

38-Zechariah-03-Transcript

1:24 Well, greetings brethren and Bible study.

1:30 I'm not sure if I'm coming, not seeing my and the opening video was very, I'm, I'm we, we take through the United States and maybe that the need to have a performance here.

1:57 I'll open with a word of prayer.

2:01 Check on the Yeah, this really is funny.

2:10 Let's open with word loving.

2:12 We thank you so much, successful, so much for 10th of it's just an unstoppable gospel and we thank you God for the part that we can play and pray that you'll bless us with strength.

2:31 Father from the Lord to do this, not by strength nor by might, but by your spirit.

2:38 We just thank you so much father that we have each other and that we do have your spirit and we have the grace of our Lord Jesus Christ.

2:44 We pray in his holy name.

2:46 Amen.

2:48 Ok.

2:49 Let me just check the chat here and see.

2:54 I don't know but video and sound is in and out.

2:56 That's what I thought.

2:57 Thank you.

2:58 Brother Nate.

2:59 Let me just take off the VPN here and see if that helps.

4:12 It looks like I'm live again.

4:14 I had to turn off the VPN.

4:16 I'm unable to check the chat.

4:18 Pastor Murray.

4:19 If you're,, able to, could you please send me a slack so that I'll know if, in fact I'm coming through, I'm assuming that,, it's being recorded, I'm assuming that I am coming through.

4:32 So we'll just,, proceed with the study and I apologize in advance if,, I'm not coming through clearly, but again, I'm not able to participate in the chat.

4:42 I'm just gonna see here.

4:44 Yes, I'm back.

4:45 Thanks so much, Pastor M OK.

4:46 So I'm blind in terms of going on in the chat, but at least you can see and hear me and God willing, what we wanna do this evening is go through Zechariah chapter three.

4:58 And as we always want to do with the scriptures, which we're going through line upon line.

5:03 Thanks, Brother Jeff as well.

5:05 Brilliant.

5:06 Ok.

5:06 So, so good.

5:07 So we are coming through loudly and clearly despite some of the censorship that is going on around the world, but God's word is not bound in one way or another.

5:19 God's word will always be able to get through.

5:21 Let me share my screen and we'll just jump right into the scriptures.

5:30 So we're, we are on Zechariah chapter three.

5:34 Hopefully you can see my screen and what I'll do is I'll just switch to, OK.

5:42 So we are here on Zechariah chapter three.

5:46 So these are night visions that the prophet Zechariah is receiving.

5:52 He receives a series of eight night visions and they're all designed to encourage the Jewish exiles or the the post exilic period.

6:03 They, they're returning from exile.

6:04 This is after the 70 year exile, they're returning, it's time to restore Jerusalem, restore the temple and there's some discouragement.

6:12 And so Zechariah is sent to encourage the people.

6:15 He's a contemporary with Haggai.

6:17 And I just want to touch on the opening of Haggai because of chapter three, introducing Joshua the high priest.

6:27 And so here in Zechariah chapter three and verse one, he showed me Joshua and Joshua meaning Yeshua, meaning God saves Yahweh.

6:35 Jehovah saves.

6:37 And so how does he save is really the question?

6:40 And we're going to see that in Zechariah chapter three.

6:43 And so he showed me Joshua, the high priest, Joshua is the high priest standing before the angel of the Lord and Satan standing at his right hand to resist him.

6:51 So this is a night vision that Zechariah is receiving.

6:56 Let's just look at how the scroll of Haggai opens in the second year of Darius, the king in the sixth month.

7:02 Remember their, their contemporaries in the first day of the month came the word of Jehovah by Haggai, the prophet unto Zerubbabel, the son of Shalt governor of Judah.

7:14 So Zaruba is the governor and there's a word of the Lord that has come to Haggai, the prophet for Zerubbabel again, the word of encouragement to, to get them to the work.

7:26 but it didn't just go to Zerubbabel also it says here and to Yeshua and to Joshua, the son of Yez, the high priest saying thus speaks the Lord of Ho saying this people say the time has not come the time that the Lord's house should be built.

7:43 So ha guy is getting a message of encouragement to get the people to the work.

7:47 Zechariah is also receiving a word of encouragement to get the people to the work and to get the people to see the bigger picture.

