

Mid South Conference 1978-09 Zechariah's Visions

by Bob Clark

Bob Clark's sermon on Zechariah's visions emphasizes God's protective promises and the call for His people to respond faithfully amidst challenges.

Duration: 39:12

Scripture: Zechariah 2:6, Zechariah 2:10-13, Hebrews 12:11-12

Topics: "Zechariah"

Description

In this sermon, the speaker focuses on the book of Zechariah and its message of encouragement to the people of Jerusalem. The sermon highlights the importance of not getting caught up in worldly distractions and instead focusing on doing the will of God. The speaker emphasizes the need to be filled with the Spirit, which involves speaking, singing, giving, and submitting to God. The sermon concludes by reminding the listeners that God's ultimate purpose will be fulfilled and that they have been called to be a part of it.

Transcript

You can turn in your Bibles to the book of Zechariah and chapter 2. The book of Zechariah, chapter 2, the third vision in a sequence of eight visions that was given to Zechariah, the purpose of which is to encourage God's people to strengthen them. There is a small company living in the city of Jerusalem and they are very discouraged and disheartened. God has promised them his personal care and his powerful control over all the Gentile powers that surround them and in all of this apprehension and fear that grips them, God is giving them the strong reaffirmation of his purposes on their behalf.

We're now drawn to the third vision and this is God's purposeful call. God has a very definite purpose and a plan designed for his city, his people, and he wants this underlined in their thinking. The first establishment of security, the greatest strengthening that you can have in the Word of God and in the work of God, is that God's purposes are being accomplished and he shall give divine enabling, strengthening to achieve that which is his end and his goal.

Jerusalem has a divine protector. God has decreed in the first vision, in chapter 1 and verse 16, that I am returned to Jerusalem with mercies, my house shall be built in it, saith the Lord of hosts, and a line stretched forth upon Jerusalem. They had just laid the foundation, they had a temple, there are no walls,

there is no real building there, there is much to discourage the people, there'll be two or three more years of labor before the building is absolutely finished and there is much work ahead of them and yet this is designed to give encouragement.

Now there's the third vision, chapter 2, verse 1. I lifted up mine eyes again and looked, and behold a man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof and what is the length thereof. And behold the angel that talked with me went forth and another angel went out to meet him and said unto him, Run, speak to this young man saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein.

For I, saith the Lord, will be a wall of fire round about and will be the glory in the midst of her. Ho, ho, come forth and flee from the land of the north, saith the Lord, for I have spread you abroad as the four winds of the heavens, saith the Lord. Deliver thyself, O Zion, that dwelleth with the daughter of Babylon, for thus saith the Lord of hosts, after the glory hath he sent me unto the nations which spoiled you.

For he that toucheth you toucheth the apple of his eye. For behold, I will shake my hand upon them and they shall be a spoil to their servants and ye shall know that the Lord of hosts hath sent me. Sing and rejoice, O daughter of Zion, for lo I come and I will dwell in the midst of thee, saith the Lord, and many nations shall be joined to the Lord in that day and shall be my people and I will dwell in the midst of thee and thou shalt know that the Lord of hosts hath sent me unto thee.

And the Lord shall inherit Judah, his portion in the holy land, and shall choose Jerusalem again. Be silent, O all flesh, before the Lord, for he is raised up out of his holy habitation. God's purposeful call.

The vision actually constitutes verses 1 to 5 and then verses 6 to 13 are two poems. Two poems that are very likely meant to be put to music, to be put as a special song, to be sung to those both one in Jerusalem and one in Babylon, and we'd like to expand on that very shortly. God has a plan for his people and his plan constitutes the rebuilding of the city of Jerusalem.

He lifts up his eyes and looks and beholds a man with a measuring line. This would best be in our mind a surveyor. He has gone out now with a rod to measure the city.

