome finally scattered Israel for a second time, the religious and political leaders, the shepherds of Israel, sold out the people to the Romans. So they made alliances with the Romans, and they became wealthy. While the people suffered. And what happened is eventually the people, right? At 40 years after Jesus died, had enough of it, and they revolted against the Romans. And that led Titus and the Roman armies to invade and crush the people of Israel and scatter them from the land. And so the Lord says, when that happens, I will not deliver you from their hand. Well, why not? Well, I'm glad you ask. The answer is in verse 7 and following so Zechariah says, I fed the flock for slaughter. In particular the poor of the flock. And I took for myself two staffs, the one I call beauty, the other I call bonds, and I fed the flock. So like Ezekiel, who, if you remember, you were here for Ezekiel was known for his sign acts or his street theater. When things get bad, prophets get desperate. You know, they go over the top. God has them go over the top. And so Zechariah engages in some street theater. The context is he's trying to help them understand about their poor shepherds and about the good Shepherd. And so he takes as a shepherd would have these two shepherd's staffs, and in front of the people who are listening to Zechariah, he names these two shepherd staffs. How'd he get some people's attention? The one he names beauty. Or in some of your Bibles, it's actually the term grace. And of course, this speaks of Jesus. I'll read from John chapter 1, verse 14. Many of you know this verse and the word which was Jesus became flesh. He dwelt among us, and we beheld his glory. That's the glory of the only begotten son of the father. He was full of what grace and truth. And if that doesn't alert you to who this is, the following scriptures will, but suffice to say, this speaks of Jesus one. Staff Jesus beauty, grace. The other staff he named bonds, and that speaks of the Holy Spirit in Ephesians chapter 4, verse 13. That word bonds can actually be translated in your Bibles, unity and Ephesians says this. We endeavor to keep the unity or the bond of the spirit in the unity of peace, or we endeavor to keep the unity as Christians of the spirit in the bond of peace. Same words interchanged. That's what the spirit does. Oftentimes, people are looking for the power of the spirit to manifest himself in amazing ways. And we as Christians love when we see that. But the Spirit's primary job is to witness of Jesus Christ. And you'll always know where the spirit is, because where there is spirit, there will be unity. That's actually the first sign of the Holy Spirit. And so when Jesus came, he was full of grace, and he was filled with the spirit. He didn't start his ministry until at his baptism, the spirit rested upon him as a dove in bodily form, and he fed the poor of the flock of Israel. And while they're there, shepherds were taking advantage of them. When Jesus came, who did he primarily minister to? The poor? They responded. They knew that he loved them, and he fed them. And so this prophecy is of Christ. Verse eight, I dismiss the three shepherds in one month. My soul



loathed them, and their soul also abhorred me. And then I said, I will not feed you. Let what is dying die, and what is perishing perish. And let those that are left eat each other's flesh. So when Jesus beauty, grace came on the scene, he was empowered by the spirit bonds, unity. And yet he was opposed by three primary groups. Now we don't really know who the three shepherds are that he dismissed in one month. Of course, Zechariah acting all this out, but it's speaking of Jesus Christ. I will submit to you. It's the three groups that most oppose Jesus. When you read your gospels. If you read your Gospels, four Gospels, then giving four different accounts or viewpoints of the gospel, the good news of Jesus Christ, then these are the three groups the Pharisees, the Sadducees, the Herodians. Now Jesus said in Matthew chapter 16, verse 6 that people should beware of the leaven of the Pharisees and the Sadducees. He said, you can't trust these guys. A little leaven leavens the whole lump, so be careful. And of course, the Pharisees were, you might say, legalists. Modern day. They would be religious conservative. They actually made laws to protect the law. Can you imagine this? There's 613 laws in the Law of Moses. They came up with laws to protect the law because they said it was their responsibility to be the fence of the law. And Jesus said of these guys, he said, by your traditions of men, you make the Word of God of no effect. So that's the Pharisees. Now you have the Sadducees. They were materialists. They would be considered probably modern day liberals. They were modernists. They did not believe in miracles. They did not believe in the afterlife. They did not believe in resurrection, which is why they were so sad. You see. Never gets old. And then the third group were the Herodians. The Herodians were political activists who supported the Herodian dynasty, who was placed there to rule over Israel by the Roman government. And so politics was their game. The way to peace in their lifetime in Israel was politics. And yet, here's what I want to tell you about these three groups. Jesus dismissed them all because they were all worthless shepherds, and they were actually each of them drawing people away from Jesus Christ. The other thing you need to know about these three groups, the Pharisees, who were legalists and religious, the Sadducees, who were liberals and didn't believe in the supernatural. And the Herodians, who were political. They did not get along, and yet they did one thing, and that's they found unity and hating Jesus Christ. And you will find that to be true today. All kinds of groups that don't get along find common ground in hating Jesus Christ. And yet I mentioned this before. We move on because most of us are prone to have a little Pharisee in us, or a little sadducee in us, or a little Herodian in us, or we might have a little bit of all three, and any of those that we put our trust in will let us down. They have to be dismissed before we can truly find Jesus Christ. They actually stand in the way of Christ. So they were dismissed. Now as they were dismissed then verse 10, I want to show you this. It says here, and I took my staff beauty, and I cut it in two, that I might break



