

The Minor Profits - Zachariah Chapter 12

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[0 : 00] Well, I've made a couple of mental alterations, haven't carried them out yet, but we will in just a moment, concerning the text that is before us. And we are going to make some changes from what I had originally intended, because the text of Zechariah simply requires it.

And by that I mean this text is so much involved that I have thought better of just diving into Chapter 12, although that's what we're going to do ultimately.

But it is going to be necessary for us to consider some background material before we do, in order to give you the fullest possible picture. This is remarkable content that we've got ahead of us, and I want to make sure that we milk it for all that it's worth.

And I have no illusions of getting everything that is in and out of it. Never have been able to do that with any text of Scripture, because the Bible is simply inexhaustible, no matter where you are in it.

But at least we will perhaps gain a firmer footing than we would have otherwise. So, even though we are anticipating undertaking Chapter 12 of Zechariah, Good morning. Have a seat anywhere.

[1 : 20] And in order to do that and to provide the best kind of insight for it, I'm going to ask you to go back to Isaiah. And if you will please, in Isaiah chapter, well, let's start in Chapter 61.

A couple of things I want to point out to you there, and then we'll be over into 63 as well. But this is just a remarkable passage. And bear in mind, as we have stated before, when we undertook this study several months ago, I don't recall when it was, but it seems like it's been maybe a year ago or more, the Minor Prophets, and we focused on Zechariah.

When we arrived there, we've been trying to deal with it in a verse-by-verse fashion. So, we've engaged the subject of prophecy, and we have looked at numerous passages.

But if you will bear in mind, as I've told you before, that Zechariah was one of the post-exilic prophets. After Israel had spent their 70 years in Babylonian captivity, they have returned to the land under Nehemiah and Zerubbabel, and have begun rebuilding the walls and rebuilding the city and so on.

And these last three prophets in the Minor Prophets are all post-exile prophets. And among them, Zechariah was written approximately 500 years before Jesus was born in Bethlehem.

[2 : 58] The prophet Isaiah was written approximately 700 years before our Lord was born in Bethlehem.

And they are not contemporaries, but they both address some of the same issues. And in Isaiah 61, we will begin and just look at a few of the verses here, remind you of a couple of things you already know, and then we'll go back to Zechariah 12.

All right? Isaiah 61 is one of the more poignant messianic passages in Scripture. And few would dispute that, that this is referring to the Messiah who is coming.

And we will see this prophecy, beginning in chapter 61, actually played out, acted out, if you will, in the life of our Lord Jesus Christ, in the very initial days of his earthly ministry, when he returned to the city of Nazareth where he had grown up, shortly after having faced the adversary in the wilderness for the 40 days of temptation, shortly after he had been baptized by John at the River Jordan, he delivered a message to the congregation that was familiar with him, by the way, because remember, this is where he grew up, Nazareth.

And he delivered this message as they gave him the scroll to read from, and here is what he read from, Isaiah 61, The Spirit of the Lord God is upon me.

[4 : 44] Now, you've got to keep in mind, Isaiah is writing this, and on the surface it looks like Isaiah is talking about himself. After all, he's the author of it, and he says, The Spirit of the Lord is upon me.

But Isaiah wasn't talking about himself. And if you understand Messianic prophecy, you'll know Isaiah was speaking of another, none other than our Lord Jesus Christ.

And he says, The Spirit of the Lord God is upon me, because the Lord, that is, the Father, has anointed me, which of course is the Messiah, to bring good news to the afflicted.

He has sent me. And if you want a study that is a study in itself, get into the Gospel of John, and every time you come to the phrase, He who sent me, or I came from him who sent me, you will find that phrase or something attendant to it.

40 times in John's 21 chapters. That is remarkable when you think about it. And here he is referring to it prophetically.

[5 : 59] He has sent me, the Father sent the Son to be the Savior of the world, to bind up the brokenhearted, to proclaim liberty to captives and freedom to prisoners, to proclaim the favorable year of the Lord and the day of vengeance of our God, to comfort all who mourn.

And I pointed out to you, and this is very, very important. I pointed out to you that in that passage, in Luke's Gospel chapter 4, when Jesus took the scroll and read from it, He read this passage from Isaiah.

But when He got down to the end of, or to the beginning of verse 2 that says to proclaim the favorable year of the Lord, He stopped.

He stopped. He stopped. Right there. That's as far as He read. And then He said something so electric, it was just stunning.

He said to the audience that was listening to Him there in that synagogue at Nazareth, He said, Today, Today, this scripture is fulfilled in your ears.

