Sing, the songs that we have been singing. Not only to the praise of the Lord but in the very words the Lord gave us. Father we thank people bringing this back here after the delightful time. Fellowship, there are a lot of organizations, a lot of buildings, a lot of structures, but nothing like the Christian home founded on our Lord Jesus and made solid by wondrous work. Again we thank the for what DSF stands for and for the outreach of it. Tonight we're remembering anyone who in any way in the least measure has ever been touched by thy word by the gospel of the teaching of the truth through this organization and of these Godly ones. Bless us now as we open again the world. May it not just be a mechanical opening or a literary device or a literary activity, but may it be spiritual, heartwarming, Christ glorifying and bring glory to the name of our precious savior. We ask with Thanksgiving in Jesus name Amen.

All right this evening we are coming closer and closer to the conclusion of these Minor Prophets. All things have an end except the word of God and eternity. And so we do want to learn what we have here in Zechariah in his 14 chapters. Now we had finished at the close last time with the fourth chapter. May I direct your attention please to another one of the vision, the flying scroll. 5:1 to 4. This vision and the one that follows deals with a cleansing of Israel's land. God love man, but not at the expense of his righteousness. And why should God settle for less when he has taken into account all his righteous requirements and paid the price in the death of our Lord Jesus Christ. So we have a cleansing of Israel’s land from sin before there can come the blessing of the living God. The second vision in the fifth chapter, beginning with verse five. That second vision deals with a concentration. Some of you may feel as we do often that there is
certainly an acceleration of this concentration of wickedness. Not only in commerce and of course you have commerce spreading itself tremendously and it is commerce needed but it better be in godliness. But here you have a concentration of wickedness in commerce as we see in the last time. In the commercial phase all that mystical Babylon in revelation 18. The different things that come into that conglomerate and all without any blessing of God or any thought of bringing glory to God. Come to the sixth chapter and we're coming now shortly to the end of these visions. Sixth chapter the first eight verses we have got to judgmental aid agencies accomplishing his purposes of punishment.

The swiftness of a four chariots, four chariots coming out from between two mountains. Mountains where mountains of bronze, usually a picture of judgment. Before the first chariots were red horses then black horses, white horses, [inaudible] horses. Yes, God accomplishes his purposes of judgment. Sometimes I'm thinking we say, "Well, why doesn't the Lord just winded up?" He will, God is not slack in reference to any of these promises and yet when the time arrives his Grace says it is enough. It is time now for the judgment of God to appear.

Now these eight visions are to be studied if you make a note please somewhere, these eight visions should be studied with Daniel and especial Revelation 6. I beg your pardon. With a book of the revelation. That's what I'm thinking of. 6:1-8 because here we complete the vision, the eight night visions. Compare these eight visions with Daniel and the revelation. They are the two great apocalyptic revelatory unveiling books of the Bible, one of the old, one in the news. Now in 6:9 to 15 you do not have a vision. We read the Word of God of the Lord came to be saying take of of them of the captivity and he mentions the names. Heldai, Tobijah and Jedaiah, they've come from Babylon. Come the same day and go into the house of Josiah the son of Zephaniah. Then he wants him to take silver, gold make crown. And what are they to serve as a
purpose? Set them upon the head of Joshua the son of Jehoshaphat, he's the high priest in the
time of Zechariah. What is he to be told? Thus speaketh the the Lord of hosts saying behold the
man whose name is the branch, here it. He asked the High Priest Jihad Jehoshaphat is a picture.
He is a fore-gleam of the coming one, the branch. The Lord Jesus Christ is going to grow up out
of his place. He is not an exotic plant, he is a true son of the land and of these people and he shall
build the Temple of the Lord. There is going to the temple. And you think what? Yes, verse 13
says "Even he shall build the Temple of the Lord. He shall bear the glory." Now this is not
Joshua. Joshua is just a prefiguring and as they often say and adumbration it's just a long word,
but that just means of prefiguring. He shall bear the glory so sin to rule upon his throne, not
someone else’s. But notice the unusual thing, there is here a definite blending of two divine
authorities. One a throne and the other, that's political, in here is the Spiritual. He shall be a priest
upon his throne, a priest on a throne. That was not true of Aaron, it was not true of other priests
in Israel, he is unique. One at a time, he shall be a priest upon his throne and the Council of
Peace. In other words, they will not be discrepancy, there not be something pulling one way and
the other pulling the other way. There shall be a council of peace between them both, between
what? The political, regal, royal, the throne and the spiritual. That will be the day. Make God
hasten it, and the Crown shall be to Helem, notice that crowns made, notice here that the crowns
will be Helem, Tobijah, Jedaiah and Hen the son of Zephaniah for a memorial of a temple of the
Lord. They that are far shall come and build in the temples of the lord, he shall know that your
host has sent me to you. Here's the proof. You shall come to pass if you diligently obey the voice
of the Lord your God. 6:9 to 15. A wonderful symbolical act, why? Never done just for show,
but passing of time for pulling up the record. It's to set forth the priestly and feely offices of our
Lord Jesus Christ. He's a prophet, he's a priest, he's a king. The two offices now here emphasize of the priestly and the kingly.

