

38-Zechariah-11-Transcript

1:22 Well, greetings brethren and welcome to another Wednesday night bible study.

1:26 God willing this evening, what I want to do, I, I was hoping I would cover two chapters this evening.

1:33 Zechariah 11 and 12.

1:35 as it turns out, chapter 11 was quite challenging.

1:39 It's quite a rich chapter and there's no way I could cover 11 and 12.

1:44 So God willing will just cover chapter 11 this evening.

1:48 I'll open with a word of prayer.

1:50 I'll check the chat just to make sure that I am coming through loudly and clearly.

1:54 And then God willing will get into Zechariah chapter 11, our loving heavenly Father.

2:00 We come before you as we always do ever so grateful father, we just see the darkness that is falling upon the world and as that darkness intensifies so too does the light in your word.

2:17 And we just thank you God that we have this great privilege of growing in the grace and the knowledge of our Lord and our Savior Jesus Christ.

2:26 We thank you so much for his sacrifice.

2:28 We thank you so much for your love.

2:30 We thank you father that we have each other and we pray God that you'll just help us to deepen our understanding that will deepen our faith and our conviction and that we will understand your will and do it.

2:44 We praise you Lord God and just thank you so much.

2:46 Please bless our study and our understanding this evening, we pray in Jesus name.

2:51 Amen.

2:52 Well, let me go ahead and check the chat to make sure that I am coming through loudly and clearly, I'm not seeing anything here yet, but greetings to all of you who have joined this evening, I'm going to assume that it's ok that I hopefully coming through clearly.

3:14 I see pep square jaws, melanin Donna Banta, Rosebud, JD and Chuck Sigfried Rick for the Rome.

3:26 See who else and,, Rose Petty.

3:29 Wonderful, Rose.

3:31 But Bruce Ellis, lots on tonight, Dave and Deb and Ian here.

3:36 Greetings brethren and audio, good, but video a little out of focus.

3:43 Yes, I apologize for that loud and clear.

3:46 Wonderful.

3:47 Thank you so much.

3:48 Yes.

3:48 So,, I apologize.

3:50, my, my, my technology in my office is not behaving itself, so I don't have my normal camera.

3:56 I'm just using the laptop camera and, it's not the best, but pretty soon I'll minimize myself.

4:03 So hopefully that's not an issue as long as you can hear me clearly.

4:06 That is the main thing I do want to get into Zechariah 11.

4:10 But before I do, I forgot last time that there was a question regarding Zachariah seven.

4:19So I just want to start off with Zachariah seven.

4:22There I go.

4:22I'm nice and small.

4:23So hopefully the blurriness of the camera is not an issue anymore.

4:26But Zechariah seven, there was a question regarding the fast and the seventh month and if that in fact was atonement.

4:34So we see here speak to all the people of the land and to the priest saying when you fasted and mourned in the 5th and 7th month, even those 70 years, did you at all fast unto me even to me.

4:51And then in chapter eight and verse 19, we see these months repeated again with a couple of other months added.

4:57Thus says, the Lord of hosts the fast of the fourth month and the fast of the fifth and the fast of the seventh and the fast of the 10th shall be to the house of Judah joy and gladness and cheerful feasts.

5:11Therefore, love the truth and peace.

5:13So these are facts that the Jews were observing and they were observing them for specific reasons.

5:20And this seventh month is not the fast associated with atonement, excuse me.

5:26And we'll see this in the scripture itself in Jeremiah 52 and verse six and seven in the fourth month.

5:35In the ninth day of the month, the famine was sore in the city so that there was no bread for the people of the land.

5:42So this is now the overthrow of Jerusalem.

5:45And they are mourning and remembering these, this devastation, this this nation that was high on a hill and, and, and was, you know, the glory of the whole earth was now overtaken and collapsing.

5:58And this is for the 70 years that they were in Babylon, they were fasting and memorializing and remembering this tragic event.

6:06Then the city was broken up and all the men of war fled and went forth out of the city by night by the way of the gate between the two walls, which was by the king's garden.

6:17Now the Chaldeans were by the city roundabout and they went by the way of the plane.

6:23So they overthrew Jerusalem, the Babylonians in verse 12.

6:27Now we see the fifth month.

6:29So that was the fourth path of they, they were fasting on the fourth month in the fifth month in the 10th day of the month, which was the 19th year of Nebuchadnezzar.

6:37King of Babylon came Nebuad Dan captain of the guard which served the king of Babylon into Jerusalem and burned the house of the Lord.

6:47This is the fifth month and the king's house and all the houses of Jerusalem and all the houses of great men, he burned with fire.

6:56So they were Commemorating the the devastation that happened in the fifth month.

7:01And then in second kings 25 and verse 25 we see why they were fasting in the seventh month but it came to pass in the seventh month that Ishmael, the son of Nathaniel, the son of Hamma of the seed royal came and 10 men with him and they killed Galia.

7:23Gedalia was the governor of Jerusalem or Judah at this time.

7:28 So their governor was slaughtered in the seventh month and he died and the Jews and the, and the cald that were with him at Miz pa.

7:36 So that's why they were fasting in the seventh one that Jeremiah 41 in verse one repeats the same issue, the same incident.

7:43 Now it came to pass in the seventh month that Ishmael, the son of Nathania, the son of Ash Shama of the royal seed and the princes of the king, even 10 men with him, they came unto Galia, the son of Aam to Misa.

8:00 And there they deep bred together in Misa.

8:03 Then rose.

8:04 Ishmael, the son of Nathania and the 10 men that were with him and they killed Galia, the son of a, the son of Shean with the sword and slew him, whom the king of Babylon had made governor over the land.

8:17 So Galia was the the governor for the Jews and he was installed by the Babylonians, but he was their governor and he was slaughtered in the seventh month.