[7 : 13] What? What is He saying? Are you kidding me? Well, that is precisely what He said. But, significant thing I want to point out to you here, is that when He said, to proclaim the favorable year of the Lord, He stopped there and did not read.

And the day of vengeance of our God. Wow. There is a tremendous chasm that exists between those two statements.

Jesus did come to proclaim the favorable year of the Lord. And do you know what it was? That was it. That was it. And that's why when He wept over Jerusalem, He said, If only you had known this your day, but you didn't recognize it, and it is hidden from you.

That was the day that He was going to ride into Jerusalem on that donkey to the praise of the crowd, Hosanna to the Son of David, blessed is He that comes in the name of the Lord.

That was the fulfillment. of the favorable day of the Lord. And Israel was blind and didn't see it.

[8 : 32] But the rest of the verse says, And the day of vengeance of our God. Fellas, those are two extremes. Favorable year of the Lord, day of vengeance.

Favorable year means great opportunity, great blessing, great promise. And the day of vengeance is judgment, damnation that is coming.

You could not get more extreme than those two. And there is a tremendous message. Now, where we are now, right now, and have been for quite some time, is in between those.

We are sandwiched in between the favorable year of the Lord and the day of vengeance of our God. We are living in those days right now. And they have gone on for 2,000 years.

And we do not know when they're going to end. But that's what we'll be talking about. Because the prophets are going to tell us when it will end. And we will see what that has to say as we move on.

[9 : 38] And the day of vengeance of our God to comfort all who mourn, to grant those who mourn in Zion, giving them a garland instead of ashes, the oil of gladness instead of mourning, the mantle of praise instead of a spirit of fainting.

This is setting forth a time of enormous persecution and deprivation that the nation of Israel is going to undergo because they have rejected the favorable year of the Lord.

And the only thing that remains is the consequence of that rejection, which is persecution, judgment, etc. And it's going to be horrendous.

And what we have seen thus far, even including the six million Jews destroyed in the Holocaust, is minor compared to what is coming.

And that's what Zechariah is going to be telling us about. It will be a time that will be reversing from a garland instead of ashes.

[10 : 46] The ashes, of course, goes with the the judgment, the persecution, and everything that they'll be undergoing. The oil of gladness instead of mourning. Mantle of praise instead of a spirit of fainting.

Where are all these negatives? What does all this mean? Those are all attitudes and actions that have been perpetrated upon the Jewish people for the last 2,000 years.

They have been looked upon as a pariah of the world. Although they are not that, that's the way much the world regards them. And when you investigate what is referred to as the, well, for lack of a better term, it is the replacement theology thing, when you see how the majority opinion of Christendom, and by majority opinion of Christendom, I'm talking about Roman Catholicism and all of that which came from it, including Lutheran, including Episcopal or Church of England, etc.

They have all virtually taken the position and still maintain the position that the Christian church is God's new Israel and that He has done away with the original Israel.

They are no longer in His favor, nor will they ever be. all of the blessings that were promised to Israel as a nation have been withdrawn from Israel and instead are bestowed upon the Christian church.

[12 : 20] That means Israel and the Jewish people are out permanently. There is no more future for Israel than there is for Scotland.

That's the replacement theology thing. And because there are so many in Christendom that have embraced that, they obviously felt, many of them, that they had not only license but responsibility to make Israel and the Jew pay and pay big for their having crucified the Messiah.

And Israel as a nation by many today is still charged with deicide. Deicide. There's homicide and there's fratricide but deicide is the murder of the deity.

And that's that with which Israel has been charged by many of those who embrace the idea that they are God's new people of Revelation. So Israel is going to be in for, they are in for, and they have been, and they will be in for a time of incredible persecution, deprivation, ostracism, criticism, and everything that goes with it.

We take the position, however, that Israel remains the chosen people of God and that the Christian church is not to be confused with Israel but is entirely separate and distinct and we are beneficiaries of what Israel Messiah, Jesus Christ, provided for them which they rejected but we accepted.

[14 : 13] And that makes us a people of God also. So, the time is coming and what prophecy is all about, the time is coming when Israel as the nation and the Jewish people will be vindicated and will be the recipient of all that God promised them and nobody is going to be short changed.

Not the church, not Israel. Everyone is going to get the blessing of God eventually because, simply because they are connected to Him. So, you see this mantle of praise instead of a spirit of fainting.

And this is two contrasts, two contrasts here. The fainting, of course, is negative and the mantle of praise is a blessing and so on. Now, there is so much here that I've got to move on.