It's very similar to a vision that Zechariah had in chapter 40, excuse me, of Ezekiel in chapter 40 of his prophecy where his attention is drawn to a man with a measuring line and later as this vision begins to develop we see that the man is the Son of God himself and the Lord is laying out the groundwork, laying a foundation, describing a massive city that he's going to build for God's people. Now this is relatively unimportant for you and me. Most of us do not genuinely have a very deep concern of the measurements and the dimensions and the general design and the beauty of the city of God in a coming day in the city of Jerusalem.

But can you imagine what this must have meant for this handful of people suffering a great deal, having many hardships put before them, coming back to be a revival company devoutly to the Lord and then having left off the work of God for 14 years, they're being remonstrated with and the message is going to be something to soothe and encourage and strengthen them and they have a prospect. This little temple that we're working on, the foundation of which is going to be shortly accomplished, the walls will be built, everything will look nice, it's not going to be as large and impressive as that which has been before, but the work of God is going to go on. But we have a prospect, a hope, something when the Lord returns,

we're going to enter into something grand and splendid and finally, all of our discouragements are going to be set aside.

All of our thwarted purposes, all of our grief and concern is going to be consummated with the splendid arrival of our great King and God shall reign amongst us. This is the design of the encouragement. Must have been a special kind of message for those people, something very similar to what could be said to us concerning the rapture.

This morning, the word of God was pressed upon our hearts that the details are being worked out and the machinations of God's eternal purposes are culminating and the inevitable soon return of our Lord is there and we are not so much looking forward to a city here on this earth as much as an enjoyable presence of the one seated upon the throne with whom we shall be. We shall be with him and like him. We'll have all the hindrances and encumbrances removed and what the return of the Lord means to us, this is something that is being measured to this company of people.

They are being promised that they have a hope to be encouraged. Don't be weary and well-doing. The work that you have undertaken today will be climaxed by God and it will be consummated by God and it will be a grand work when it's ultimately finished and get your eye on the complete conclusion of the purposes of God.

It is toward this that you and I have been called. This is the basic concept of the message. The angel that talked with me went forth and another angel went out to meet him and said, run! There's some exigency here.

There's some importance now. The first time we've had some activity and tell this young man the word requires that it be anywhere from an infant up until a mature youth. David was called a young man when he was unable to put on the armor in 1st Samuel and wasn't a man of battle as compared to the giant Goliath who from his youth has been a man of battle.

So it very likely is describing to us the general age in junior years of the man Zechariah. God has chosen a young man to speak to his people. He is the young man that is addressed here in verse 4, Zechariah.

And the angel has said, now run! Get after Zechariah and give him this message that is so important. I am very thankful that God yet calls young men who are willing to listen to his word. You may have many attributes young man, many natural talents, and I dare say that God is not really definitely interested in them.

You may have many qualities that have caused you to be a good public speaker in school, possibly a good salesman of yourself or material sometime in your life. You may be encouraged because of natural fluency, but God is not really interested in that as much as he is in your affections. As much as he is in your willing, hearty, surrender, and obedience to himself.

Active young men can be found Godly young men are few and far between, and young men I urge you. I press upon you that by the grace of God you would sense the divine imperative of using yourself for the Lord, and the strength, and the vigor, the capacities to study, the ability to concentrate, the opportunities of life in the grace of God that lay before you are to be surrendered to him. God was glad to lay hold of this young priest, and separate him from all others, and put him into his service.

We are know surely that Zechariah had no way of knowing that he would be the most influential writer of the book of the Revelation, and the seer writing the book of Revelation has 20 direct references, many allusions to the vocabulary, and the pictures of speech, and the figures that are used by Zechariah in his prophecy. But right now Zechariah is caught up with the tremendous needs of God's people. He has a heart and a concern for others around him, and all we want to press is upon your soul.

Do not look at the circumstances, and the challenges of the local work in which you are, and the work of God which may be standing still for 14 years. Do not occupy yourself with that. See the power, and the purpose of God.

See yourself yielded to him, and ready and willing to do anything that he desires. God's calling you, and the call is going to be emphasized in two perspectives here in Zechariah's response to this vision. Run, tell this young man, Jerusalem shall be inhabited as towns without walls for the multitude of men, and the cattle therein.