8:27 And they were Commemorating that in verse one of second kings 25 he says, here and it came to pass in the ninth year of his reign in the 10th month.

8:39 This is so they were fasting.

8:40 Also in the 10th month, the month that Nebuchadnezzar king of Babylon came, he and all his host against Jerusalem and pitched against it and they built forts it round about 39 verse one in Jeremiah in the ninth year of Zedekiah king of Judah.

8:57 In the 10th month came Nebuchadnezzar king of Babylon and all his army against Jerusalem and they besieged it.

9:05 So this is why this is why we see the the Jews through the 70 years that they were taken captive by the Babylonians.

9:16 They were remembering their, their downfall and the specific periods of time, the fourth month, the fifth month, the seventh month, the 10th month, these specific incidents and they were fasting Commemorating this, you know, Zachariah or God through Zechariah is basically criticizing them and their fasting that they were, they were just, they just ritualized the fast instead of perhaps when they started it really mourning and contemplating what is it that caused this to be?

9:47 How is it that we have fallen to the Babylonians?

9:51 And so they were not really thinking about the the cause of the calamity.

9:56 They were just going through this ritual.

9:58 And so Zechariah as we studied in chapter seven was really showing them the cause for the calamity and that their fasting had become ritualistic and it really wasn't sincere to God.

10:13 Ok.

10:13 So hopefully that answers the question that, that the set month, that the fast in the seventh month had, had nothing to do with atonement that it was, in fact, just a memorial of the catastrophe that had befallen them in the seventh month.

10:30 So, if there's more questions about that, please, let us know and we will address that, but hopefully that does answer it.

10:37 I want to get into Zechariah chapter 11, but let's just go back.

10:43 It's been a little while since we read chapter 10.

10:45I just want to pick up a couple of verses in chapter 10 to give us some context for chapter 11 where God says, my anger was kindled against the shepherd and I punished the goats or the leaders for the Lord of hosts, has visited his flock, the house of Judah and has made them as his goodly horse in the battle.

11:07So we're seeing something here where God has not forgotten his covenant with Judah.

11:14They, they are his flock, but he's severely angry with the leaders of Judah and that he sees he's punishing the leaders because of what they've done to his flock.

11:27This is what we picked up in chapter 10.

11:29And then in verse six, notice again his, his, his devotion to Judah despite his anger with Judah, listen to verse six and seven and I will strengthen the house of Judah.

11:43So this is, this is the gospel.

11:44This is the good news.

11:46Yes, it's tragic.

11:47Yes, they've gone through calamity but Zechariah is there to give them hope.

11:52These are the exiles who have come back to rebuild Jerusalem and God is giving them incredible encouragement through this prophet.

12:01And so Zechariah 10 verse six, I will strengthen the house of Judah and I will save the house of Joseph.

12:07Notice Judah, the South Joseph, the north.

12:10So the whole of Israel and I will bring them again to place them.

12:16This is what it doesn't do the wrong.

12:17This is what Moses said that when they reach this point of repentance, God is gonna gather them and put them back in the land for I have mercy upon them and they shall be as though I had not cast them off.

12:32What do we do with this scripture?

12:34Do we just ignore it?

12:35Or is this good news?

12:37Is this the gospel that they're going to be restored in such a way that it will be forgotten that they had been cast away?

12:45Now, people are trying to say, well, the Jews 1948 the Jews are now in Jerusalem.

12:50They're now in Judah, they're now in Palestine or the promised land.

12:53And so God has brought them back.

12:55No, he has not, man has brought them back and in a sense they're being brought back so they can be severely punished because this, these prophecies go in, in, in cycles or iterations intensifying cycles.

13:08So Christ said he came to not to destroy, but to fulfill the prophets to, to fill it to the full, the Greek is, is play root which,, you get the impression of a jug and if you were to fill that jug with water and if you were to fill it to the full, you fill it right to the top.

13:26I remember as a little boy, I was, in, in Sarnia, so I was less than six years old because we left Sarnia when I was six.

13:31I must have been five.

13:32And,, I asked my mom if I could have some juice.

13:34She said it was in the fridge.

13:36 So I went to get the juice, it was grape juice and I put the glass on the table and I was pouring the grape juice and I poured it right to the top and, and, and just a little bit beyond the top.

13:48 So you just have that little bit of a bevel at the top where it's, it, it's full as, it's as full as possible before running over.

13:54 And, and of course, I got into trouble for doing that.

13:56 I think she called me an extremist which,, I guess that was just part of my personality when I do something, do it fully.

14:02, but I remember just filling it.

14:05 If I put one more drop of, of juice in the glass, it would have run over.

14:10 This is the sense of, of, fulfill when Christ said I came to not to destroy but to fulfill all of these prophecies.

14:18 Christ came to fill them to the full include, not just the bad news but the good news as well, but the bad news is going to intensify, but once it's done, then he's going to restore them and, and when you look at the restoration, it's gonna be of a nature such that we won't remember that these people have actually been cast off before.

14:41 So this is the good news.

14:42 This is the gospel.

14:43 These people, these covenant people are going to be fully restored and we won't remember that they in fact had been cast off.

14:51 They're going to be God's special treasure for I am the Lord, their God whose God is He, I am Jehovah, their God.

15:01 Jehovah is his covenant name that He has with them and I will hear them this, this is, this is the gospel.

15:08 And so if we're preaching a gospel that cannot acknowledge these scriptures, we're preaching a false gospel verse seven and they have Ephraim, this is the North shall be like a mighty man and their heart shall rejoice as through wine.

15:24 Yes, their Children shall see it and be glad and their heart shall rejoice in the Lord.

15:29 This is the gospel.

15:31 This is the good news.

15:32 All of Israel will be fully restored.

15:34 So with that in mind that God has a controversy with the leaders, but he is going to act to save His people.

15:43 There is going to be a faithful remnant that God will fully restore with that in mind.