7:54 But what I wanted to show here is that at the time of the receipt of this oracle for Zechariah and of the word of the Lord for Hagi Joshua is the high priest of the nation.

8:06 And so with that as background, let's begin, this is the fourth of eight visions that Zachariah night visions that Zachariah is receiving from the Lord.

8:16 And so we'll begin in verse one.

8:18 And he showed me Joshua the high priest standing before the angel of the Lord and Satan standing at his right hand to resist him.

8:27 So Joshua is the high priest, he's an active high priest.

8:31 And we see in Leviticus that the role of the priesthood and the establishment of the, the high priesthood and how Joshua would represent the whole nation as the high priest and would be responsible for the relationship of the nation to a holy God through his role.

8:51 And while he's in this active role of the high priest, we will get this sense of a court proceeding where he's brought before the angel of the Lord and Satan is at his right hand.

9:05 Now, usually our strength is at our right hand.

9:08 In this case, the accuser is at his right hand.

9:12 And, and if we look at Psalms, we're gonna see some significance with the accuser being at the right hand here in Psalm 109 and verse five.

9:21 And they remove, we've rewarded me evil for good.

9:24 So that, so here, the psalmist is speaking of these adversaries who he's doing good to them and they're doing evil to him and hatred for my love.

9:33 And so what does he pray against them?

9:35 This is an imprecation, Psalm.

9:37 We cover this when we cover the Psalms and he prays this, set you a wicked man over him and let Satan stand at his right hand.

9:46 So this is an imprecation, Psalm, a psalm of condemnation and for him to pray that Satan be at his right hand, that clearly indicates this is a very advantageous position for an accuser and a weakened position for the accused.

10:02 And, and clearly this person who believe it's David, you're praying would be cursed for this when he shall be judged, let him be condemned that he's really got no place to hide.

10:16 The accusation is strong and true and let him be condemned and let his prayer become sin.

10:23 Now, this is what Satan is actively doing.

10:26 And here you see in Job one and verse seven, the Lord said unto Satan, where have you come from?

10:32 And Satan answered the Lord and said from going to and fro in the earth and walking up and down in it.

10:39 So Satan has a very clear sense of what is going on in the earth.

10:45 And so if these people are being restored in Jerusalem, after intense suppression by the beast or the beast powers and by Babylon, and now they're being restored into the promised land and then the priesthood is being established and functioning.

11:03 You better believe Satan is aware of what's going on in the earth and he's right there and, and he's bringing Joshua to court, so to speak.

11:11 And he's, he's, he's accusing from Joshua's right hand, which is a, a very intense scenario indicating the condemnation of Joshua that that and if the high priest is condemned, there's no hope for the nation.

11:25 And notice that that Satan goes after the high priest, you know what, what is the, the the scriptural saying to, to strike the shepherd and the sheep will be scattered.

11:36 So, Satan knows what he's doing and he's going after the shepherd and those of us who are shepherds for the Lord, we have to realize we're not, we're not ignorant of his devices and those of us who are being shepherded, we need not be, we, we shouldn't be ignorant of his devices either.

11:51 We should be aware and should be protecting our congregation from these types of attacks.

11:56 But here, Satan knows exactly what he's doing.

11:59 He's walking up and down to and fro in the earth and his focus is now on Joshua, the high priest.

12:05 And we see that in the end time that he, he goes after the covenant people of God because he wants to destroy the will of God.

12:12 He does not want to see the will of God fulfilled.

12:15 And so here we see again, he's going to and fro in the earth and in revelation 12 and verse 10, we see this as well.

12:21 I heard a loud voice in heaven saying now is come salvation and strength and the kingdom of our God and the power of His Christ for the accuser of our brethren is cast down which accused them before our God day and night.

12:38 So he is just relentless in this and looking for any opportunity he can to curse and to destroy the covenant people of God.

12:47 And so we need to understand what we're up against.

12:49 And so it's not by strength nor by might and we're gonna see this with Joshua.

12:55 But look what the scripture says through Paul in Romans, Romans eight verse 33 who shall lay anything to the charge of God's elect, who are God's elect.

13:08 The elect are the covenant people of which we have been grafted in.