For I sayeth the Lord will be her wall of fire round about, and will be the glory in the midst of her. Zechariah tell God's people that the enemy is not more powerful than I. In chapter 1 in verse 21, he promises that he will crush, and scatter, and winnow, and terrify all the enemies of God's people. God will be conqueror to do his purposes.

Not necessarily what you think should be done, but to accomplish his purposes. God is powerful. It's not going to be done by might nor powers, or rubble should be told a little bit later, but by God's spirit.

Then not only is God reaffirming that he will accomplish his purpose, but then you'll notice in verse 5, he promises a supernatural protection for God's people. A wall of fire shall be round about her, miraculously guarded by this remarkable provision. To do what? Literal? No, I think rather the obvious suggestion is that when God's people are doing that, which is his design, and he accomplishing his purposes here in this world to achieve his glory and his end, God shall undertake in remarkable fashion.

And then thirdly, the promise that is to grip Zechariah's heart. This young man is to know the power of God in protection, and the presence of God in glory. He will be the glory in the midst of her.

There can be nothing better for your soul, young man, or any of us who desire to serve the Lord. Then look for the glory of God. Look to magnify him in every breath of service.

Whether it's the physical activities around your congregation, whether it's teaching a class, whether it's picking up children for Sunday school, or whether it's polishing up cutlery, or assisting the women in cleaning up the kitchen after the meetings, or turning on and off lights if you have a building, or whatever the service is, do it heartily, well as unto the Lord, for his honor and glory. And when God sees a faithful servant, and he can be trusting you in these practical things, he shall give you the true riches. The blessed gospel of our Lord Jesus Christ.

Zechariah is moved and encouraged by the message, and so he designs a song. He writes a song with two stanzas. He's going to send the first song between verses 6 and 10 to Babylon, and he's going to sing personally the second song right in the city of Jerusalem, the one that starts in verse 10 and goes to verse 13.

Now there's textual reason for saying this, it's more clear in Moffat's translation, but notice if you would in verse 6. Ho, ho, come forth. You see it's in a command form, and right in the middle of the verse, right

after that, he gives the reason. For I have spread you abroad.

The exact same structure is in verse 10. Sing and rejoice, for lo, I come. Not only does he have this analogy, but the two parts are complementary.

Verses 6 to 9 are the fulfillment and are related to vision number 2, concerning the destruction of the enemies, and the song from verses 10 to 13 are a fulfillment and complementary to the third vision, verses 1 to 5 of chapter 2. Each of them are constructed in a similar way, in that they have a little statement characteristic of this man Zechariah. In his youth, he feels the lack of security of age that characterizes Haggai, and as a result, he's kind of concerned that the people would see that he's not just an emotional young upstart, but rather he has a valid call from God. So you'll see what he says at the end of verse 9, And you shall know that the Lord of hosts has sent me.

The end of verse 11, And thou shalt know that the Lord of hosts has sent me unto you. You might turn over to chapter 4 in verse 9. He's speaking to Zerubbabel, will say, You have started this house, your hand shall finish it, and thou shalt know that the Lord of hosts has sent me unto you. Chapter 6 in verse 15, in the middle of the verse, And you shall know that the Lord of hosts has sent me unto you.

It's very appropriate that a young man should be conscious of his immaturity, should be much aware that he is utterly dependent upon a commission from God and not his own volition. It's wonderful to do the work of God. It's far better to be called of God and empowered by him to do his work.

And so this young man wants to be sure that everyone will know that God has sent him. So he walks a very careful pathway. He treads tenderly and gently, walking in accordance with God's design, prayerfully, that God would lay his approbation upon the work that he seeks to undertake.

That's good counsel for any one of us. You need not tell any of God's people that you have a gift. If it's there, and you are exercising it, they will feel the impact.