15:48 Let's come now to a difficult chapter chapter 11 and let's just unpack this together.

15:59 Chapter 11.

16:00 Verse one, open your doors.

16:04 O Lebanon that the fire may devour your cedars.

16:09 How fir tree for the cedar has fallen because the mighty are spoiled.

16:17 Howl you oaks of Bashan for the forest of the vintage is come down.

16:25 So very, very poetic lang language, very a lot of imagery.

16:30 What does it mean?

16:32 Lebanon should open its doors.

16:35 The fires goes to Lebanon is known for its cedars.

16:38When Solomon was building his temple, he he recruited the Lebanese to send their cedars.

16:43The the Lebanon was known for the beautiful cedar trees and God is telling it to open its doors so that the fire, the fire may devour this mighty tree there.

16:55The the most profound glorious tree in Lebanon let the fire devour them.

17:03And then he speaks to the fir tree which is nowhere near as majestic as the cedar as although it's a majestic tree, it should howl because the cedar has fallen.

17:15What does that mean?

17:17Because the mighty are spoiled and then the oaks, which is then a yet a lesser tree, the oaks of Ban because the forest of the vintage has come down.

17:27What, what is this?

17:29So I think what we have to do is first of all, just look at the geography.

17:35If we look at the geography here, Lebanon side, entire Lebanon is in the north.

17:43You can see it's very mountainous and it's sort of the border for the promised land.

17:49So, so all of Judah and Israel are in this region, but they're bordered in a sense protected by the, the mountains, the mountain range and the cedars of Lebanon protected from who from the king of the North.

18:08So without that barrier, the king of the North can come marching in to destroy.

18:13And then well, we're gonna see it later, but you'll see this is the river Jordan which is the source of fertility.

18:20It's like the, the what the Nile river is to Egypt.

18:23We see this river Jordan, the source of fertility.

18:26And we're gonna hear about Jordan which is protecting Israel to the east of, of Israel.

18:33So these are, this is talking about the borders of Judah and Israel.

18:39And so the prophecy is that Lebanon should no longer serve as a protective barrier from the king of the North, open your doors.

18:51And so this fire is gonna burn up all the cedars and, and make a way open the path for the enemy to come in.

18:59And then when the fir tree sees this, it should howl because there's no way it can stand if the cedar has fallen.

19:07So the mighty cedars have, have been spoiled.

19:10What, what's gonna happen to the fir tree and what's gonna happen to the oak trees?

19:14The whole forest is gonna just be flat and come down and now the promised land is wide open for the enemy to invade because God is angry with his people.

19:25He says here in Isaiah, he says for the day of the Lord of hosts, this is Isaiah two verse 12 shall be upon everyone that is proud and lofty.

19:36And this is the prophecy.

19:38These people have become proud and lofty and God is now acting against them and upon everyone that is lifted up and he shall be brought low and upon all the cedars of Lebanon that are high and lifted up and upon all the oaks of Bashan and upon all the high mountains and upon all the hills that are lifted up and upon every high tower and upon every fenced wall and upon all the ships of Tarsus and upon all the pleasant pictures and the loftiness of man.

20:09And we, when we read this, we generally genericized it the loftiness of mankind.

20:14No, this is the loftiness of the Jewish man.

20:18 This is the loftiness of the rebellious covenant people.

20:22 The loftiness of the covenant people shall be brought down and the haughtiness of the covenant people shall be made law and the Lord alone shall be exalted in that day.

20:34 This is what Zach Zachariah is seeing what Isaiah saw that these people have become very wealthy, very powerful, very comfortable and God is now pronouncing a judgment against them.

20:47 There is a back to verse three of Zechariah 11, there is a voice of the howling of the shepherds.

20:54 The leaders for their glory has been spoiled.

20:58 This is the point.

21:00 They were lofty.

21:01 They were living high on the hawks, pardon the, the, the turn of phrase.

21:05 But they were living very, very well and they were becoming abusive.

21:10 You know, sometimes people get a role and it goes to their head and they begin to think they're really something and they lose the sense of humility.

21:19 And so that's what happened to these people.

21:21 They're, they're, they're in this glorious land, this fertile land, they're in leadership roles and it's gone to their head and now God's judgment is upon them.

21:31 And he says there is a voice of the howling of the shepherds for their glory is spoiled.

21:36 A voice of the roaring of young lions for the pride of Jordan is spoiled.

21:42 This young lions, I think it could be taken two ways.

21:45 One is literally that if the forest is being burned up, that the young lions are, are, are in trouble and, and the, the whole P P, the pride, not the lion pride, but the, the glory of the, the Jordan, the fertile land and the lions are suffering literally.

22:04 But it could also be as, as we have the help each other.

22:11 And coming up, the, the, the, the strength of the nation with the, the the whole thing has been spoiled.

22:18 Thus said, the Lord, my God.

22:20 So is Zachariah saying th th this is what God told me and, and this, now we're getting into a passage that if I could say it is very Ezekiel, very Ezekiel.

22:34 It, it like how Ezekiel had to go through these sort of sign acts and lie on his left side and lie on his right side and cut his hair and throw it in the wind and go after it with the sword.

22:43 So he had to do these acts and, and, and, and picture Jerusalem and, and, and besiege it so that they could, people could look at him and understand these are all symbols in the same way Zechariah is told to act out these symbols and so the Lord tells him feed the flock of the slaughter, huh?

23:05 These are his people, but these are his people who have been marked for slaughter.

23:10 And God is telling the prophet the true shepherd.

23:12 Look after them.

23:14 They, they, they've been abused by their leaders, they've been misled by their leaders.

23:18 They're now set for the slaughter.

23:20 But you as a good shepherd, look after them.

23:23 Thus says, the Lord, my God feed the flock of the slaughter whose possessors slay them.