Joshua the high priest, for him a crown is placed on his head. It did not rightly belong to a priest, as such Aaron would never found. He was a descendant of David. He was a descendant of David who was our Lord Jesus Christ, but Joshua the high priest was not. It didn't rightfully belong to a priest, but it belonged only to a descendant of David. Picture that blessed one who blended in himself both priest and king. Why? Man needs to be ruled over. It can't be left to himself, he has to have a king, he has to have a ruler. But here redeemed life makes him the ruleable if I may say and able to be ruled, able to be managed, to able to be corralled by you.

So here's a picture one who is both priest and king. In other words there is a political need in life for life to be carried on. But there's also that basic spiritual one. Now the next two Chapter, 7 and 8, a question of fasting comes up. What was very hallow observance, it is so often. That's why in our faith the Christian faith. Rituals and rights in scripture have been kept to a minimum, because you can get so tied up in them. You can lose sight of the main thing. You put a forest. You could lose sight of the forest for the trees. These minutia, oh I got to do this and all Zechariah [inaudible] in post biblical times when the rabbis came. Do you know what the name for a seminary is in Hebrew? [Inaudible] from a word to sit. A seminary was a “sitter”, well they sure did. They sat around the thought up this and thought up that bought up the other. My dear friends in Orthodox Judaism I'm not exaggerating from the moment you open your eyes in the morning an Orthodox Jew must first of all as commanded to go immediately to wash his hands, make them clean, and to wash his mouth so that they may be clean to praise God and there is a prayer for everything. If there ever is lightning out there, there’s a prayer for that. If it ever rains as a prayer, there is a prayer for that. If he gets ready to drink a glass of water, there is
a prayer for that. Blessed oh God, King of the universe that has made all things according to thy word. Bread, blessed art though oh God King of the universe, how Moeti Laham and are the one who brings bread out of the earth. There is not a phase, not a phase there. It’s a weird thing to praise God for everything. I know some folks right after their blessing, they say that again finding fault with the Kukis, Cook, watch out. You're praising God and you're blaming the cook. But this question of fasting is answered with reproof for their hollow observance. Why do you act as if you are super super observant and meticulous and careful? Oh no no, that's what caused your trouble in the first place that you did these things only by rout. And only by your own prescription and without a heart. There unbelieve was the cause of all this sorrow. Then follows God's promise to change the fast to feast and give Israel glory. Yes, he's going to change all of it, all before your heart's words a adamant star and all. And that's why you've been scattered 7:14 "Among them all a l the nations whom they knew not." They're everywhere. They're everywhere. Yes. And then the Lord says, "I am going to see to it to be brought back to be the center of all that finishes" the eighth chapter.

Now there is an interesting cord and I want us to step back for just a moment to the second chapter. Beautiful picture, oh the pictures in the Bible. As they say today just out of this world. Zechariah 2:8, "For thus says the Lord of hosts after the glory" as he has sent me that means, after the accomplishments, the procurement of the glory of God. In other words God has sent me for his glory. After the glory have him sent me under the nations which spoiled you Israel, for he that touches you. Why are you always intervening? [Inaudible] for Israel. Is there anything worthy of them? No more worthy in them than anyone else. Some will say what you know to here is something you preach and teach. You think Israel is the be all and end all. No, but God is and you're not going to tell him whom he is to choose. If he didn't choose them he's
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going to choose someone else. God could do things from the highest heaven, but he made man to be his servants, to be his messengers. So he says after the glory set me unto the nations which spoils you, that means which have harassed you, which had played you, which has caused you grief. For he that touches you, notice how general this is, anybody that touches you touches the apple of his eye.