Let's come over to Isaiah 63, just across the page. Isaiah 63. Who is this who comes from Edom?

Edom. This is one of my favorite passages. This thing is electric. Edom, Edom is in southernmost Jordan, down around the Dead Sea, even below the Dead Sea.

[15 : 33] And Jordan is occupied by the descendants and this Edom, the Edomites, they are descendants of Esau, brother to Jacob.

And the, well, King Herod who was on the throne when Jesus was born, King Herod, that murderous tyrant that ordered the execution of the innocents, he was an Edomite.

He was not a Jew. You see, a Jew is someone who is a direct descendant, bloodline, from Abraham, Isaac, and Jacob.

And Esau does not qualify. Why not? Well, in order to be a Jew, you have to be a descendant of the big three.

And when the New Testament refers to our fathers, it almost always is talking about these three, Abraham, Isaac, and Jacob.

[16 : 53] And these descendants of his are on the receiving end and will be on the receiving end of all of the blessings and promises that God gave to Abraham, Isaac, and Jacob, and they will be fulfilled.

Because of the faithfulness of God. So all of this content is going to recognize the Jew set aside, ostracized, persecuted, etc., but in the end, vindicated and elevated and actually it will be the Jewish nation that will be the central governmental force for the entire globe.

And the headquarters will be in Jerusalem and Yeshua ha-Mashiach, the Messiah, will be ruling and reigning on that throne himself. That's what is in store for Israel.

We are now in this interim time of Israel being set aside because of their blindness until the fullness of the Gentiles comes in and then all Israel will be saved.

And we'll be looking at that phrase all Israel will be saved and what that means now. So who is this that comes from Edom? Edom is down south and let me state this up front so we can get it out of the way.

[18 : 16] I believe with one of my mentors, Dr. Arnold Fruchtenbaum, that when Jesus Christ returns, he will return to the earth at this place right here in verse 1.

at Edom. And the reason he is coming to Edom is because that is where the vast majority of all Israel that is going to be saved will be quartered.

They will be the only ones left. And they are referred to as the remnant. If this is correct, and I believe that it is, but I wouldn't, you know, I'm going to bet the farm on it, because I've been wrong about other things too.

But if this is correct, this Petra, ancient city of Petra, is where the remnant of Israel is going to be holed up, surviving the onslaught of the Antichrist, who will be unable to get to them.

And I'm not real sure what the implication is for that, given modern implements of warfare, etc., which may not even be in use by that time. But he is going to return to Edom, and there he will respond to the cry of the heart of the people of Israel constituting that remnant.

[19 : 46] And they will look upon him whom they pierced, and they will mourn. There will be great repentance, great mourning over their forefathers having crucified or been responsible for the crucifixion of the Messiah.

And Christ will go from Edom and march northward, and the Antichrist, with his armies marshaled on the plains of Esdralen, will march with his troops southward, and the conflict will occur right in front of Jerusalem in the valley of Jehoshaphat, also referred to as the valley of Jezreel, also referred to as well, it's the Kidron Valley, actually.

And there's going to be this enormous onslaught there. And keep in mind, if you will, this great defile we're talking about is part of the African rift, conflict, and it is a huge defile that separates the city of Israel from the Mount of Olives, and in between is this great valley.

That's where this conflict is going to take place, and it will be a blood letting the likes of which we cannot imagine. So let's move on. Who is this that comes from Edom? With garments of glowing colors from Basra.

Basra is one of the principal cities there, even to this day. The one who is majestic in his apparel, marching in the greatness of his strength, it is I who speak in righteousness, mighty to be saved, mighty to say.

[21 : 37] This is the Messiah, this is a messianic portion, and he is speaking, and the writer Isaiah is entering a kind of situation where he is conversing with this one who is coming.

He is interviewing him and asking him questions, and he says, why is your apparel red, and your garments like the one who treads in the wine press?

I have trodden the wine trough alone, and from the peoples there was no man with me. I also trod them in my anger, and trampled them in my wrath, and their lifeblood is sprinkled on my garments, and I stained all all my raiment, for the day of vengeance was in my heart.

Fellas, the day of vengeance in verse 4 is identical to the day of vengeance in verse 2 of chapter 61.

You see that? The connection is unavoidable. in between chapter 61 and chapter 63, we are now living, and it's gone on for 2,000 years, but the time is coming when that is going to be fulfilled.

