

Zechariah 14 - A Day is Coming

Saturday, August 11, 2012
10:10 AM

Passages to Read:

1. Revelation 19:11-20:15
2. Ezekiel 47:1-12
3. Joshua 10:1-15

Songs to Sing:

1. When Trials Come (BB38)
2. See He Comes (BB 34)

Introduction

a. Introduction

- i. This morning we are going to look at Zechariah 14, the end of Zechariah's prophecy and easily the most challenging chapter in the book of Zechariah, and arguably one of the most challenging chapters to interpret in all of the Bible
 - 1) I will admit this morning that even after significant study, I am still unsure about many things about this prophecy
 - 2) But, I think this is ok, it is not necessary to be able to predict exactly what is going to happen based on prophecy - this is not the primary purpose of prophecy
 - 3) The primary purpose of prophecy is to teach us what is required of us now because of these future events
 - 4) So, this morning, I want to look at what this prophecy teaches us, and for the most part I'm going to skip trying to make predictions about how these things are going to happen
 - a) First, because I'd probably get all my predictions wrong
 - b) And second, because the predictions are not nearly as important as the teaching
- ii. I believe that as we enter Zechariah 14, we are entering a prophecy of the very last days, a day that has not come yet for several reasons:
 - 1) On this day God will return with all of His holy ones - this is not a prophecy about the first coming of Christ, who came not in power but in meekness, but the second coming when He will come in power
 - 2) On this day God will be crowned as king by the nations - this is not a prophecy about the first coming of Christ when He was rejected, but the second coming when He will assume His throne
 - 3) On this day Jerusalem will be saved from every threat - this is not a prophecy of the church age which is besought by trials, but the coming age when all the enemies of Christ are destroyed
 - 4) On this day everything will be holy to the Lord - this is not a prophecy of the church age where evil still exists, but the coming age when evil is destroyed
 - 5) Although I still have many questions about this passage, I am fairly confident that this is referring to future events

b. Read Zechariah 14

c. Outline and Proposition

- i. Proposition: A day is coming when God will ultimately glorify Himself and we must act as though this reality is true
- i. Outline
 - 1) The Coming Day is a Day of Trial
 - 2) The Coming Day is a Day of Salvation
 - 3) The Coming Day is a Day of Consummation and Coronation
 - 4) The Coming Day is a Day of Restoration
 - 5) The Coming Day is a Day of Judgment
 - 6) The Coming Day is a Day of Worship
 - 7) The Coming Day is a Day of Sanctification