You see that word, the apple of his eye? If you have a margin, some margins have also a good cross-reference with Deuteronomy 32:10, Psalm 17:8. Why is God calling his chosen people the apple of his eye? Now there are three expressions in the Old Testament translated an apple the eye. as I indicated here in the margin it is Deuteronomy 32:10. There, the original translated in English the apple of the eye is the Ishone. Ishown eesh in Hebrew means man. Owns the o, circumflex with an n means a little, diminutive, little man. Why is the pupil called or yes why is the pupil called the little man of the eye? Because you see yourself in another person's pupil in miniature. And why should that be so unusual for us? Don't we have a word in English, pupil? What's pupil? A little boy, a little boy. The miniature of a person who looks into it others eyes reflected there. God says, "Don't you go poking around and touching Israel any more than you pray fast and loose with the person's eye." Just think of it as I said during Hitler's deprivations and depredations and idiocies and “devilishments”. Think of it. Anyone who touched Israel, touched the apple of Gods eye, then think, think of the enormity of what these devilish words did when they put it into the crematorium and all the rest. Yes.

Psalm 17:8 that also incidentally Psalm 17:8. The word there this translated pupil is the little daughter, but eye just like a little boy a little daughter of the eye. In Zechariah here, it is the gate by that, the gate. The place where the rays of light passed through the retina. That's what it is. Think of the pictorial indications. The eyes very important. Now why did God call Israel the
apple of his eye? Zechariah 2 in verse 8. He that touches you, anybody, in any age. He that touches you touches the apple of his eye, God’s eye. Well this designation friends very briefly is a beautiful figure of Israel because it reflects something that is so precious. A man guards the apple of his eye is dear to him, it's one of his most precious possessions. He's not interested in barking the way, he's not interesting in exchanging it, he's not interested in having anyone injured as we'll say in just a moment. That's his precious possession. Why? Because God, it's not who they are, it's what God has as an ultimate purpose in using them. Sometimes you just, I don't know how in the world will the lord save me, I was the ah black sheep of the family and all.

Yeah, but God was looking for somebody who was usable. And you can't ask God why. Because even after God explained it what what type of assurance do you have or I. What do I have our way of an assurance that we'd understand. He's already explained loads of things to us and we don't understand them. That doesn't mean we should want to. So God set his love on the precious to it. So he calls them the apple of his eye because it relates to something that's so precious.

More, calls them the apple of the eye because it's something so easily injured. You don't have to thrust a knife into eye to give an agony, to do injury to the eye. A splinter, a touch can bring a great deal of pain. That's the area where light comes in. We need to be careful how we conduct ourselves to those that God called the apple of his eye. Any injury hurts the heart of God.

Then he calls them the apple of his eyes because the Apple eye is impossible to repair. Well I know they can do a lot of things in surgery, but parts of the body can be injured, mutilated. Some kind of help can be arranged for, like hands, [inaudible], bones, but the pupil of the eye can't be repaired once it's severely injured. Some injuries to God's people cannot be repaired. How can a slaughter a million. Ever be reversed. Impossible, and to think that everybody, every one that touched them, even cremated them was touching the apple of God eye.
There’s another reason why he calls them the apple of eye. That is the organ that allows the light to penetrate. Oh, that so important.

Oh, that so important. People of the eyes is the entrance way for the light rays. From outside to penetrate to the retina so that we can see the objects in front of us. Israel is God's entrance way, thank God for that, even though they were recalcitrant, even though they were disobedient, even though they couldn't somehow be pleased one way or another. You had too much of this or not enough of the other. They still were the entrance way for the light of the word of God, to enter. Yes, this was the intention of God in Israel and still is, and not letting the light shine, that's the trouble. If we, I'm speaking to myself as well as, we would on every occasion play hold of the opportunity to pass on the light what a different word it would be.