23:29 These possessors are not gentile possessors, these are Jews, these are, these are Jews in leadership position and again, you know, many times when I'm trying to convey the faithfulness of God to his people.

23:43 People will then tell me how evil the Jews are.

23:46 Ok.

23:47 What's I don't understand your point?

23:49 You, you, you're telling me how evil the the Jews are.

23:52 God tells me how evil the Jews are.

23:55 You, you can't, you can't articulate better than God, how evil the Jews are.

24:01 But that's beside the point.

24:03 Literally, the point is God is faithful.

24:06 And so many, you know, people will say all of the powerful people in the world are Jews and Jews are running everything.

24:14 Well, the Jews were running everything right here.

24:17 These were very powerful people.

24:18 These were the elite and God tells the prophet look after the poor, look after the ones that the elite are oppressing.

24:27 They're Jews too and and God is gonna deal with the elite.

24:31 But he's telling the faithful prophet, look after those who are being oppressed, their possessors slay them, they kill them.

24:38 So you look at and I don't know all the details.

24:42 I'm not privy to all the details, but you look at Prime Minister Netanyahu who it would appear.

24:50 I think there's a a solid argument to be made that many of his decisions that have forced Israel, the nation Israel into war and into October 7th type situation that there's an argument to be made that this is a career move for him.

25:11 The more hostility, the more chaos, the more it makes sense for him to stay in office.

25:17 If it, if there was all peace and everything was calm, it's time for a change in government.

25:21 But as long as there's all this chaos and killing, you know, you, you, you need him to, to keep, to rally the nation and to be the leader in war.

25:29 So there's a very strong argument and I'm not saying I have details, but there's a very strong argument for this.

25:33 But this is the, the, the notion whether that's true or not.

25:36 That's the notion here that these leaders are making decisions with absolutely zero regard for the people.

25:45 They rule over the people they rule over are being slaughtered and they don't care because they're enriching themselves.

25:51 It's very much like what we're seeing in America, in fact, in a lot of the Western world.

25:55 But let's look at America where these never ending wars, these people are war mongers and they actually hate the previous president because there were no new wars under his administration.

26:10 And he says, if he gets back into power, he's gonna put an end to this, these wars immediately.

26:14 He said that's not good for business.

26:17And we're talking about big business.

26:20You know, we say we're sending all this money to Ukraine, it actually doesn't get to Ukraine, it, whatever little gets to.

26:28Ukraine ends up coming back here.

26:29It just goes to the military industrial complex to, to manufacture all of this war mongering machinery.

26:37And so there's a lot of wealth to be made from war and that's why there's war must never end because people are getting wealthy of it.

26:44But people are being slaughtered in the process.

26:47Look how many innocent Ukrainians have been slaughtered while America is holding up the flag.

26:53We stand with Ukraine and couldn't care less about them, could not care less.

26:58This is what this is.

26:59Speaking about.

27:00The leaders own them, slay them, don't care about them and hold themselves not guilty.

27:06This just really just sounds like our day today.

27:08Human nature doesn't change.

27:10They're, they're, they're absolutely evil, but they don't see it.

27:14They think they're innocent.

27:15They're full of rhetoric, they're full of great speeches and they think they're just wonderful.

27:20They don't see themselves as guilty and they, that sell them.

27:25So they, they're selling their own Jewish brethren.

27:28They, that sell them as slaves say,, blessed be the Lord.

27:33Blessed be Jehovah for I am rich.

27:37I've been blessed.

27:38Look how blessed I am.

27:39Surely I God is with me.

27:41I'm so blessed and they're just, God sees them as purely evil, but they're so deluded.

27:46They cannot see themselves.

27:48I'm rich and their own shepherds don't pity them.

27:53How have we, how has it come to this?

27:56These are the shepherds of the people and they have zero regard for them.

28:01Sounds a lot like our day.

28:04Our leaders are making decisions that it's obvious they could not care less about us this whole globalist agenda.

28:13And I do remember the first time I heard this was from Bill Watson and, and it was in the election cycle and he said it's not about Republican or Democrat, it's about globalists or nationalists.

28:27And now that this has played out what we see is nationalists actually care about their citizens and they want to make decisions in the best interests of their citizens.

28:40Globalists don't care about the nation.

28:43They have a, a different agenda, they have a global agenda and so they couldn't care less about the citizens.

28:50 And so they're making decisions of, oh, we have to bring the entire third, we have to feed and clothe and house the entire third world because that's just the right thing to do and blessed be the Lord.

29:04 We're so righteous.

29:06 We just want to feed the whole world and they have zero regard for their own citizens.

29:11 And we are being any anybody, anybody who lives in the West, we are being set up for slaughter by our leaders.

29:18 And that's the sentiment that we see here in verse five and God is condemning it through the prophet, their own shepherds, their own leaders have no regard for them.

29:28 There's no emotional connection to the people.

29:31 Listen to what Micah says in chapter three and verse 9 to 11.

29:35 Hear this, I'm begging you, you heads of the house of Jacob.

29:41 These are the covenant people and princes of the House of Israel.

29:45 These are the leaders that abhor judgment and pervert all equity.

29:50 This is what, this is, what the covenant people have come to.

29:53 The, the, the fish rots from the head.

29:56 They build up Zion.

29:58 So that's wonderful.

29:58 They're building up Zion.

29:59 But with blood, this, this military industrial complex is how they build their economy and they're building up Jerusalem.

30:07 But with iniquity, the heads thereof, judge for reward and the priests thereof teach for hire.

30:16 You can, you can hire the priests.

30:18 They'll, they'll say whatever they have to say.

30:21 We're, we're, we're for hire.

30:23 You know what, I'm gonna make sure that I monitor my speech so that Facebook is happy with me.