You need not, out of necessity, tell anyone that God has called you to serve him. If there's any kind of exercise of heart in the local church and on the part of the elders, God will make it clear to them that you have been called of God and command them that he has been separated. Let him go to do the work of God.

God is no more weak or timorous or fair or unable now than he was in this particular day or in the day of Paul and Silas when he separated them. Through the elders to do his work. Then we know we have the call of God.

Then we know we have the anointing of the Spirit. Then you know that souls will sense the voice of God through your ministry and your teaching will be taken up, not because of Bible school, not because of training, not because of your study, but because of the purposes of God. And I press upon you, when you and I yield ourselves to biblical principles and concepts, the work of God is strongly affirmed and God is glorified and his presence is felt and his servants are relatively unimportant.

And that's very desirable. You and I do not need a primary thought. The Lord is the one that is to be in the center of our thinking.

Zachariah is encouraged, so he writes a song. And notice the language of the song. Verses 6 to 9 now, are a little poetical song, a message that's going to be taken to Babylon.

Where is Babylon? Many, many miles to the east. Who was over in Babylon? Children of Israel, the children of God. They've never come back, remember? There's only 60,000, maybe 100,000 at this time.

They've never come back to do the work of God. They're still over there. They were sent there in a disciplinary act on the part of God and they've gotten themselves so engrossed with the affairs of Babylon, so impressed with the luxuries and the wealth and the commerce and the industry, so intrigued with all the intricacies and involvement and commerce of life, they've been bogged down and they don't want to go back to Jerusalem to do the work of God.

Now there are yet today many of God's people and possibly you or me who have been taken by God into a time of difficult disciplining, trial, exercise of heart, chastening, corrective controls in our lives. Placed in a place possibly that's rather difficult and has had possibly an adverse response and rather than responding to the chastening and growing in grace and accepting the hand of God, we have allowed ourselves to get bogged down where we were in the time of our discipline. This is going to come back in a later vision and be made much more clear.

And so Zechariah says on his own now, Ho, ho! Come forth and flee from the land of the north, saith the Lord. For I have spread you abroad as the four winds of the heavens, saith the Lord. Deliver thyself, O Zion, that dwelleth with the daughter of Babylon.

We could say that this is a call to those that are yet involved in the things of the world, a message to those that have not really accepted the chastening of God. Some of you have gone through a trial in your life, a difficult time. You've known it to be a time of discipline and correction.

Not terrible church discipline at excommunication. I do not mean that, although that might be included. But I'm talking about the chastening, the correction, the being set aside for a time of learning, possibly through physical weakness or financial stress or trial, and we've gotten so preoccupied with what we have gone through, so heavy, we find ourselves still back in Babylon.

We have not responded to the corrective care of God. Now whom the Father loveth, he chasteneth and scourgeth every son whom he receiveth. For what reason? In order to encourage us and to exercise our souls, and to allow us to accept the correction of God, to allow him to peel away the husk in our life and expose the core of a real person, and then respond to that and be fruitful.

And that fructifying faith that's so productive of God's character and grace, those attributes of Christ reflected and mirrored in our lives, as was mentioned in prayer at the beginning of our service, those very things that God is looking for, have not been produced. Instead, it's the fourfold characteristic that we see in Hebrews 12. Don't you turn there, please, in Hebrews chapter 12.

Hebrews 12, we should read from verse 5, but for the sake of time, we're going to read from verse 11. You might like be preferable to read over the earlier, more familiar sentences. But now, no chastening for the present seemeth to be joyous, but grievous.

Nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Apparently, the other hundreds of thousands of God's people are still in Babylon, not exercised, not appreciative of God's care, sunken down and made themselves at home in worldly, unbelieving, wicked Babylon. And God is now calling them to come and deliver themselves.

For us, we sometimes feel like our hands hang down and our knees are feeble. And there's a fourfold exhortation that starts in verse 12. Lift up the hands which hang down in the feeble knees.