[22 : 55] The day of vengeance was in my heart, and my year of redemption has come. And I looked, and there was no one to help, and I was astonished there was no one to uphold.

So my own arm brought salvation to me, and my wrath upheld me. This is Christ coming in response to the repentance, the mourning, and the plea of his people.

Because they, as the remnant of Israel, are going to be right on the verge of complete annihilation by the Antichrist.

And in desperation, they will cry out to their God. And look at chapter 64. Here's part of the prayer. Isaiah 64. Oh, that thou wouldst rend the heavens and come down.

This is a prayer. A prayer from the people of Israel for the coming of the Messiah. Will you please come? And they recognize in their repentance that he had come before and was rejected.

[24 : 07] Now they're asking, would you please give us a second chance, and we won't make the mistake our forefathers made.

Oh, that you would rend the heavens and come down, that the mountains might quake at thy presence, as the fire kindles the brushwood, as fire causes water to boil.

to make thy name known to thine adversaries, that the nations may tremble at thy presence. I tell you, this is cataclysmic stuff.

All right, now with a little bit of background there, let's come back to Zechariah, if we may, please. Zechariah chapter 12. Zechariah chapter 12, and this follows hard on the heels of chapter 11, which is captioned as, the doomed flock, and indeed they will be doomed.

This is the only thing that will save them, and it will be that second coming. And I pointed out to you before, fellas, and this is so critical, so very critical, that the phrase, in that day, and if you will look at verse 3, and it will come about in that day, and look at verse 4, in that day, and verse 6, in that day, and verse 8, in that day, and in that day, and verse 9, in that day, fellas, this is not coincidental that this is mentioned repeatedly like this.

[25 : 48] This is the whole point. This is all going to transpire within this period of time, and I would hasten to add that in that day is not speaking of a 24-hour period.

It is speaking of a realm of time. We don't know exactly how long, but I can assure you it's longer than 24 hours. In the same way that when you're talking to your grandchildren, you may say something like, well, I remember back in my day, but you weren't talking about any specific 24-hour period of time.

You were talking about a block of time that encompassed a long time, and the day that is involved here, depending on how you divide it, will refer to either a period of seven years, which is referred to as the time of Jacob's trouble, or a period of three and a half years, the last half of the tribulation period, whichever, but it is going to be a time of cataclysmic upheaval for the whole globe.

In verse 11, it continues in that day, and in verse 1 of chapter 13, in that day, and in verse 2, in that day, and in verse, all of these things are going to transpire within that same period of time, that same block of time, and it is absolutely remarkable.

Well, let us begin now, if we may, with beginning with chapter 1 of Zechariah, and let me stop right here. Does anybody need clarification, have questions or comments? Anyone?

[27 : 26] Yes, Dennis? Jacob and Esau were twins, weren't they?

Yes. And Esau gave up his birthright to Jacob. Yes. The portion was kind of underhanded how he got it, but anyway, God honored that union because he had forsaken his birthright.

That's true. Yes, absolutely. Dan? I'm kind of vague on this, but what they're saying here is if this has yet happened, it will happen.

Right. Right. So, the prophecy, I don't know how many Old Testament prophecies have come through already. So, this is pretty, you can pretty much go to the bank on this.

Oh, absolutely. Absolutely. In fact, you have heard me say a number of times that the best evidence for the ultimate fulfillment of prophecy that has not yet been fulfilled is the multitude of prophecies that have been fulfilled, quite literally.

[28 : 40] And if you want to examine the subject of fulfilled prophecy, I just happen to have some material regarding that that I'd be happy to provide for you that is rather stunning.

Joe? Regarding your comments about Jacob and Esau, God wanted Jacob, because Jacob believed God and loved God, whereas Esau didn't.

Esau didn't do what God, and that's what God wants most out of us, just like he wanted out of all of the old fathers, was to believe him, to trust him, to know him.

That's what God wants, and that's what Jacob did, and not Esau. And that's why he wanted the Lord. Esau, thank you. Not Esau. Esau held his birthright in contempt, and his attitude was pretty much, birthright, smurfright.

What good is the birthright going to do me if I don't survive this thing, if I don't live? Give me some of that soup. You can have the old birthright. That was pretty much his attitude. And later, you know, later he repented of that.

[29 : 45] And we are told in Hebrews that he sought it with tears. And the King James Version makes it look like he was seeking repentance with tears and could not find repentance.

And that's not what it's saying at all, and better translations make it clear that his tears were tears of regret. But what he was seeking was not repentance, he was seeking the birthright that he no longer could have because he had forfeited that.