There's a Christian young man who spent a summer in a lumber camp who’s surrounded by anything but Christian influences. When he got back someone said where did you spend your summer? He told them, "Well didn't you find it hard to live in a place like that?" Did they laugh at you? Didn't they jeer at you for being a Christian? Oh, the man said no, they never found out. Many in the world never find out because we are not the proper gateway, the avenue for the light to come into the world and Israel is unwilling.

Another reason why he says he the touch you touch with the apple of the eye. The apple of the eye is that which is so carefully protected. You ever having anything done to us that you'll see. There is abundant provision, more than you and I think for the protection of a pupil of the eye that we may not be aware of or think of very little. There are at least four wonderful protections for your eyes. What? The strong frontal lobes from [inaudible] some of the strongest bones in your whole body are there to protect the eyes. Notice your eye doesn't stick right splat dab as they say right out, it's in it' incased as it were. So the strong frontal bones. There's other
protection, the brow, and the eyelashes to protect against dust. Now one section then with the bones from below the brow and the eyelash against us, the lid from painful glare.

If you ever have your eyes dilated for a period of time you'll find all the regular lights. It's just agony and you'll have to get ready. You have to get ready to have some kind of a darkening because painful glare is just that painful. Then there are the tear glands. Why are there tears glands? You know some men work all the lives down in coal mines and when they get out it seems like every single inch of their body is covered with soot, coal soot, but always two places are clean, the eyes. Yes, because the tear gland have kept the continuous cleansing. So God has wonderfully done a worker protection. That which is so carefully protected. And then they are the apple of his eye, it's that which when injured cause the general intense pain. When a man's pupils been injured he feels pain intensely. To injure them he that touches you, just touches oh it causes pain.

In Isaiah 63:9 we read all the reflections. He was afflicted, think of that. All the persecutions. I remember when I was studying for a rabbinical service we had to study Hebrew history and the like. Oh from the beginning up text just like in American history or English history I was a history major. Took courses in an English history and American history and European history and so on. Oh I used think my, my, my what in the world, what in the world is the value of study and reading about this business of the persecution of the people of Israel. It is so heartbreaking. Then I came to read Isaiah 63:9 and all their affliction. He was afflicted, angel of his presence protected him, carried all day long. When Israelis treated God recons at his very name. His own excellence is blasphemy. We dare never forget this. What is it? That he, if he is the apple of Gods eye in the true sense needs to open his eyes to see the glory and beauty of the Lord Jesus the savior or he'll never, never be able to realize it.
There’s a little boy born blind they tell us. Operation was performed, the light was let it slowly. Then one day his mother let him out of doors and cover his eyes for the first time in his life he saw the sky and the earth and he couldn't keep from crying. He said, "Mother, why didn't you tell me it was so beautiful." And it was her turn to burst into tears. She said, "I tried to tell you dear, but you couldn't understand me." They've got to tell the world, not just Israel, but the world. What's in our Lord Jesus Christ unless they open their eyes by the Spirit of God they can't understand? They're telling people we should tell them continually unceasingly, open your eyes that you may see. Could it give life to others, but not the blind our own eyes.

What are we trying to say here at this point? That's when God says Israel is the apple of his eyes. Israel is the apple of his eyes. He has something of endearment and of rich blessing in view. Now look at the ninth chapter. Now we're going to come in prophecies concerning the end of Israel age, the return of reign of Christ. You're getting into full scale eschatology. That's the last division of systematic theology and seminaries schools. Here you're going to get into some of the passages that all through your life, God willing, you will be turning to to see what God's purpose is in Israel and in the world, not just up to our time and before our time, but way way beyond our time. Here is. In the ninth chapter, the first eight verses sound as if that has something to do with the past, it does, it does. For instance he mentions Hamath on the Orontes. He's mentioned the Hadrach in Damascus. He mentions Tyre and sidon. Sidon was the older city, but Tyre outstripped it and oh how much of Tyre you have, the King of Tyre. Ezekiel speaks of the King of Tyre in the Prince of Tyre. Though it would be very wise, then Tyre bills and so on. Then you have Gaza and Ekron, Gaze and Ashkelon. These some of [inaudible] are the five coastal cities, and an illegitimate one shall dwell in Ashdod. That's another one of the five who are cut off the prize of revelation.
Take the blood out of his mouth because he's been quite carnivorous, he's been on every hand following into this one and that one working habit. I'm going to take away his abominations from between his teeth and then he mentions Ekron. That's another one of a five listed cities. Make him like a Jebusite that means harmless, because the Jebusites lives with them. You see the city of Jerusalem before David got to it and conquered it as God wanted to have that cities, the city of David. It was a Jebusite city.