30:28 I'm gonna make sure I monitor my speech that I can stay on youtube because I'm a pro, I'm, I'm a teacher for hire instead of saying I, I just have to preach the truth of God's word and let the chips fall where they may that, that you make your decisions as to whether or not I can be on your platform, that's on you.

30:48 I'm gonna preach the word of God.

30:50 But these prophets, these, these priests teach for hire, for self interest and the prophets divine for money.

31:00 This is how, how has it come to this?

31:01 These are the leaders yet, will they lean upon the Lord and say, isn't the Lord among us?

31:09 Do you ever hear that Oh, it's the Lord is with us today.

31:12 Really?

31:14 Oh, blessed be the Lord.

31:16 Really?

31:16 How do you know?

31:17 Yes, you're a leader.

31:18 But how do you know the Lord is with you?

31:20 No evil can come upon us because you know we're the church of God.

31:24 Sounds much like Jeremiah 23.
31:26 Therefore, shall Zion for your sake be plowed as a field.
31:33 Do not take God for granted.
31:35 We could say today.
31:36 Therefore, the church of God, for your sake, you leaders will be plowed as a field and Jerusalem shall become heaps and the mountain of the house as the high places of the forest.
31:50 So this is the warning that God is given or giving to and notice.
31:57 It's not just the North, it's also the South Jerusalem.
32:01 All the leaders of the covenant people have become so corrupt.
32:06 It's a blessing brethren and, and I hope you don't, I don't think you do take faithful ministers for granted that the God says there will always be a faithful remnant.
32:17 And if there's a faithful remnant, he says there will be shepherds after my own heart.
32:21 And we live in a time.
32:24 We, we do live in a time of postmodernism.
32:29 And in a postmodernist postmodernist society, we have thrown off structure, we have thrown off order.
32:40 We we bristle against any kind of structure or order because we have been infected by the postmodernism all around us.
32:49 If we had been born in another time structure would be just automatic, would be taken for granted.
32:54 Of course, there's structure, of course, you have respect for structure, but we don't come from that society.
33:00 We come from an upside down, chaotic disorder, disrespect her.
33:06 And then we come together into the church of God.
33:08 We resent, we can't help it.
33:11 We come from a postmodern milieu, we can't help it.
33:16 We resent any sort of authority.
33:19 But as we read these scriptures, it should become clear to us that faithful ministry, faithful leadership is a gift from God and we should recognize it.
33:33 We should recognize false ministers.
33:36 We should recognize false teachers by their fruits, but we should also buy fruit, recognize true teachers and, and we should be ever so grateful because we understand the importance of doctrine.
33:50 We understand the importance of instruction and teaching.
33:53 We understand the importance of, of, of revelation and, and God opening up His word.
33:58 So here we see in Zechariah and in Mike and throughout, throughout the prophets, Jeremiah, Ezekiel, Isaiah, all the prophet, the corruption in the leadership and they have no idea.
34:13 They're deluded.
34:14 Oh, isn't the Lord among us?
34:15 No harm can come to us.
34:16 Blessed be the Lord.
34:18 We're, we're blessed.
34:19 They're, they're completely deluded.
34:21 They have no clue what's going to befall them.

34:25 These are written for our admonition and I spent three weeks and, and I hope if you, if you missed it, that you'll take the time to go through the series that I gave on Hebrews 10 versus 24 to about 32 three weeks going through this.

34:47 And I can think of no better passage for us to really get our heads into as we prepare for the feast of trumpets just around the corner days away, which is symbolic of the return of Jesus Christ and his judgment.

35:06 Many people miss this trumpets is a, is a day of darkness and gloominess because he's bringing great judgment.

35:15 We have to act with a sense of urgency and that's what Hebrews 10 is all about.

35:21 It says here, let us consider one another to provoke unto agape and to good works.

35:28 This might be difficult at times.

35:30 And I went through this.

35:31 If you, if you listen to the series that if we really care about God's judgment about each other, not like these false shepherds who couldn't care less about the people, they're trafficking the people.

35:42 If we really care for one another, we're gonna provoke each other.

35:47 And sometimes that provocation is not the most pleasant experience, but the outcome is we're gonna provoke one another into love into good works, not forsaking the assembling of ourselves together.

35:58 And I really zeroed in on this, that in the past when I read this, I just thought of the assembly, not forsaking the assembly, but it doesn't, it's not assembly, it's assembling.

36:10 It's a process that this is an active process that God is orchestrating but which we must participate in.

36:18 And he says, don't for the process, this assembling process and we cannot be committed to this or we can successful at this.

36:29 If we bring a plan ideology, if we bring a postmodern perspective or structure doesn't matter.

36:37 We, we have to figure out the structure, God gives us the biblical structure.

36:41 We have to figure out how, how to actually action that we have to figure out how to make that practical and, and, and how to reveal it in our lives.

36:52 That's what we have to be.

36:53 Each one of us individually are, are part of this assembling process.

36:57 Where do we all fit?

36:59 Who has what gift, who has, what position?

37:02 What's the structure here and make it Godly.

37:04 This is holiness.

37:06 This is holiness in preparation for the return of a wrathful God.

37:12 He is coming as a, as a warrior to destroy, to put down all of this evil.

37:19 And we have to be separate.

37:20 We have to be different.

37:21 We have to be, we have to bring holiness not strange fire.

37:25 If we bring this postmodern philosophy into our congregations, we're offering strange fire.

37:31 And we can say, oh, blessed is the Lord all we want.

37:34 We can say that oh the Lord is among us, all we want.

37:37It's strange fire.

37:38It's not what God has ordained and He will destroy us along with the wicked judgment is upon the house of God first.

37:46So he says, don't forsake this assembling process as the manner of some is and as the manner of some will be, some people are just gonna check out.

37:54We we see this all the time instead, exhort one another.

38:00And so much the more as you see the day approaching, this is this is exactly it.

38:06So as we see trumpets approaching, we need to be intensifying our efforts in the assembling process.