Mark, you mentioned earlier about the church taking over. How would the church argue about this chapter? Well, that's quite interesting because they, and I don't, trust me, I'm not trying to put down any church or any denomination or anything like that.

And I'm, what I'm saying is, and I make the, I make the confession, I'm dealing with now, with this in Christianity Clarified volume, volume 60.

And I tried to reconstruct the rationale that caused these ancients so many years ago to see themselves as the new Israel Israel and reject the original Israel.

[31 : 03] And I make the confession that had I lived back then under the same circumstances as they, I probably would have come to the same wrong conclusion because everything seemed to point to that.

What am I saying? Well, what am I saying is this. Why in the world would God allow his chosen people, people he supposedly loved, the apple of his eye, to be invaded by the Romans, pagans, heathen, idolaters, level the city of Jerusalem, destroy the temple?

Why would God allow that to happen to the people that he supposedly committed to protect? Yeah, that's the way it looked. God has written them off.

God is fed up with Israel and he's rejected his people just like they rejected him. And you can easily see how that came, how that conclusion came about.

And it was maintained later as well and still is to this day. And as I pointed out to you, the idea of the replacement theology that the church has taken Israel's place in toto is the majority opinion in Christendom.

[32 : 30] And when I say Christendom, I'm talking about the Roman Catholic, which is the largest representative of Christendom. And out of that, the Church of England, and out of the Church of England came Methodism, Church of God, Nazarene, on and on and on.

You can see the line of progression and it is just, you can see how things happen that seem so natural and so obvious. But it was so wrong because people simply misinterpreted.

Now let me make this point because this is really very important. All of these people that I have just mentioned who embrace replacement theology approach the Bible the same way as do believers who do not embrace replacement theology.

They interpret everything the same way we do. They take it at face value at exactly what it says except for prophecy. And when it comes to prophecy, there they go to figurative language, not literal, and they make where it says Israel.

I know it says I-S-R-A-E-L. It says Israel. But do you know what that really means? That really means the Church. Israel means the Church.

[33 : 58] So they interpret the Scriptures exactly like we do except for prophecy. And there they replace Israel with the Church. And my contention is you're changing horses in the middle of the stream, hermeneutical horses in the middle of the stream, and it just won't fly.

So the simplest way, the whole Bible, fellas, is written for the purpose of communication. If you can't understand what it says, you cannot respond to it properly.

You've got to be able to get the message, or you cannot respond to it. The Bible is intended to communicate the message so that you can respond.

And it does that in a most literal, straightforward way so that Israel means Israel. And the Church means the Church.

These are separate entities. Neither is superior or inferior. They are different. And if the difference isn't recognized and you try to blend them together, you get what we've got today, which is massive confusion and division in the Church, which is the body of Christ.

[35 : 15] And did you have a comment or question, Ted? Yeah, when you were talking about the judgment that came upon Israel at the time of the Romans, well, that judgment came earlier, too, with Babylon.

Oh, yeah. God's hill, as you brought up very wonderfully, how God came in his son, and he was there present. And yet they rejected the king. And it's interesting that the time in which we live, okay, we can understand a whole lot better, maybe like Daniel said in the last days, knowledge will increase.

Okay, we understand better now. Yeah. We've got the advantages that they didn't have. Yeah. That's true. Yeah. Fellas, this is Tav Holbert. He's a former pastor of Donald's Creek Church of the Brethren, right down the road.

So, glad to have you here this morning. Well, it's good to be here. Thank you. When you talked about Edom, I've been under the understanding when Jesus comes in judgment, he'll come and put his foot down on the Mount of Olives.

Right. Right. And Jerusalem, it will be split. The cataclysmic earthquake, whatever, that takes place. We can't imagine. Yeah.

[36 : 22] Yeah. Yeah. It's going to be phenomenal. Yeah. And that idea of coming to Edom is different. Well, it's different.

It's different from the position that I've held formerly. He is coming to Edom. He's coming because that's where the remnant is. Yeah. And that's where he will respond to their cries for the return.

Oh, that thou wouldst rent heaven and come down. It is a prayer for the coming of the Messiah. And he comes, and he comes to where they are. And then he comes from Edom, from Basra.

Who is this that comes from Basra? It's the Messiah, and his garments are stained with red because it is the blood of the adversary. And he will march northward.

And by the way, if I understand this correctly, and it wouldn't be the first time that I'm wrong, but we're going to be with him. We're going to see. We will not be combatants because we won't need to be.