I. The Coming Day is a Day of Trial (Verses 1-2)

- a. Chapter 14 cannot be separated from the rest of the third oracle, in fact, it builds on the rest of the oracle**
- i. Chapter 12 starts with a promise of salvation from trials
 - 1) All of the nations will come up against Jerusalem, but God will defeat them and save Jerusalem
 - 2) "And on that day I will seek to destroy all the nations that come against Jerusalem."
 - ii. But, as we saw, in verse 10, the focus changes and continues through the end of Chapter 13
 - 1) He looks out at the nations that come against Jerusalem, and pronounces their judgment and Jerusalem's protection, but then He says, "But wait, why?"
 - 2) Then he turns and looks at Jerusalem and says:
 - a) Because I will pour out a Spirit of Grace and pleas for mercy
 - b) Because I will open a fount that will cleanse you from sin
 - c) Because I will destroy the false prophets that draw you away and purge you
 - d) Because I will strike my shepherd to provide this for you
 - iii. Chapter 14 turns and looks back at the nations
 - 1) It is reiterated that God will gather all of the nations against Jerusalem, and the city will be sacked
 - 2) The spoil from the city would be divided and 1/2 of the people would be taken into exile
 - iv. Chapter 14 continues what Chapter 12 and 13 started
 - 1) Chapter 14 continues the discussion of the nations coming against Jerusalem in Chapter 12
 - 2) Chapter 14 continues the idea of the purging of Jerusalem when 1/2 of the city goes into exile
 - 3) And now we are going to finish the story
- b. Verses 1 and 2 of Chapter 14 are the culmination of the promise of trials for the church**
- i. As we discussed two weeks ago, Jerusalem here represents the New Jerusalem, the church
 - ii. And two weeks ago, we saw that the church was promised trials in these last days
 - iii. But chapter 14 looks farther than chapter 12, it looks toward the finish, how is this story going to end?
 - 1) The story ends by increasingly terrible trials so that the city is plundered, the women are raped and the people are led into exile - "It's going to get worse before it gets better"
 - 2) This is what is promised to the church until the last day, the enmity and persecution of the nations, not peace and prosperity and the rule of the nations
 - a) Side note: it is passages like this that would prevent me from being a postmillennialist that teaches that the church must politically rule the world before Christ returns
 - b) It is not political rule that is promised but political persecution and destruction
- c. But, if we read carefully, verses 1 and 2 also tell us why we can have hope even in persecution**
- i. We can have hope in persecution because...the persecution of the church is to the glory of God
 - 1) Verse 1 - "*Behold, a day is coming FOR the Lord...*"
 - 2) The chapter opens by promising that all the events of the chapter are 'For the Lord', to His ultimate purpose and glory
 - 3) So, we can take hope because our persecutions will lead to the glory of God - this is where the passage is heading (and where we'll go in the next point)
 - ii. We can have hope in persecution because...the persecution of the church is by the design of God
 - 1) Verse 2 - "*For I will gather all the nations against Jerusalem...*"
 - 2) Just like in chapter 12, it is again God who is acting to bring the nations against the church, it is by His design and action that persecution comes
 - 3) So, we can take hope because our persecutions are by the design of God, He is sovereign over them and specifically chose them
 - iii. We can have hope in persecution because...the end of the persecution of the church is not the destruction of God's people
 - 1) Verse 2 - "*...but the rest of the people will not be cut off from the city.*"
 - 2) Although God will purify His people and cut off half of the professing church through persecution, it will not destroy the people of God, the people of God will endure through it
 - 3) This is really a restatement of the promise at the end of Chapter 13
 - a) 13:8-9 - *In the whole land, declares the LORD, two thirds shall be cut off and perish, and one third shall be left alive. And I will put this third into the fire, and refine them as one refines silver, and test them as gold is tested.*
 - 4) So, we can take hope because our persecutions are not for our destruction, but our purification

- iv. We can have hope in persecution because...the end of the persecution of the church is the revelation of the salvation of God
 - 1) We are going to look forward a little bit now to verse 3 - *"Then the Lord will go out and fight..."*
 - 2) The persecutions of the church end by our God coming to save us in power
 - 3) So we can take hope because our persecutions will end with the salvation of God being displayed
 - a) I Peter 1:5 - *who by God's power are being guarded through faith for a salvation ready to be revealed in the last time.*