13:12 We can't hijack the role and say, where are the elect period?

13:16 No, the elect are the chosen of God.

13:19 He has elected them to a role on the earth.

13:23 We through His grace have been grafted into the alert.

13:27 So who shall lay anything to the charge of God's elect?

13:31 It is God that justifies and this mhm Fault my fault.

22:28 I came in muted.

22:29 So I need to go back.

22:31 Sorry, that is my fault.

22:36 No sound since Romans sorry brethren, I I the user error when I, when I came back in, it automatically muted me.

22:44 I think let me just see what Murray's notes said.

22:49 Romans aid reference.

22:50 So in Romans eight, I was here saying that although Joshua is being accused by Satan, we see through Paul that the accusations are notwithstanding because here in Romans eight verse 33 who shall lay anything anything to the charge of God's elect, who are God's elect.

23:12 And we can't read this through the lens of replacement theology.

23:17 We have to read this through the lens of covenant theology.

23:21 The elect are the covenant people.

23:23 The elect are the chosen of God who he elected into this role of a kingdom of priests of which we've been grafted in.

23:32 But, but there's nobody that can lay anything to the charge of God's elect?

23:37 Why?

23:38 Because it's God that justifies God has mercy upon whom He has mercy.

23:43 And he's the one who justifies, who is He that who is he that condemns?

23:47 So it's like who, who is He?

23:49 And is there any individual, anybody that, that is greater than God that can put himself in a role where he can condemn and nullify God's covenant.

23:59 It's Christ that died.

24:01 God had a way in his plan that he declared from the beginning of addressing the shortcomings of the elect.

24:11 It's Christ that died rather than that is risen again.

24:15 So it's not just that he died, but that he's risen again.

24:18 And he is serving ultimately in this role of the new priesthood of the true high priest who is even at the right hand of God.

24:26 So Satan is at the right hand of Joshua, but Christ is at the right hand of God.

24:33 And so Christ understanding the will of God says to Satan, the Lord rebuke you.

24:38 It is Christ who is even at the right hand of God who also makes intercession for us.

24:43 So he's, he's making intercession for us as well because Satan is accusing all of us and all of us, us being the covenant people, the elect and Christ is making intercession for all of us because he has this will.

25:00 He has this purpose that will be done through the covenant people.

25:06 verse two of Zechariah three.

25:10 And the Lord said unto Satan, the Lord rebuke you.

25:14 So again, this is an understanding of, of God's overall will declaring the end from the beginning and from ancient times that which is not yet done saying my plan, my council shall stand so understanding the will of God and that Satan is trying to violate the will of God.

25:31 The Lord said unto Satan, the Lord rebuke you o Satan even the Lord, why, why should he be rebuked?

25:37 Because the Lord has chosen Jerusalem.

25:39 So the the God that has chosen Jerusalem rebuke you your devices, your efforts will fail because God has chosen Jerusalem.

25:49 And therefore he's made provision to justify Jerusalem.

25:53 So who is he that condemns?

25:56 And then he says, is this not a brand plucked out of the fire?

26:00 And so this symbolism of the brand could be very deep.

26:04 We can go there.

26:04 But where I want to focus is the fact that the brand is plucked out of the fire.

26:09 And you get this sense of just in time that if the brand were to spend any more time in the fire, it would be fully consumed, it would be destroyed.

26:17 And so this high priest is plucked out of the fire just in time.

26:22 And, and by by extension, the covenant people of God are saved just in time that they in fact do deserve to be destroyed and they were on the edge of being destroyed.

26:34 But because of God's purpose, which nobody can withstand, not even Satan that he's plucked out of the fire.

26:44 And again, as you're reading this, and I hope I may have said this earlier before I went on mute.

26:50 Is that nowhere in this text anywhere in verse two, do we get the sense that the, the defense against the accusation is that no, in fact, Joshua is righteous that no, in fact, Satan is, is incorrect in his accusation, we don't even go there.

27:10 It's like it's accepted that Satan actually is accurate and that his accusations do stand.

27:16 But they're notwithstanding because of God's will and his purpose in Christ for the elect.

27:22 And so nowhere in verse two is the defense that Joshua is righteous.