[37 : 21] It will be the sword that proceeds out of his mouth. It will be his spoken word that will decimate the enemy. I do think we will be witnesses to that.

And that's going to be something. And when he marches north, armies with him will be with him and will witness what is transpiring. And he will go right up to the Mount of Olives where he ascended.

And the angel said, This same Jesus that you have seen him go into heaven shall so come again in like manner, and his feet will touch on the Mount of Olives. Joe. And there's reason to believe that's true what you just said about us coming with him.

Because in Matthew, when it talks about this episode, you know, about Jesus coming, it doesn't mention the white, all those masses in white coming.

That description Jesus gave because he would be tipping off the church, see. And the church was a secret at that time. It was a mystery. But in Revelations, that's where you get all of us coming, all the church coming with him.

[38 : 27] Yeah. Arrayed in white. It doesn't mention that Matthew is on the same story because he would be tipping his hand and telling us a secret and a mystery. So that's an indication that, yes, the church is coming on the final coming.

Yeah. Wouldn't you say so? Okay. Thank you. Thank you. Any other comments or questions? Yeah, Roger. I tend to think that the movers and shakers in Israel have an attitude about this replacement theology.

Oh, yeah. They do. They have an attitude about the going. It's just kind of. Yeah, they do. You know, years ago, I don't want to get too far. Well, I'm already far. Far straight.

Years ago, years ago, a man by the name of Victor Booksbossen, was a Jewish immigrant from Europe, came to the United States, and this would have been the 1930s, and he received Christ as his Savior.

He became what is referred to as not a converted Jew but a completed Jew. And he began a ministry to his own people, the Jewish people.

[39 : 38] And he founded an organization, after gaining some support and appreciation from Gentiles, who were also Christians, he founded an organization called Friends of Israel.

And they publish a magazine to this day that we receive and read with great profit. And it is actually most of those on the staff of the organization Friends of Israel are goyim, are Gentiles, but there are a number of Jews who are involved with it.

And Dr. Booksbossen founded that in, I think, 1937, 1938. And they have a tremendous ministry to their own people in Israel and to Jews throughout the world and throughout the United States and so on.

So they recognize that. And the United States, to our credit, we've got a lot of negatives that we can point to, the things that are wrong about this country.

But one thing that we've gotten right, and that is we've had a receptive attitude to the Jew, even though here in this country there have been pockets of persecution and prejudice against the Jew.

[40 : 54] But all these things are going to come to a head. What, Joe? And this month's issue of Friends of Israel, it's got the story, it's telling exactly what you are going over right now.

You're right. The magazine this month. I remember seeing that when it came out and we distributed some copies. I've got extra copies of it. And many of you have it. But it is remarkable.

And as I looked at the magazine about the replacement theology and everything, I thought, this is remarkable how timely this is, what we're studying in Zechariah. And I think it's timely in light of what's going on in the culture and in the world, throughout the world today.

So let us hasten. What I want to do is just give you a brief overview. And... It's providential.

Okay. Providential. Thank you, Lord, for stopping that clock. Okay. Okay. Well, would you...

[41 : 59] Let's just read through. This is a precious chapter, and I just want you to see. And this is really chapter 3. Verse 3 is very significant, too. But let me just read it and reserve comment for later.

We'll have to close with this. And it will come about in that day that I will make Jerusalem a heavy stone. You know what that means?

That's an obstacle. An obstacle. An impediment. A complication. Israel's been a complication for a lot of people down through the years.

I will make Jerusalem a burdensome stone for all the peoples. All who lift it will be severely injured. And all the nations of the earth will be gathered against it.

This is quite literal, fellows. In that day, declares the Lord, I will strike every horse with bewilderment. And I've looked at that with amazement. I said, now, wait a minute.

[43 : 00] What's horses got to do with this, anyway? Where do horses come in? With all the modern implements of warfare we've got, where do these horses come in?

I don't know. I can't answer that. But you could just throw out a couple of possibilities. And one of which is a kind of weapon that can render virtually all mechanized vehicles inoperatives.

What is it? What is it? The thing that the EMT, the electromagnetic pulse?

I don't know if that's going to come into play or not. And I'm certainly not a prophet, and I'm not trying to predict anything. But I do know that technologically, this technology exists right now.

And it simply is something that could be fired from an offshore submarine underwater. And it is an atomic missile that goes up into the atmosphere and explodes way up in the atmosphere.

[44 : 27] It doesn't kill anybody. It's a nuclear device. It's a nuclear device. And it's referred to as an electromagnetic pulse. And what it does is it renders all electronics inoperable.