38:16And I don't just mean the day of trumpets, I mean the day that trumpets symbolizes as we see the return of our Lord approaching, we need to be intensifying our commitment to the assembling process.

38:32This, this is the, this passage, in my opinion, is the most important passage for us in this end time.

38:41As we prepare for the return of our Lord, he goes on to say back to and again, we see the corruption in the covenant community and let's not fool ourselves because we're human beings.

38:55That same corruption is in the Church of God.

38:59Human nature is what it is unless we're totally immersed in the Holy Spirit.

39:02And we have completely put down the old map.

39:05We're gonna see these same issues.

39:08That's why they're written for us for our admonition upon whom the ends of the age have come.

39:14So everything we're seeing here, we can expect it in the church.

39:17In the end time, we need to be holy.

39:20We need to offer holiness to the Lord.

39:22Not strange fire.

39:24So we have to really intensify our efforts to be pleasing and acceptable before the Lord, our God and not like these people.

39:31He says, so where we were in Zechariah verse five whose possessors slay them.

39:43This is what this is what the elite, the leaders are doing, doing and hotel is not guilty.

39:47And again, as it was in the past.

39:49So it is today and they that seldom say, oh blessed be the Lord or they, that betray them, brother will betray brother for I am rich and their own shepherds don't pity them.

40:00And then he says in verse six, so they don't pity their own people, their own, their own flock.

40:07God says, for I will no more pity the inhabitants of the land.

40:12Whenever we see the land, it's not just the whole earth, it's the promised land and it's the covenant people who are in the promised land.

40:21And God is saying, I'm done.

40:23I'm not gonna pity them anymore.

40:25Says the Lord.

40:26But lo I will deliver the men everyone into his neighbor's hand and they shall smite the land and out of their own hand.

40:37I will not deliver them.

40:38 So brother will betray brother.

40:41 King families will divide and they'll be against each other and there'll be this sort of civil war inside their own land.

40:47 This is, this is what departing from God's way of holiness.

40:52 This is the fruit of it.

40:54 So this is why I if they had only committed themselves to the covenant and the ways of the covenant, this would never happen.

41:01 This is impossible with a faithful people, but they turned away.

41:05 And so this is, this is the fruit of it and I will feed the flock of the slaughter even you also.

41:12 So Zechariah was acting it out to feed the flock of the slaughter.

41:17 And then God is saying, he's a sort of interpreting for them what Zechariah was doing.

41:23 And he's saying I will feed the flock of the slaughter, even you o poor of the flock.

41:29 So yeah, even though there's all this corruption that's taking place, there's going to be a remnant that sees and understands and is repentant and there will be a faithful shepherd who will feed that remnant.

41:42 So God says, I will feed the flock of the slaughter.

41:45 And in a sense again, today, we, we are the flock of the slaughter that the church has been just completely decimated.

41:54 And yet God conti continues to feed us the poor of the flock.

41:59 And then Zachariah again, he's acting out these, he's like Ezekiel.

42:04 So he says, and I took unto me two sticks, the one I called beauty and the other I called bands and I fed the flock.

42:14 So he's acting this out.

42:15 So he has two sticks as shepherds would usually carry two sticks.

42:19 And one is really about grace.

42:22 It's about God's favor on his covenant people.

42:27 And the other is called unity.

42:29 It's about the people being bound together.

42:32 And so he has these two symbolic sticks as he's feeding the flock, symbolizing God's mercy and grace and favor on the people and the unification of the flock.

42:42 And then he's feeding the flock with these two sticks.

42:44 So this is, it's like Ezekiel, he's acting something out.

42:49 In fact, let's go to Ezekiel with these two sticks.

42:52 He says Ezekiel 37 verse 16.

42:55 Moreover, you son of man, take you one stick and write upon it for Judah and for the Children of Israel, his companions, then take another stick and write upon it for Joseph, the stick of Ephraim and for all the house of Israel, his companions and join them one to another into one stick and they shall become one in your hand.

43:18 And this, in fact is the, the atonement, the atonement, the, the, the covering that God will be one with His people.

43:26 And we, I'll be talking about that God willing on trumpets about the, the holy days and, and the real understanding of what trumpets and atonement, how they, how they work together.

43:36 But the atonement is not offered to gentiles.

43:39 Gentiles are never a part of the atonement.

43:42 Even when they finally surrender and worship God, they're not part of the, of the, the atonement that the, the marital union of God and his people that the atonement symbolizes His forgiveness of them.

43:56 And his union, their, their union with each other, with each other and his union with them and, and, and, and it's all one and the gentiles get to benefit from this at one, but they're not part of it.

44:10 And so that's what this is symbolizing these two sticks.

44:15 And then in, in Zechariah, he says, one is God's grace on the people and the other represents the unification of the people.

44:23 There.

44:23 There, they're really gonna be one stick.

44:25 So let's continue in Zechariah.

44:28 Then he says, three shepherds also, I cut off in one month and my soul loathed them and their soul also abhorred me.

44:41 So this is a horrible relationship with the shepherds.

44:44 They hate God and he abhors them and they're just, it's the complete alienation.

44:52 These three shepherds, I don't know, is, is it three specific people?

44:59 Is it sort of three?

45:00 You've got, you've got priests, you've got the elders, you've got the leaders, there's maybe three types of leaders here.

45:08 But the point is it's quick within a month, they're cut off.

45:11 They're, they're living high on the hog and then they're just cut off because God has had it with them.

45:16 They abhor him and he can't stand them.

45:20 Deuteronomy says, in terms of this, this alienation in the Torah verse 18 of chapter 32 of the rock that begat you, you are unmindful, you've forgotten, you've forgotten God that has formed you.

45:38 And when the Lord saw it he abhorred them because of the provoking of his sons and of his daughters.

45:45 And he said, I will hide my face from them.