Make straight paths for your feet, lest that which is lame be turned out of the way, but let it rather be healed. Number three, follow peace with all and holiness without which no man can see the Lord. And number four, looking diligently, carefully, watching, observing, lest any man fall of the grace of God, lest any root of bitterness spring up and trouble you, lest there be any fornicator or profane person.

The carnal, the worldly, the lame, the less strong in the faith. Watch you go through this time of trial, of exercise of the soul, of financial setback, of emotional loss, of personal suffering in some form. We do not respond to it.

We linger back there in Babylon and what happens? We lead astray others. We default the work of God. We're not responding in the fashion that God is looking for.

And so Zechariah cries out, Ho! All the children of Zion, back there in Babylon. What are they to do? Wait for God's great eternal purposes? No. Two words.

Deliver thyself. The exact same message that comes in Psalms by David. My soul, why art thou cast down? Why are you so heavy? Why are you so despondent? We need to deliver ourselves from our burdens and dilemmas by responding to God's invitation.

Is there someone here this evening? Maybe just one of you that needs to be doing the work of God and you've gotten bogged down and cool of heart and you're back in your own spiritual Babylon. Just back in the world. Your playmates and your friends, your business associates, or your social life, or your family, or your prosperity.

The invitation has come. Deliver yourself. Do you realize that in two years the city of Babylon is going to be destroyed? In two years.

Now the Jews in Jerusalem don't know that. But God does. And God's servant announces it.

Deliver yourself from Babylon. Now this is the exact same thing that God announces in the book of Revelation. If you look at Revelation chapter 18, the prophet there is talking about a different Babylon.

This Babylon, very likely in a future day, is going to be the massive ecclesiastical, economical organization of the world. And God calls out to his people in chapter 18 and verse 4. Come out of her, my people, that ye may not be partakers of her sins, that ye receive not of her plagues. How she has glorified herself and lived deliciously.

So much torment and sorrow give her. For she says in her heart, I sit a queen and am no widow and shall see no sorrow. Therefore shall her plagues come in one day.

Death and mourning and famine. She shall be utterly burned with fire, for strong is the Lord God who judges her. You see, God is announcing clearly to his people, the elect of God, separate yourself from this worldly carnal system that controls things down here.

Deliver thyself, beloved of God. Deliver thyself. Don't be discouraged at the chastening of God.

The judgment of God is inevitable upon this world. Zechariah says, all come, children of Zion. Deliver yourself from Babylon.

Why? What is there to encourage us? For thus saith the Lord of hosts. Verse 8 of Zechariah 2. After the glory hath he sent me unto the nations which spoiled you. When the glory comes, I am going to get to these nations.

Why? What shall happen? Divine retribution. For he that touches you, touches the apple of his eye. Now that's a most interesting statement.

Such a tender expression. The apple of the eye is that constrictor vessel that comes there, the pupil of the eye, that is so tender and so sensitive. The wind blows, and it dries, and it just evaporates the little moisture, and you instinctively blink to moisten it again to protect the apple of your eye.

The little breeze stirs the dust, and your hand goes up, your head turns, and your eyes close to protect the apple of your eye. Nothing should happen to that pupil. Why? It's so tender, so sensitive.

We protect it with great care, and this is exactly how God speaks. Not of all his people, but of those that are going through trials and discipline, and have not yet responded to it. It is to them he says, you are the apple of my eye.

Back in the book of Deuteronomy chapter 32 and verse 10, Moses describes those, the nation of God, God's people wandering in the wilderness, and he says he has cared for you like the apple of his eye. What did he do? Fenced them round about, and protected them from all of his enemies. Put an umbrella of cloud over their head, so they can walk in the cool of midday, even though in that blanching, beating, blazing sun, and the arid, wasted lands of Arabia.

The apple of his eye. And then when the sun set, and it got so cool, that very pillar turned into blazing fire, that they would have light, and could walk in the precarious, deadly places, with great ease and comfort, and have the warmth of God's presence. Keeping the apple of his eye.

When there was need for water, water was provided. When there was need for correction, correction was provided. When there was need for meat, meat was provided.