Nothing works. Not your TV. Not your car. By the way, we didn't used to have electronics in our automobiles. But we do now.

All kinds of computer chips, all these things are rendered worthless. They won't move. That could be just one possible solution.

And you know, if man is so constructed in his biases and his hatred and his ignorance, if he can't find a gun to shoot somebody with, he'll find a knife to stab them with.

And if he can't find a knife to stab them with, you'll find a club to hit them with. He will make war one way or another. All of human history is about conflict.

[45 : 34] It's about conflict. Look at all the wars. What's wrong with this world anyway? It's a fallen world. So all of these things are going to... I don't know whether that's going to be the answer or not. But I do know that there are all kinds of things that can render our most sophisticated instrumentation inoperative.

And maybe that's what's going to be involved. I don't know. But let's read on before I have to close. What, Joe? Is this talking about Armageddon? Or is this the war a few years before where the Russians come down from the north against Jerusalem?

I think that's different. Ezekiel 38 and 39, I think that's different. I think that's going to precede this. Yes. But I'm not real sure. I can't, you know, the jury's still out on it. Let's read on if we may.

Then the clans of Judah will say in their hearts, A strong support for us are the inhabitants of Jerusalem through the Lord of hosts their God. In that day I will make the clans of Judah like a fire pot among pieces of wood and a flaming torch among sheaves.

So they will consume on the right hand and on the left all the surrounding peoples, while the inhabitants of Jerusalem again dwell on their own sites in Jerusalem.

[46 : 48] The Lord also will save the tents of Judah first. That is really significant. Can't wait to get to that, but it'll take a little while.

Save the tents of Judah first in order that the glory of the house of David and the glory of the inhabitants of Jerusalem may not be magnified above Judah. In that day the Lord will defend the inhabitants of Jerusalem and the one who is feeble among them in that day.

This is somebody who's feeble. It'll be somebody like me. Somebody who can't physically contribute anything of worth. Someone who's feeble will be like David.

Where is this going to come from? This is a supernatural provision. It will be like David, like the angel of the Lord before them, and it will come about in that day that I, Jehovah, will set about to destroy all the nations that come against Jerusalem.

And I will pour out on the house of David and on the inhabitants of Jerusalem the spirit of grace and of supplication, so that they will look on me whom they have pierced.

[48 : 14] This is the Messiah speaking here. They will look on me whom they have pierced, and they will mourn. As one mourns for an only son, and they will weep bitterly over him, like the bitter weeping over a firstborn.

This is a repentant Israel. It will be repentance on the part of the remnant. The majority of Israel, Jews throughout the world, will have been destroyed.

We are talking about destruction during this seven-year period that will number in the billions with a B.

We cannot imagine that. We cannot imagine that. But after all, this is Armageddon. This is the big wrap-up.

This is where everything is moving. This is the end game for this present world. And the Antichrist is going to have his way with the nations of the world for this period of time.

[49 : 25] And it is going to be incredible. It will be during the time. This is during the time of Jacob's trouble. This is the time when no one will be able to buy or sell without the mark of the beast, etc.

People will be dying of starvation. People will be reduced to cannibalism, even as they were in olden days when the cities were besieged and no one could get in or out. This is all coming.

And the land will mourn every family by itself, the family of the house of David by itself, their wives by themselves, the family of the house of Nathan by itself, their wives by themselves, Levi. These are all Jews.

And by the way, if we are going to follow the replacement theology and make Israel to be the church, what are we going to make all of these?

Who are all of these? How are you going to assign Gentiles or church people to all of these? The house of Levi? Are you kidding me? Do you know who makes up the house of Levi?

[50 : 30] Levites. I mean, it's not that complicated. Levites. They are the house of Levi. And those who make up the house of David are those descended from David, that royal line.

And all the families, verse 14, that remain, every family by itself, their wives by themselves. In that day, look at chapter 13, guys. Oh, boy. Look at that. A fountain will be opened.

Fountain! And this isn't a dinky little drinking fountain. This is going to be a big fountain. A big fountain that will slake the spiritual thirst of every Jew.

And they will drink deeply the wells of salvation. Fountain will be opened for the house of David and for the inhabitants of Jerusalem for sin and impurity.

Fellas, this is the remnant of Israel in repentance. And you know, the beautiful thing about the grace of God is this. Repentance is the coin of the realm for the deity.

[51 : 35] Because repentance means you change your mind from a position that was previously held to the correct position, the truthful position.