45:49 I'll see what their end will be when I hide my face from them.

45:52 Let's see what happens to them for.

45:54 They are a very perverse generation Children in whom is no faith.

46:00 They have moved me to jealousy with that which is not God.

46:03 They have provoked me to anger with their vanities and I will move them to jealousy with those which are not a people.

46:09 I will provoke them to anger with a foolish nation.

46:13 For a fire is kindled in my anger and shall burn unto the lowest hell and shall destroy the earth with her increase.

46:21 And this earth is the land and set on the fire, the foundations of the mountain.

46:26 So we see right from the Torah, the consequences of them, of turning their back on God, the consequences of them abhorring God.

46:34 Well, they abhor him and he loathes them and, and there are consequences for violating this covenant special relationship.

46:42 Back to Zechariah 11 and verse nine.

46:47 Then I said, I will not feed you.

46:50 I, I, I refuse to feed, feed you that, that dies, let it die.

46:56 And that, that is to be cut off, let it be cut off and let the rest eat everyone the flesh of another.

47:02 This, this is heavy.

47:04 Now this is why we, we have to understand the Gospel in the context of the bad news.

47:11 It is such such good news because of the bad news.

47:16 This is impossible.

47:17 How, how do you get out of this?

47:20 This, this is, this seems like they're doomed forever.

47:23 This is eternal damnation.

47:25 It appears.

47:26 But then there's a savior who turns the whole situation around and now we have good news to proclaim.

47:33 It's not just this generic.

47:35 Oh, it's nice to know the Lord.

47:36 Isn't it nice to know Jesus?

47:37 And this is good news.

47:39 This is the good news because this is what they deserve and there's no way out of this but God has given them away.

47:47 So this is going again right back to the Torah in terms of this curse of cannibalism.

47:54 He says in the Torah Deuteronomy 28:53 when they break the covenant, this is one of the covenant curses that are activated.

48:01 You shall eat the fruit of your own body.

48:04 This just imagine this.

48:08 You're agreeing to a covenant that says if you violate this, you're gonna give birth to your Children and you're gonna eat them, you're gonna be so cursed, you're gonna be so insane, so starved, you'll eat your own Children.

48:22 You sh this is cannibalism upon the, the covenant people.

48:26 You shall eat the fruit of your own body, the flesh of your sons and of your daughters, which the Lord your God has blessed you with in the siege and in the straightness where with your enemies shall distress you.

48:38 And again, remember these prophecies are cyclical and they keep on intensifying until they're filled to the full.

48:47 So, so this is yet future and it's going to be intense because Christ came so that these prophecies can be filled to the full.

48:57 Zechariah 11 verse 10.

48:59 And I took my staff, even beauty or grace and I split it apart that I might break my covenant, which I had made with all the people.

49:11 And, and, and this wording sort of the underlying meaning here is that the people broke the covenant with him.

49:17 And so he broke the stick, which rep which represented his favor and his grace toward them to symbolize that they have violated the covenant.

49:25 And they've alienated themselves from him.

49:27 Jeremiah 31 and verse 32 not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt, which my covenant, they broke.

49:41 Although I was a husband unto them, says the Lord in Isaiah 24.

49:45 And verse five, he says, the earth also is defiled under the habitants thereof or the land because they have transgressed the laws, the holy land, change the ordinances broken the everlasting covenant, that's what they've done.

50:02 And so Zechariah now breaks this stick to symbolize the, the favor, the grace that God has shown this nation is broken.

50:11 You, you broke it, you've alienated yourself from it.

50:17 And it was, and so that waited upon me knew that it was the word of the Lord.

50:25 So so again, there's this great evil in the nation and yet there's this poor of the flock that no, this is the shepherd, this is the true shepherd and they know this shepherd has the word of the Lord.

50:37 And so they're just waiting.

50:40 Isaiah eight and verse 17 says, Isaiah says, I will wait upon the Lord that hides his face from the house of Jacob and I will look for Isaiah understood the Torah and he understood that this rebellious behavior has broken the relationship and that God now is hiding his face to see what their end will be.

51:01 He understands what's happening as horrible as it is.

51:04 He's waiting upon the Lord and this is what the poor of the flock are doing.

51:09 They're understanding, OK?

51:10 We have brought this upon ourselves, but God is a covenant keeping God.

51:16 And so we're just gonna wait and we know that He's gonna come through verse 12.

51:22 And I, that is Zechariah the good shepherd.

51:24 I said unto them, if you think good.

51:28 So tell me what you think about this.

51:30 If you think it's a good idea, pay me my wages.

51:34 I, I'm I'm a good shepherd.

51:36 I'm I'm doing the work of a shepherd.

51:39 I, is it right that I do this for free and you take advantage or are you gonna pay me my wages?

51:45 So look at what I'm doing and if you think it's good, give me my price and if not, that's on you, if not for bear.

51:53 So you have a decision to make.

51:55 Are you going to acknowledge the good shepherding that I'm doing?

51:59 And are you going to pay me or are you going to abuse me?

52:02 It's, it's your call.

52:04 So they weighed for my price.

52:06 30 pieces of silver.

52:08 This is an insult.

52:10 So basically they're saying, nah what you're doing?

52:13 Anybody could do.

52:14Here's, here's some chump change.

52:17Now, this is really interesting because of course, when we hear 30 pieces of silver, we know this is the price that Judas was paid to betray Christ in Matthew 26 and verse 14, 1 of the 12 called Judas Iscariot went unto the chief priests and said unto them, what will you give me?

52:37And I will deliver him unto you and they cove covenanted with him for 30 pieces of silver.

52:43Basically, we don't see a lot of value in Christ.

52:47We'll give you 30 pieces of silver.

52:49And Judas said, well, I don't see a lot of value either.

52:52So yeah, OK, that's, that's a fair deal.