27:28The defense is that God is faithful and God has chosen Jerusalem and therefore made provision for the shortcomings of the covenant community.

27:41He's and, and, and this notion then that we don't counter Satan's accusations with accusations.

27:48We just say the Lord rebuke, you, Satan is a very high office and you get the sense here, the respect for the office by calling on the will of the Lord to rebuke.

28:00And we see this with the archangel yet the Jude nine, the the Michael, the Archangel when contending with the devil to get this intense dispute.

28:08When contending with the devil, he disputed about the body of Moses.

28:11He dared not bring against him a railing accusation, which would be perhaps the natural tendency, especially in the heat of the moment to bring an accusation.

28:21But Michael is very, very respectful of the structure and the office.

28:28And so he, he's not going there to bring a railing accusation against the devil.

28:33Instead, he says, the Lord rebuke you, you're going up against the will of God.

28:40And so let the, let the Lord whose will it is to save Jerusalem and and whose whose will it is to carry out his plan?

28:49Let that Lord rebuke you.

28:51And so that's the strength here.

28:53The strength is not in our righteousness trying to defend our righteousness.

28:57The strength is in the will of God.

29:00Now earlier, I said, you know, strike the shepherd and the sheep will be scattered here.

29:06We see the Lord explaining this to Simon Peter.

29:10And the Lord said, Simon Simon behold, Satan has desired to have you.

29:15Satan wants you that he may sift you as wheat that he may have his way with you again.

29:21Strike the shepherd and the sheep will be scattered in understanding that the influence that Peter had.

29:26He wants.

29:27Peter Christ says, but I have prayed for you that your faith fail not.

29:32And when you are converted, strengthen your brethren.

29:35So God is making provision for his will to be done in the earth.

29:39And we need to have this encouragement again, not by strength nor by might, but by my spirit says, the Lord.

29:46And so accusations, notwithstanding Satan's desires and will notwithstanding it's God's will that has standing in Ephesians six and verse 10, he says, finally, my brethren be strong in the Lord and in the power of his might.

30:02So Satan is working to bring accusations against us constantly, directly, but also indirectly even through brethren.

30:12And we just have to be strong in the Lord and understand what the Lord's will is and, and, and hide ourselves in his will so that all of these accusations fall to the ground and we operate in the power of his might, understanding the zeal of the Lord and, and aligning ourselves with the zeal of the Lord.

30:28Verse three of Zechariah three.

30:31Now Joshua was clothed, in fact.

30:34 So I said, there's nothing in verse two that gives any indication of the defense being to try to justify Joshua.

30:44 In fact, it's the opposite.

30:46 Let me just make the scripture a bit bigger here.

30:49 In fact, it's the opposite rather than try to justify Joshua against these accusations.

30:57 The accusations actually have merit.

31:00 And verse three acknowledges that, that this high priest is operating in this office and Joshua was clothed with filthy garments like it's horrible.

31:13 This is filth.

31:15 This, this is a complete contradiction of being in such a high and holy office and having garments that are just, just full of like excrement.

31:26 It's that bad and he stood before the angel.

31:31 So this is quite a predicament, quite a conundrum where we have the, the, the role that the whole nation depends upon clothes with filthy garments.

31:41 And he answered and spoke unto those that stood before him saying take away the filthy garments from Him and unto Him, he said, behold, I have caused your iniquity to pass from you.

31:54 So again, the indication is all of the accusations from Satan are in fact accurate, but God has a will for the covenant community.

32:05 And so the the the role of the high priest is critical and this vision is given to Zechariah to give to the people, to encourage them.

32:14 God has not forgotten you.

32:16 God is working his purpose through you.

32:18 And so there needs to be a way and there is a way to resolve this iniquity.

32:25 And so we see here that Joshua was in fact clothed with filthy garments and stood before the angel and he answered and spoke unto those that stood before him.

32:33 So those that are with him, probably the, the, the the levites, the other priests saying take away the filthy garments from him and unto Joshua, he said, behold, I have caused your iniquity to pass from you and I will clothe you with a change of raiment.

32:54 So this is this is God working his purpose through his people, through the covenant community and specifically through the high priest as representative of the, of the people and critical in the role of justifying and and and cleansing the people so that they in turn can operate as a priesthood on the earth from Jerusalem, 64 and verse six, that is all of Judah.