the covenant which I had made with all the peoples. So it was broken on that day. Thus the poor of the flock who were watching me, knew that it was the word of the Lord. And then I said to them, if it is agreeable with you, give me my wages, and if not, refrain. So they wade out from my wages 30 pieces of silver. And the Lord said to me, throw it to the potter, that princely price. And they set it on me. So I took the 30 pieces of silver and threw them into the house of the Lord for the potter. And then I cut into my other staff bonds that my I might break the brotherhood between Judah and Israel, and so Jesus beauty, grace, he came to bring peace by the power of the spirit to his people. And he was offering them the kingdom. He said, the kingdom of God is at hand, and they would not have him. Therefore the Bible tells us in Romans chapter 11, verse 25 that the Jewish people have been blinded in part until the fullness of the Gentiles, that is, the church age is done. And so beauty was broken on the cross, and yet from that God ushered in a new covenant. He broke the covenant. In verse 10 he had made with his peoples. That is the law. And in that breaking of Jesus he also broke the penalty of the law upon the people. And he ushered in a new covenant of grace in life in Jesus Christ. Romans chapter 10, verse 4 tells us just that for Christ is the end of the law for righteousness to everyone who believes. A whole era where people were trying to work their way to heaven is over. So as they rejected Christ and ultimately gave him up to be crucified, then God was taking something that seemed awful and doing something beautiful with it. And that's always the case, by the way. In fact, Corinthians tells us that Satan and his henchmen, the rulers of that age that actually put Jesus to death if they had known what the cross was all about, they wouldn't have crucified him. Jesus said, no man takes my life. I lay it down for my sheep. So Jesus, in letting himself be crucified, beauty broken, did something new. And so Zechariah tells them this. He's prophesying of this. And then I like this, he says, so now that I told you this prophecy through this street theater, what am I worth? Give me. Give me my payment. What? What do you think I'm do as a prophet?

Scenes.

Scenes. A little presumptuous. And so they counted out to him 30 pieces of silver. That was his wages. And he said, if you if you don't, if you don't want to give me more, how about 30 pieces of silver? If not, refrain. Now Jesus was betrayed. You might know by Judas for the same price. In fact, I go there to Matthew chapter 26, verse 14, and it says, then one of the 12 called Judas Iscariot went to the chief priests and said, what are you willing to give me if I deliver him? That's Jesus to you. And they counted out to him 30 pieces of silver. So from that time he sought the opportunity to betray him. Zechariah said, what do you think I'm worth? Well, how about 30 pieces of silver? And so they gave it to him. Now, as I have here for



you, the same price that was given to Zechariah for his street. Acts the same price that Judas betrayed Jesus for. And you have to know from Exodus chapter 21, verse 32. 30 pieces of silver was the same price that if your ox gored a slave, you had to pay an owner for a dead or disabled slave. That was the price Zechariah was worth. And that's the price that our Lord and Savior was worth. To Judas betrayed for the price of a dead or disabled slave. We don't know all the reasons Jews. Judas did it. Many have been presented, but I was thinking about a pastor's conference I went to last week, and I was visiting with a girl who went from Arcadia Valley Chapel yesterday and I said, hey, what was your most interesting takeaway from the pastor's conference? And she said, you know, when the pastor was talking about up there, Judas betraying Jesus, he asked the question, do you think that Judas knew he was Judas? Well, I don't know. But Judas betrayed his Savior for whatever reason. For 30 pieces of silver, the price of a dead or disabled slave. Which leads me to say, like Zechariah, like Jesus, like master, like servant. The more you serve, please let me impress this upon you. The less people will actually value you. If it's true for Jesus, it'll be true for you. And I. And it's very difficult because we mean well, but often we do things hoping to get a response. We invest in someone hoping they'll change. We give to someone, hoping we'll see some kind of reciprocation. We set out for Jesus looking to do good, and yet often we're looking for attaboys or accolades or return on our investment on this side of things. But let me tell you that if we're like our master, the more we serve, the less people will value us, because the more you serve Jesus, the more you'll be misunderstood, even by the religious folks. So the servant of Jesus is not looking for the return on their investment. Now. And you'll always know if you've been looking to Jesus or looking to people for your reward. Because when you get what people actually value at if it destroys you, you know that was about people and not about Jesus. I've lived it. It's a hard thing to come to grips with, but it's true. And if you serve Jesus and then people don't give you whatever you would maybe think and it's okay with you, then you can know you're probably in a good spot doing that thing for Jesus. Well, these staffs were broken. Beauty was broken. Jesus wasn't valued. And then he goes on to say that this 30 pieces of silver, he said, throw it to the potter. And so I threw it in the house of the Lord, not tell you one of the most amazing things about the Bible is the predicted prophecy fulfilled. You may know this that of Jesus's life, his first coming, he fulfilled 300 prophecies from the Old Testament in detail. And so here's one of the most amazing ones that this scripture in Zechariah is actually found to be fulfilled in Matthew chapter 27. I'm going to read from the third verse. Then Judas, his betrayer, seeing that he had been condemned, was remorseful and brought back the 30 pieces of silver to the chief priests and elders, saying, I have sinned by betraying innocent blood. And they said, what is that to us? You see to it. So look at this. He threw the pieces of silver