So they're going to be like good neighbors. I will encamp about mine house because the army, because of him the passes by and him that returns it. Oh over run so many times. No oppressor is going to pass through them anymore. But now have I seen with mine eyes I'm going to do the protecting. What is meant in all these proper nouns? My dear friends these speak and secular history confirms. They speak of the conquests of Alexander the Great. While the land of Israel is protected by God, every bit of this has been confirmed by history. History books will tell you plainly enough.

Then, in 9:9 to 17 there's going to be more than the Great Alexander. There's going to be the Lords King. Rejoice greatly oh daughter of Zion, shout oh daughter of Jerusalem. My, you can hardly keep your radio on at the Goodwill games and others until it is just a bombardment of the auditory nerves. You hardly think your ears are going to be able to hear any more shouting, but there is something to shout about. Rejoice greatly. Shout oh daughter or Jerusalem. Must be something that's worthy of it, of a thief. Yes, behold. When you find behold like that in the Bible its equivalent. Stop look and listen. It's worthwhile. Pick up your head. Thy king, not just any king. He's talking to Zion, daughter of Jerusalem. Thy King cometh onto the, it doesn't mean only for them, he comes to them but for them every one. He, and those ae the qualifications, will be talking about this a little more in detail by tomorrow. He is just as his qualification.
Wonderful to be just. There's a lot of just kings and that didn't break too much. By the way of a cure of the ills. He, this blessed one is not only just in yourself having salvation. He sees that it is procured for others that it is passed on to all and he doesn't do it with arrogance and impudence. Insufferable pride, lowly. And how lowly doesn't come on a comparison to horse. As a king would, as a conqueror riding on an ass, a donkey and upon a cold the home of an ass. Yes, here it is, comes in this beautiful way. The king has seen in humiliation then in power. In verses 12 to 17 the victory of the Maccabees. Turn to the stronghold. I bet my bow, fill the bowl with ephraim raise up thy sons oh Zion against thy sons oh Greeks. That's when, under the successes of Alexander there was this Antiochus Epiphanes and [inaudible name] and Antiochus, same root, Antiochus as the man and Antioch. When Alexander died, oh he conquered.

He sat down and wept because there was no more world to conquer and yet in his early 30s he died of immoral excesses. He conquered much but had conquered himself and this happened so soon after his lightning speed victories that had fall apart. Hadn't had time to fortify himself, hadn't had time to begin. So Alexander's Kingdom fell into four parts. Yes, to his four generals why Seleuces, Cassander and the other two of his successors. And it wasn't long before you found Rome pressing in on them, pushed Greece and then comes Rome and in fact as Epiphanes begins to press downwards to the pleasant land the scripture says and what happens there. He begins to bring in all types of idolatry. Causes a South to be offered on the sacred altar in Jerusalem and not arouse them arouse the Jews to unspeakable pitches. There was a certain man in Modin M.O.D.I.N not far from Jerusalem. He came, he had sons one of them was Judas and he said that the vile one is not going to bring you in idolatry in the temple of God. Why not? They were always trying to outdo each other. The Greeks against the Egyptians and it seems as if
they wanted to anger Israel all the more and then to them ineffective. And so they said we'll keep
them occupied and they put in the temple the most awful representation so there gods. In fact,
come a few more months and I'm writing an article on it now the feasts of lights. That was when
the Maccabees had their victories. What did you ever get the word Maccabees? From Ma Cah,
which means hammer and the Maccabees where the hammers. They hammered these [inaudible]
to dead. And was such a small group. You read it in Josephus and in the apocryphal books those
are the books that are not canonical come in between Malakai and Matthew. Tells how. These
Maccabees came, Mattathias and his sons.