33:23 All of the covenant community are all as an unclean thing.

33:28 So it's not just the high priest, it's the whole nation and all are righteousness.

33:34 So, from Moses, they've been given the whole procedure of how to be right with God and, and everything that they might be doing as they're restoring the true worship in Jerusalem.

33:45 All of it is as filthy rags and, and the word that's translated rags, here is the very same word that is translated garments in Zachariah three.

33:58 So it's, it's all filthy rags and we all do fade as a leaf and our iniquities like the wind have taken us away.

34:08 So this is the predicament that God has a will to work through a, a physical people on the earth who have no righteousness before him.

34:21 And here comes Satan with all of his accusations and even the high priest is in filthy garments.

34:28 But we see in Isaiah 43 and verse 25 I even I am He that blots out your transgressions.

34:35 You are being the people of Judah for my own sake.

34:38 This is why God is doing it.

34:40 This is why the Lord rebuke you o Satan because He's doing this for his own sake and will not remember your sins.

34:48 So God is taking away the filthy garments back to Zachariah three.

34:52 And I said it seems like Zacharias speaking up.

34:54 Now let them set a fair, a fair meter upon his head.

34:59 So meter is a turban.

35:01 So they set a fair meter upon his head.

35:04 So it's like Zechariah understands this, this priesthood.

35:10 And if I can just show you here the the the role of the pre the high priest and how the the priest, the priesthood had specific garments that, that are laid out in Exodus and in Leviticus to function in his role.

35:26 And so these are the garments that Joshua is dressed in as he's functioning in the office of high priest and, and the garments filthy.

35:36 And so they're being replaced.

35:38 And then Zachariah is saying, well, don't forget the turban but let, let them put a turban on his head as well.

35:44 And so they do that.

35:46 So they set a fair meter or turban upon his head and clothed him with garments.

35:51 Now this is the clothing of the Lord.

35:53 So his, his clothing has been replaced directly from the Lord and the angel of the Lord stood by as if to say, authorizing all of this, that this is right and good.

36:04 And you'll see this kind of an indication of what we saw in Leviticus when the initial inauguration of the high priesthood was, was the instructions for that were given to Moses, the B eight verse five.

36:18 And Moses said to the congregation, this is the thing which the Lord commanded to be done.

36:23 This is directly from God.

36:25 And so we see in Zachariah three, it's directly from God.

36:29 And Moses brought Aaron and his sons and washed them with water and he put upon him, the coat and girded him with the girdle and clothed him with the robe and put the thought upon him and he girded him with a curious girdle of the thought and bound it unto him therewithal.

36:47 And he put upon he and he put the breastplate upon him.

36:51 Also, he put in the breastplate, the Urim and the Thummim and he put the meter or the turban upon his head.

37:00 And so this is where Zechariah must have seen like, hey, put the meter on his head as well.

37:03 He's the high priest and also upon the meter even upon his forefront, did he put the golden plate, the holy crown as the Lord commanded Moses?

37:13 And again, you can see that holy crown as part of the the turban.

37:20 So this is the the clothing of the high priest that set him apart from everybody else.

37:26 And it was spectacular and God is seeing to it that despite Joshua's shortcomings, he has these holy garments.

37:39 And the angel of the Lord protested unto Joshua saying we could translate this, maybe something like sternly warned him and testified against him.

37:51 Saying thus says, the Lord of hosts, if if you will walk in my ways and if you will keep my charge, then you shall also judge my house and shall also keep my courts and I will give you places to walk among these that stand by.

38:13 So there's a very, very special role for the high priest, but he cannot take it for granted.

38:18 It can't be just a sense of entitlement.

38:22 So to Joshua and to the whole nation, there are terms and conditions and you've got to accept that.

38:30 And so there's a role and if you're willing to fulfill the conditions of the covenant, this is the, the high standing you're going to have.

38:40 And it's not just that, hey, I'll change your garments and you're forgiven and you can now sit, sit on the sidelines and spectate.

38:47 No, you, you, you're gonna have an active role.

38:49 You have an active role to play.