52:54So this is Zechariah is symbolically portraying this.

52:59So they don't see the value of his him being a good shepherd.

53:03you're worth 30 pieces of silver.

53:05And the Lord said, unto me, take that 30 pieces of silver and cast it unto the potter a goodly price that I was prized at of them.

53:16And I took the 30 pieces of silver and cast them to the potter in the house of the Lord.

53:22And again, this is some 500 years before Christ.

53:26When we see the same thing happen in Matthew 27 and verse three, then Judas which had betrayed him.

53:33When he saw that he was condemned, he repented and brought again the 30 pieces of silver to the chief priests and elders saying I have sinned in that I have betrayed the innocent blood.

53:43And they said, what is that to us?

53:45You see to that and he cast down the pieces of silver in the temple and departed and went and hanged himself.

53:51So we see this pattern that where the 30 pieces of silver in in verse 13 of Zechariah 11 is cast into the house of the Lord.

54:00And, and it's the exact same thing that actually happens 500 years later when Christ comes.

54:05So, so Zechariah is just acting out these signs to symbolize God's message to the people.

54:14And I just see here, hang on a second.

54:16We got to verse 13 and we should go to verse 14 next.

54:20But I've got a wrong reference.

54:22It says verse four.

54:23So let me just change that to 14.

54:29Get rid of all of this verse 14.

54:34Then I cut represented the of the piece I I split into the other staff unity that I might break the brotherhood between Judah and Israel.

54:55So this, these people are completely cursed now.

54:58And the Lord said unto me, take unto you yet the instruments of a foolish shepherd.

55:04So now first he was the faithful shepherd and they rejected him.

55:10So now God says, be a foolish shepherd, be an evil shepherd.

55:14Now, so now I take you the instruments of an evil shepherd for lo I will raise up a shepherd in the land which shall not visit those that be cut off.

55:26Neither shall seek the young one, nor heal that is broken, nor feed that that stands still, but he shall eat the flesh of the fat and tear their claws in pieces.

55:37So you rejected the faithful shepherd.

55:40God says, OK, that, that, that was Christ.

55:44You don't want Christ, I'll give you anti-christ, I'll give you the opposite if that's what you want.

55:50And so you know, they rejected Christ when he was here in 30 ad.

55:58And a few 100 years later, they got Muhammad, they got Mohammad who in one city sat all day long and beheaded.

56:09800 men took their heads off but it was a bloody day all day long.

56:14He sat while these Jews were lined up one after another, had their heads cut off, they took their wives, raped their wives, took all their land, all their possessions.

56:26You rejected Christ, you got Muhammad instead.

56:29That's really what this is saying that I gave you the faithful shepherd, you didn't want him.

56:35I'm gonna give you a foolish, I'm gonna give you an evil shepherd instead.

56:38And again, this is intensifying.

56:41So this is yet future here in Jeremiah 23 and verse 22 he says, but if they had stood in my council and it caused my people to hear my words, then they should have turned them from their evil way and from the evil of their doing.

56:59So we as teachers need to be very, very careful.

57:05We cannot be colluding with the state.

57:08We cannot be mouthpieces for the state because the state doesn't care about God's people.

57:13The state is an instrument of the devil actually.

57:16And what the devil wants to do is turn God's people away from him.

57:19So if we are mouthpieces for the state, we're doing the work of the devil.

57:23We have to be mouthpieces for God and tell the people, God's counsel and, and provoke the people to love and good works and they might not like it at the time, but it's the word of God.

57:36And God says my sheep, there's something about my sheep, they hear my voice and they follow me.

57:43So if we are faithful and giving God's counsel, those who are truly led by God will rec that's God's voice, that, that, that's Christ and then they'll hear these words and they will turn from their evil way.

57:59So much the more as we see the day approaching, as we see what trumpet symbolizes approaching, we are gonna be working it with an intensity to turn from our evil and not just us, but the congregation looking out for each other to turn from the evil of this world.

58:18Zachariah ends now in verse 17 and he says, woe to this idol shepherd, this evil shepherd that leaves the flock, you rejected Christ, you got this shepherd instead.

58:32And this shepherd is cursed woe to the idle shepherd that leaves the flock.

58:36The sword shall be upon his arm and upon his right eye, his arm shall be clean dried up and his right eye shall be utterly darkened.

58:45So as a shepherd, you need your arm, you need your eye to lead.

58:48Well, this leadership will be completely annihilated, completely destroyed.

58:54 So as I said, Zechariah 11, I wanted to do 11 and 12, but I just needed to go through chapter 11 slowly because it's just so complex and the most complex chapter we've covered in Ezekiel sorry, in Zechariah so far.

59:11 But God willing, that made sense to you and, and it was edifying and what I'll do is I'll just check the chat to see if there's anything I need to respond to.

59:21 I know that there's a little bit of a delay.

59:23 But I'll just put up our reminder that we have Sabbath services if you're new here.

59:32 I think most of, you know, every Sabbath, every Saturday at 1:30 p.m. right here on rumble.

59:37 And I believe our Pastor Murray will be bringing the sermon this coming Sabbath.

59:43 So let me just quickly check and see if no, this is a little bit of a delay.

59:48 But if you have any questions brethren, please submit them to myself for Pastor Murray and I will be sure to answer them.

59:56 We will do one study before the high days.

1:00:02 And so God willing, we'll do Zechariah chapter 12, maybe chapter 13 or part of chapter 13.

1:00:08 God willing next week.

1:00:10 What a pleasure.

1:00:11 What a privilege it is to be with you brethren.

1:00:14 You are God's faithful flock.

1:00:16 We're in this together.

1:00:17 We need to edify one another.

1:00:19 We need to make sure we're part of this assembling process so much.

1:00:23 The more as we see this day of trumpets approaching, God bless you all.

1:00:29 Jesus is Lord and Savior.