in the temple, just as Zechariah said, and departed and went and hanged himself. But the chief priests took the silver pieces and said, it's not lawful to put them in the treasury, because they are the price of blood. They couldn't use blood money in the temple, and they consulted together. And so they bought with the money a potter's field to bury strangers in. And therefore that field has been called the field of blood. Or in acts as akeldama to this day. And then was fulfilled that which was spoken by Jeremiah and Ezekiel the prophet, saying, 30 pieces of silver, the value of him who was priced, whom they of the children of Israel priced, and gave them for the potter's field, as the Lord directed, that was written 500 years before Jesus came on the scene, and his life fulfilled it to a t so the staff beauty was broken. Bonds was also broken. The spirit was then given to the church, as Israel and Judah were fractured, and within a generation would be scattered. And so two staffs, broken bonds and beauty. And then verse 15, in Zechariah chapter 11, and the Lord said to me next. Take for yourself the implements of a of foolish shepherd, for indeed I will raise up a shepherd in the land, who will not care for those who are cut off, nor seek the young, nor heal those who are broken, nor feed those that stand. But he will eat the flesh of the fat, and tear their hooves, and pieces. Woe to notice the worthless. Or some of your Bibles, say the foolish shepherd who leaves the flock, a sword shall be against his arm and against his right eye, and his arm shall completely wither, and his right eye shall be totally blinded. Israel missed their good shepherd, the one who lays his life down for the sheep. They missed their great shepherd, the one who is the anchor of their salvation. They they miss their chief shepherd, the one who will grant crowns when those who are faithful to him appear as under-shepherds in this life, and God will give them instead a foolish or a worthless shepherd. And so here's how it works. They chose Rome instead of Jesus. John chapter 19, verse 15. When Pilate turned and said, hey, here's your King. They said, we have no king but Caesar. So God gave them Rome. Within 40 years, the Romans gave them what Romans give people. Pax Romana, Roman peace, peace with a fist of iron. And they scattered the people to crush a revolt. And they chose to reject Jesus the Christ. And God here gives them a prediction of the Antichrist. Jesus spoke of this in John chapter 5, verse 43. He said this. He said that I have come in my father's name, and you do not receive me. If another comes in his own name, him you will receive. And so the Bible says that where Jesus laid his life down for the flock, and yet they rejected him, the Antichrist, when he comes, will leave the flock. He'll actually slaughter the flock. He'll eat the flesh of fat and tear their hooves in pieces. Now the Antichrist is a term that means opposite of Christ against Christ, or instead of Christ. And of course, the Bible says that from the time of Christ, the spirit of Antichrist is at work in this world. He's opposing Christ. He's deceiving people. He's being a false Christ. He's leading people from Christ through the spirit. And there are many little