38:53 He says in verse eight here now, oh, Joshua, the high priest, you and your fellows that sit before you.

39:02 So there's a, a group of priests with him.

39:06 You're the high priest, but the others as well that sit before you and that, that work with you for, they are men wondered at, they, they, they are like an omen.

39:17 They're a sign, they're a symbol.

39:18 They have prophetic significance for behold, I will bring forth my servant, the branch.

39:27 So you men are actually a symbol of Jesus Christ himself.

39:32 And, and right here in the scroll of Zechariah, Jesus Christ is foretold and, and how a righteous God can remove these filthy garments and, and replace them with pure holy garments.

39:48 How is that even possible?

39:51 Well, we see how is because of his servant, the branch that as Paul showed us like who, who is he that condemns?

39:58 It's Christ that died rather that is also risen.

40:02 So, so Christ is the one that's going to enable all of this.

40:06 So Joshua, yes, you will be pressed back into service but you need to know your place.

40:11 So Yeshua God saves this is how you're a symbol of this here in Isaiah four and verse two.

40:21 Speaking of the branch, he says in that day.

40:25 So this is something we're looking ahead to the end time in that day, shall the branch of the Lord be beautiful and glorious.

40:34 Amen.

40:35 So we're just, we're just, it feels like we're just moments away from this.

40:39 We don't know how soon it's gonna happen, but we know it's happening.

40:43 The whole world is in this darkness and chaos and it just can't, it's impossible for it to keep going in this direction.

40:50 Eventually, God is going to step in.

40:51 And when he does this branch of the Lord will be beautiful and glorious and the fruit of the earth shall be excellent and comely or beautiful for them that are escaped of Israel.

41:05 So, so yes, all of this is going to be to the hurt, the tribulation of Israel.

41:12 But when he intervenes, it's gonna be incredibly glorious for Israel for the remnant and it shall come to pass that He that is left in Zion.

41:24 So there's gonna be a remnant and this is what Satan is trying to destroy and he that remains in Jerusalem and God has chosen Jerusalem shall be called holy.

41:36 Even everyone that is written among the living in Jerusalem.

41:40 What do we do with these scriptures brethren?

41:42 Do we just ignore them or do we highlight them?

41:45 Do we promote them?

41:46 Do we take these scriptures to Judah and say this is the Lord, your God and this is his will and don't be discouraged, rather turn to the Lord and be encouraged back the same Isaiah squirrel.

42:03 When the Lord shall have washed away the filth of the daughters of Zion symbolized by washing away the filth of the high priest.

42:12 If the high priest does not accept it, then the whole nation is condemned.

42:16 But if the high priest is accepted, then the nation is accepted.

42:20 And so this notion that these people are filthy, the Bible says so that that's not for us to try to negate or defend, we agree, but God is faithful and he has a way of cleansing these people.

42:36 It's throughout the scriptures.

42:37 When the Lord shall have washed away the filth of the daughters of Zion and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment and by the spirit of burning.

42:49 And so there's a way that God has to acknowledge the iniquity of these people, but also to purge it from them.

42:56 And that is through the branch through Christ.

42:59 He says Zechariah three verse nine, for behold, the stone that I've laid before Joshua upon one stone, one stone shall be seven eyes.

43:12 So seven being the symbol of completeness and perfection and eyes being that of perception and judgment.

43:20 So it's gonna be like a complete understanding and complete judgment and righteous judgment on this stone.

43:27 Behold, I will engrave the graving thereof and we sort of have an indication here of the, the suffering of Christ.

43:36 He says to, to Judah, aren't you engraved in the palm of my hands?

43:40 Says the Lord of hosts and I will remove the iniquity of that land in one day.

43:47 So we're seeing the iniquity of this land.

43:50 They are, they are murderers, they are idolaters, they are blasphemers, all kinds and, and, and people are bringing all these accusations.

44:02 But God says, I'm going to remove the, the iniquity of the land in one day.

44:06 He has a way of, of bringing these people to repentance and we have to be in alignment with God's will.

44:12 We can't be on Satan's side, bringing these accusations and thinking that they have standing, they have no standing because God says He will remove the iniquity of the land in one day.

44:24 And Isaiah 28 and verse 16, he says, therefore, thus says, the Lord God behold, I lay in Zion for a foundation, a stone.