This is how God thinks of you, and there in your time of trial, in your time of difficulty, you physically suffer financial loss, emotional wound, things that you are going through, that no one else in this room understands. There are times when you feel your heart would break, and God watches carefully, and is keeping you as the apple of his eye. Such tender, sovereign, gracious love.

In Psalm 17, David is so moved by this concept, in verse 8, and he looks around at his enemies that marshal themselves, and bear their teeth like ravenous wolves, and he says, Oh God, keep me as the apple of thine eye, in the presence of your enemies there on the campus. The wickedness, the foulness, the corruption, the perverted teaching, the insidious attack upon carnal desires. Keep me as the apple of thine eye.

The Lord wants to sustain you and me. You're handling a great deal of money in your business, so easily to be absorbed with it, so easy to sink down and bog into this, but remember he's keeping us, and all he wants is that we would deliver ourselves. Show the initiative, respond toward him, and I beseech you, by the grace of God, soon this present world shall be judged, and everything that you have clung to, and

preferred, shall be destroyed.

And you shall not be here. Set your affections on things above. Enjoy his keeping power.

Deliver yourself. Be part of that vigorous company that's going to go on and do the work of God. This must be the message of the day.

It was presented to you in the morning by both of the servants of the Lord, and again reaffirmed this evening. This is a message that God is pressing upon your soul, and I commend you to God, and to the word of his grace, which is able to give you an inheritance among all these that are sanctified. Come.

Deliver yourself. Take your stand for the Lord. Do his work.

Do not get bogged down in the filth and the mire of this world. In the present continuous tense, the verb in 1 John 2 is, stop loving the world, but do the will of God, and abide forever. God says, I want to keep you as the apple of my eye, for behold, I will shake my hand upon them, clench his fist, and wave it as a battle before his enemies, and they shall be spoiled to their servants, and then, dear Zachariah, in a spontaneous and natural way, they say, when that day happens, then you'll know that the Lord sent me.

It's a charming, natural introduction. He said, then you'll know that God has sent me to you. But now the second song that he writes, and to whom is this addressed? The people in Jerusalem.

He has first spoken to those that need to deliver themselves from the world to get into the work of God. Now he turns to those that are there in the city of Jerusalem and says, Sing and rejoice, O daughter of Zion, for lo, I come, and I will dwell in the midst of thee, saith the Lord. God's people need to sing.

I wish every congregation in their local church, even if there's only 15 people, with a very poor pianist and a worse song leader, could sing like you folks are singing this evening. It's a joy to sing. It's an intelligent act, Paul urges upon us, to sing with understanding.

An act of our intelligent person. But more than that, those are the kind of things that song leaders tell you, just to get you to sing. They may be kind of devious in those things, but it's more important.

It's the first of stepping stones to being filled with the Spirit of God. Won't you turn to Ephesians chapter 5? In the book of Ephesians, in chapter 5, we have an exhortation. The exhortation is simple and forceful and very familiar to many.

Ephesians 5.18 The present continuous tense of the Greek verb, be ye being filled with the Spirit. How? There are many different ways that we read books and hear people and much talk about being filled with the Spirit. And it's the most curious thing, being a very simple and basic person myself, I find a great deal of fault with so much that's going on, primarily because nobody pays very much attention to what God says.

And here, there are four, in fact there are five, present participles that have the force of a perfect condition of tense, and it conveys the thought of something that we should be doing. Four simple steps to be being filled with the Spirit. Grammatically, in the Greek language, it's an accurate construction.

Being ye being filled with the Spirit. How? One, speaking. Two, singing and making.

Three, giving. And four, submitting. But first on the list, speaking.

How now? It's the same Greek construction as another verse that says, speaking to one another. And it likely means one another rather than to yourselves. And this will come out a little bit later in more careful study, which is not in the perimeter of our thinking now.

But the sentence is, speaking to one another in psalms and hymns and spiritual songs. When we gather as a company of God's people, we are to speak to one another. Do you? Now, beloved of God, stop and think.