Israel has fallen for so much fake news, just like the rest of the world has. And when the real news comes, it will be information they will embrace and receive.

And there will be tears of regret and repentance. And God will wipe away those tears. And he will receive them because repentance is God's silver bullet.

And by the way, fellas, don't think that repentance is only for the unregenerate. Let me tell you, you never outgrow your need for repentance. And you know why that is?

It's because we all have an ongoing need to change our mind about a lot of things. What things?

[52 : 41] Anything and everything you receive by way of information that tells you something that you believed previously is not true. What are you going to do about that?

Well, I don't care. I'm going to believe it anyway. Well, that's stupidity, really. I mean, when you get information that contradicts what you have believed previously, you want to process that and say, Hmm, I used to think thus and so was the case.

I was wrong. I need to admit to myself and to others that I had that wrong. I need to change my mind. And what causes you to change your mind?

Information. Information. When we preach the gospel, all we're doing is giving people information that causes them, that gives them a reason to change their mind about themselves, about God, about righteousness, about salvation, about whatever.

This is what I always be. I used to think that I was a pretty nice guy and that God would surely accept me as I am and that I'm better than most people and blah, blah, blah and on and on. That's where most people are coming from.

[53 : 54] And when you hear the gospel that all have sinned and come short of the glory of God, you mean me? That includes me? Yeah, that includes you. Big time, Buster. That includes you. It includes all of us.

Wow, I didn't know that. Well, what are you going to do about it? I'm not going to do anything about it. I'm going to stick to my guns. That's called being unrepentant.

That makes you your worst enemy. But when you hear this information and you say, I need to change my thinking about that. I need to reverse my position.

That's repentance. And fellas, it takes place about anything. It isn't just salvation. It isn't just salvation. Every time we come together and information is disseminated, you need to weigh it.

I'm not saying you need to buy it. I'm not saying you need to believe it wholesale. You need to be a Berean. You need to examine the scriptures and see whether those things, Marv says, computes with scripture.

[54 : 55] And if it does, get on board. And if it doesn't, go to a different Bible study. You wouldn't want this one. That's the way it works.

That's information. We're here to disseminate information. And if you don't understand what you're getting, you don't know what to do about it. And fellas, let me just say this.

I'm going to close. This time I mean it. When there is so much diverse, contradictory information available, like there is today, it can only produce mass confusion.

Not direction, just confusion. Everybody's up in the air. Because you hear this from this expert and you hear that from another expert and a third expert contradicts both of them.

And we're scratching our head as poor dumb laymen. And what are we supposed to believe? What are we supposed to believe about masks? What are we supposed to believe about social distancing?

[56 : 06] What are we supposed to believe about how much of this is political? How much of this is scientific? How much? We don't know. We don't know. So many things we have no answers for.

And it produces confusion. And confusion causes either inactivity or wrong activity. Because that's all confusion provides.

So, in part, that's where we are. And one of the reasons that God has given us the Bible is to remove us from confusion and give us a straight scoop. And the scripture is the only thing that does that.

And yes? I don't know how I'm going to say this, but what you say is true on an individual basis. Take China, Russia, the country that won't even let the Bible in.

Yeah. You know, these people are lost. That's true. And they're not going to be regained. Yeah. Under that kind of control. Yeah. I hear you. I hear you. And you know, but let me tell you this.

[57 : 02] On a positive note, there are literally thousands of what we would call house churches that are operating all over China.

With Bibles written in Chinese. All over China. House churches. You find house churches in the book of Acts. Amen. Before, before First Baptist Church or Methodist Episcopal Church was ever created on the street corner, there were house churches.

And the Apostle Paul talks about greet so-and-so whose church is in their house. These people held home meetings. And they would get together as believers and they would pray and worship and examine the scriptures.

That's what they're doing right now all over China. And you know something? It scares the government of China to death. Because they know that that is something that is brewing out there.

And they try their best to stamp it out. But that's, well, that's another subject. And we cannot get there now. But I'm going to have to let you go because even though the clock stopped, the guilt is beginning to get to me.

[58 : 17] So let us have a word of prayer. Our Father, we recognize that none of us is sufficient for these things, either for a full understanding or implementation. But you and your grace and mercy have provided all of this information for our benefit, our blessing, and for our stability.

And we are so grateful for it. Thank you for each of these men who have gathered together to focus upon these things. And we can only anticipate what you have for us in the future. We commit our day to you and look to you for your direction and your blessing in Christ's name.

Amen.