44:35 So this is the same stone that's put before Joshua.

44:38 I tried stone a precious cornerstone, a sure foundation he that believes shall not make haste.

44:48 So Joshua is the high priest with his fellows.

44:51 They're a symbol, they're, they're like a placeholder pointing to Christ.

44:56 And Christ is the stone that God is going to use as the foundation of Zion in Matthew 21.

45:03 And verse 42 Jesus says, unto them, did you never read in the scriptures?

45:08 The stone which the builders rejected?

45:10 That same stone has become the head of the corner.

45:14 It's the foundation stone.

45:15 This is the Lord's doing and it is marvelous or isn't it marvelous in our eyes.

45:23 In second chronicles 16 and verse nine, it has the stone has seven eyes.

45:28 And here in second chronicles, 16 and verse nine, the eyes of the Lord run to and fro throughout the whole earth to show himself strong in the behalf of them, whose heart is perfect toward him.

45:43 And this is again, going back to Moses, going back to Deuteronomy that there is a preaching.

45:48 There's an effect of preaching in the end time that the covenant people turn to God holy fully and their heart is perfect toward him.

45:57 And God knows who they are and his eyes are covering them herein.

46:03 You have done foolishness.

46:04 Therefore, from henceforth, you shall have war.

46:07 So God knows who the faithful Israelites and J and Jews are and we, we are first fruits of that faithful remnant in revelation five and verse six.

46:16 Again, we see this reference.

46:17 In fact, revelation is constantly pulling from the Hebrew Bible verse six and I be beheld and low in the midst of the throne and of the four beasts.

46:28 And in the midst of the elders stood a lamb as it had been slain, having seven horns and seven eyes.

46:35 So there we see the seven eyes again, the seven eyes of perception and just by judgment and discernment, which are the seven spirits of God sent forth into all the earth.

46:45 So God knows exactly what's going on in the earth.

46:48 He knows exactly who the covenant people are.

46:51 He knows exactly which of the covenant people are truly repentant and faithful.

46:55 And this is a brand plucked from the fire.

46:59 And so the last verse of Zechariah three verse 10 in that day.

47:04 So in Zachariah three, we have this sort of immediate application and Zechariah has given these eight visions, night visions to encourage the people.

47:14And there's this immediate application of these night visions, but clearly from the wording of these visions.

47:23They're also pointing to the end time that the people really didn't pull off the restoration of Jerusalem.

47:30They, they didn't pull off the deep and faithful repentance.

47:34And so it's a cycle that's intensifying and, and we're going to see this, that all of these scriptures will be perfectly fulfilled.

47:42Christ came to fill everything to the full.

47:45And so it's going to intensify, but ultimately, it's going to be all of it will be fulfilled in Christ.

47:50And so this now in that day, it's not yet.

47:53This is not true.

47:54Today says the Lord of hosts the God of armies in that day, when this perfect branch comes forth, shall you call every man his neighbor under the vine and under the fig tree is going to be such safety in that the Jewish people are gonna be sent their vine sitting under their fig tree and none shall make them afraid.

48:20Here we see the same thing.

48:21Micah sees the same vision but they, that is the Jewish people shall sit every man under his vine and under his fig tree and none shall make them afraid that the whole terrorism, all of the envy that the violence, the terrorism, it's all gone.

48:38It's all history.

48:39Why for the mouth of the Lord of hosts has spoken it.

48:45So this is the, the deep understanding brethren that we have to have.

48:49That God has a plan.

48:53God has a will and He's very zealous for this will.

48:58And what we have to do is align ourselves with the will of God and align our preaching with the will of God.

49:05And to know that when we are in the will of God, we're unstoppable.

49:09So I apologize brethren that I'm I'm unable to see your comments.

49:12I'm sure Pastor Murray is responding to any questions or comments that you have.

49:18This was Zechariah chapter three.

49:20God willing, we will cover for next week.

49:27So God bless you all and look forward to seeing you on Sabbath and God willing, I'll be bringing the sermon on Sabbath.

49:35God bless you.

49:37Thanks so much for taking the time to join, joining us again, this Sabbath at 130 eastern time, God bless.