antichrists that pop up to lead men and women away, little leaders and figureheads. But all of these are emblematic of a coming world leader. The Bible says that will be called by the Bible the Antichrist, the beast, a supernaturally empowered Satan incarnate, if you will, and he will come instead of Christ and the Jews and the whole world will receive him. You won't receive the true Christ. You get Antichrist. He will come instead of Christ. He will make peace. Presumably between the Arabs and the Jews. But world peace is probable. According to Daniel. And then the one way that they will know the Jews think that the Messiah is actually here, because they rejected Jesus as their Messiah. They to this day, if you go to Israel with this next year, you will talk to Orthodox Jews who are waiting for the Messiah. How do they know that he will come? And why do they think he's about to come? It's because they have institutes all over Israel that right now have recreated every implement from the temple. In fact, we will visit the Temple Institute Society and they are ready for Jesus to come back. They're just waiting for the dome of the Rock to be gone so they can set up and worship their Messiah. They don't know it's Jesus, but they're ready to go to worship their Messiah. And so they're saying the temple. When he builds the temple, we'll know that's our guy. So instead of Jesus, what God's going to give them is the Antichrist who will build their temple for them. He'll be instead of Christ. You don't want the true Christ. You're going to get the Antichrist and he will. We're told here, be mortally wounded. A sword will be against his arm, his right eye, his arm will wither, his eye will be blinded, but he'll survive a mortal wound, much like Jesus. In fact, I'll go to revelation as we get ready to close, and I'll read to you. Chapter 13. This speaks of the beast. Also, we would refer to him as the Antichrist in verse 3. And I, John says, saw one of his heads as if it had been mortally wounded, and his deadly wound was healed, and all the world marveled, and they followed the beast. So they worshiped the dragon, that is Satan, who gave authority to the beast that is the Antichrist. And they worshiped the beast, saying, who is like the beast who is able to make war with him? And so people will embrace him completely, but he will not just be instead of Christ, the Antichrist will also be against Christ. Verse five of revelation 13 says, and he was given a mouth, speaking great things and blasphemies. And he was given authority to continue for 42 months. And then he opened his mouth in blasphemy against God, to blaspheme his name, his tabernacle, and those who dwell in heaven. So he's instead of Christ, he's against Christ. But the Antichrist is also completely opposite of Christ, because verse 7 says, it was granted to him to make war with the saints and overcome them, and authority was given over every tribe, tongue, and nation to him. All who dwell on the earth will worship him whose names have not been written in the book of Life of the lamb slain from the foundation of the world, and so the Antichrist will come instead of Christ against Christ, and opposing the people that Christ came to die



for, he'll slaughter Christ's people. Well, since we can only teach a chapter at a time, we have to throw the emergency brake on. By the way, you need to understand something. I don't give sermons here. A sermon is a finished, usually monologue on a subject. We don't actually do what you would call proper hermeneutical Bible expedition from from a homiletic standpoint. So hermeneutics is the interpretation of the Bible. Homiletics is how you would then communicate that to people. So we don't actually do that here. What we do is just read it, explain it, apply it. That's really all we're trying to do. So since we can't go through it all every once in a while, we just come to these kind of crazy stopping points and we just, you know, well, my my car now has one of those, those electronic emergency brakes. You ever done that deal? I didn't know I was nervous one day, driving down the road at about 60 miles an hour and and was like, fidgeting with that thing. So here, let's do this. In conclusion, here's a few takeaways like Zechariah and Jesus. As I mentioned, the more of a servant you become, the less you'll be appreciated. Comes with the territory. Many have walked away from serving Jesus altogether because they don't feel they got the proper appreciation they deserve. But the reality, the whole deal is you and I don't deserve any appreciation to begin with. So, you know, it's a good litmus test to where my heart is. Secondly, God makes himself obvious if we choose to deny his witness of himself, which is always obvious. I mean, you think about the scribes and the Pharisees. They read the Bible for a living. And when Jesus came, he's fulfilling prophecies and detail. And because they didn't like what they knew of it, they missed him altogether. He was completely obvious. Jesus, just so you know, was telling everybody in Jerusalem that he was God. That's why they killed him. I mean, he was being obvious and they missed him. And so if we reject God's obvious witness of himself by His Holy Spirit, he'll eventually give us what we want. And so what that means is this God gives each of us a measure of faith. So anyone who wants to believe can believe. But he'll give us just about as much of Jesus as we want. That's something to consider. Finally, God turned the Jews rejection of Jesus into salvation for the Gentile world. He he took the Jews who had the vehicle of salvation given to them, so that they could drive others to heaven. And in rejecting Jesus, then he formed a new covenant in which Gentiles could now be ushered into the kingdom. And yet then the Gentile church became the primary vehicle for salvation. And just as he did that, he turned this. Maybe worst day in human history, the cross into the greatest day in human history. For those who believe so too, God's going to use the Antichrist and his reign of terror to finally open up the Jews eyes to Jesus. We'll get to that next week. Which leads me to say this. As Joseph said when he saw his brothers after they had sold him into slavery and thought he was dead, he said, what you meant for evil. God meant for good. God always turns Satan's evil into good. When I am faithless, he remains faithful. And



so thank you, Lord Jesus, for your witness, for your beauty, for your grace, for your spirit, for your power, for your faithfulness, for the ability to turn evil into good. We thank you and we praise you. And we ask, Lord, that you would put our eyes on you, not on shepherds that are worthless, not on religion, not on education, not on politics, but on you. And fill us with your spirit. Lord, help us not trust man as Jesus it was said, was adored by man, but he didn't put his faith in man because he knew what was in man. And so, Lord, help us fear the man. Jesus Christ. In your name we pray. Amen. You guys stand.