I know for me, I don't know music very well, and I get kind of preoccupied in breathing. Sometimes it goes too fast, and my feeble body can't breathe that quickly, and I can't enunciate the words. And then if I look up and watch him, when he starts and stops, I forget where my note is, and I have to glance down, and it takes me a while to find it, and things like that.

And I lose kind of track of an intelligent singing of a song. But for those of you who are capable and able, God enjoins you to take up your hymnal and speak to the person next to you in the psalms and hymns and spiritual songs. We are to minister to one another through our music in our congregation.

We take these psalms, these very delightful lyrics that God has provided to various messengers, these hymns, musical praises, spiritual songs. The word spiritual is a New Testament after Pentecostal word. There's no such thing as pneumatikos, or that which is spiritual, that which is wrought by the Spirit before the day of Pentecost.

And we have odes, songs, words and phrases of eulogy and praise and glory that we are to be intelligently singing, not only to God, but to one another. And this will free the spirit within you, and free the spirit within one another. And thus we sing, speaking, intelligently communicating to one another in psalms and hymns and spiritual songs.

And if I am accurate in that interpretation, then the next one is singing and making melody in your heart unto the Lord. This is privately, in the musing and the overflow of our heart. Do you ever sing at home? I find myself walking through the streets of Houston, and particularly in a shopping center, and I am enjoying myself, looking at everybody else spending their money, and scotch as I am, glad that I'm just walking through and enjoying the air-conditioned room.

And I begin to sing. And I sing a little chorus, or I whistle a little tune, and I find suddenly people looking at me and frowning like I'm abusive. Because I'm singing, and there isn't anybody else doing it, and you look around and you say, oh my goodness, excuse me.

Well, maybe you shouldn't do that. But do you ever do it at home when you're ironing? Try turning off the television when you're ironing, and just hum a little tune. Nobody else will know, and nobody will criticize you, and you can have an awfully nice time with the Lord.

Speak to one another when you're singing congregationally. Sing and make a melody in your heart, and then in everything that we're going through, thank God that He is controlling it. And then submit.

Put myself under the authority of everyone else around, and thus being filled. This is the concept that is here. He says, those of you who are here, here in Jerusalem, struggling with the work of God, what should you do? Sing and rejoice.

Do you? Oh brother, if you only knew the problems I had. That's not singing and rejoicing. Sing and rejoice, oh daughter of Zion.

Why? For I come and I will dwell in the midst of thee, sayeth the Lord. Beloved of God, is He really in our midst? We quote a verse where two or three are gathered together. We all memorize it.

We all quote it. But do we believe that? Do you sense His presence when we assemble? Do you enjoy that sense of His immediate presence? What is it going to be like when physically and literally we shall ascend and gather around Him? And He shall lead the congregation in the anthems of song and praise. Many nations shall be joined to the Lord in that day, and shall be my people, and I will dwell in the midst of thee.

Dear children of God in Jerusalem, my people, raise your heart and bless and praise Him. Call for those in Babylon to come back and join you. Let them come to an august, happy company that senses the imminent coming of the Lord and is enjoying Him.

That's the message. Does it cause joy in your heart to anticipate the glory that the Lord Jesus shall have? The praise that shall be His? The anthems, the eulogies, the worship, the dignity. And thou shalt know that the Lord of hosts has sent me, and the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again, reaffirming He'll come back to Jerusalem.

He's going to stand on that mountain. He's going to set up His throne. He'll reign and rule with us.

And what a blessed prospect that you and I shall be with Him by the grace of God. Be silent, O all flesh. Be reverential and stand in awe before Jehovah.

For He is, in the present tense, He is rousing Himself up out of His habitation. He has awakened Himself and is going to start the machinery consummating His great eternal purposes. What an exciting blessing!

Audio: <https://sermonindex1.b-cdn.net/9/SID9875.mp3>

Source: <https://sermonindex.net/speakers/bob-clark/mid-south-conference-1978-09-zechariahs-visions/>

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