II. The Coming Day is a Day of Salvation (Verses 3-5)

- a. **This point flows directly from the last point and explains the last point**
 - i. How are the persecutions of the church going to be for God's glory?
 - ii. Four ways the persecutions of the church serve to glorify God
- b. **Because it is God (and not the church) who defeats her enemies and saves her (verse 3, 5b)**
 - i. Verse 3 - *Then the Lord will go out and fight against those nations as when he fights on a day of battle*
 - ii. Verse 5 - *Then the Lord my God will come and all the holy ones with Him*
 - iii. God is glorified in the persecution of the church because He will save her from it
 - iv. So, the persecutions of the church serve to amplify the glory of salvation because it is God who saves
 - 1) II Corinthians 4:7-10 - *But we have this treasure in jars of clay, to show that the surpassing power belongs to God and not to us. We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in our bodies.*
 - v. We do not trust ourselves to save ourselves, we look to God to save us and thus we glorify God
 - vi. When the nations look on, they will see it is not we who save but God, and thus they will glorify God
- c. **Because God saves her in an astonishing and miraculous demonstration of His power (verse 4)**
 - i. Verse 4 - *and the Mount of Olives shall be split in two from east to west by a very wide valley*
 - ii. There is a lot of mystery to verse 4 and I can't say I'm 100% sure what it is talking about
 - 1) Is it talking about a literal event that will happen in the future?
 - 2) Is it simply a picture using figurative language to describe the glory of God?
 - iii. But, I am sure of what it teaches us, whether it is literal or figurative
 - 1) God is going to save His people miraculously
 - 2) His presence will, as it were, split the mountains in order to provide salvation
 - 3) God will exercise His power in astonishing and miraculous ways to save His people
 - iv. It is reminiscent of the power of God demonstrated in the exodus from Egypt
 - 1) God showed His power to save by demonstrating His wonders in the land of Egypt that ended with the miraculous splitting of the Red Sea to provide His people a way of salvation
 - 2) But now, it is not merely water that God is going to split but the very mountains
 - a) The splitting of the Red Sea is very miraculous, but we all agree, at least water is amiable to being split, even if doing so still requires a miracle
 - b) But now, God is going to thrust the very rocks aside to split a way for His people to escape
 - v. So, God is glorified in the persecution of the church because it is an opportunity to demonstrate His power to save
 - 1) Just as God said about Pharaoh, who he raised up to persecute His people in Egypt, (Romans 9:17) *"For the Scripture says to Pharaoh, "For this very purpose I have raised you up, that I might show my power in you, and that my name might be proclaimed in all the earth."*
 - 2) God says this about all the persecutors of the church, He has raised them up that He might show His power in them and that His name might be proclaimed in all the earth

d. Because God provides a place of refuge and a way of safety for His people (verse 4-5a)

- i. Verse 4b-5a -*and the Mount of Olives shall be split in two from east to west by a very wide valley, so that one half of the Mount shall move northward and the other half southward. And you shall flee to the valley of my mountains, for the valley of the mountains shall reach to Azal.*
- ii. Here we see the effect of God demonstrating His power in salvation
 - 1) A way is opened up for the escape of God's people - the valley of my mountains
 - 2) A place of safety is provided for God's people - Azal
 - a) No one is really sure where Azal is or what the word means, but it is obviously a place of safety for God's people, a place where God's people will be saved from their enemies
- iii. So, God is glorified in the persecution of the church, because He is able to provide a path and a place of safety for His people even in the midst of persecution

e. Because God's people flee to Him for refuge (verse 5a)

- i. Verse 5 - *And you shall flee to the valley of my mountains*
- ii. Most of this section focuses on what God is going to do but there is one statement about what God's people do, and that is flee to the valley of God's mountains
- iii. When God opens up a way of escape for His people, His people flee to the valley of His mountains
 - 1) God's people choose to seek refuge in God ("the valley of My mountains") instead of whatever else they might seek refuge in
- iv. So, God is glorified in the persecution of the church, because God's people choose to flee to Him in persecution
 - 1) This shows the surpassing worth of God
 - 2) As John Piper is fond of saying, "God is most glorified in us when we are most satisfied in Him."
 - 3) God is glorified in us when we seek our refuge in Him pointing out His value and His power

III. The Coming Day is a Day of Consummation and Coronation (Verses 6-9)

a. A Unique Day (verses 6-7)

- i. Verses 6 and 7 are the cloudiest verses in the text this morning - almost no one can agree on how to translate them, and according to most translators verse 6 and verse 7 contradict each other (verse 6 - no light, verse 7 - light at evening)
 - 1) *ESV: On that day there shall be no light, cold, or frost.*
 - 2) *KJV: And it shall come to pass in that day, that the light shall not be clear, nor dark:*
 - 3) *NASB: In that day there will be no light; the luminaries will dwindle.*
 - 4) *YLT: And it hath come to pass, in that day, the precious light is not, it is dense darkness,*
 - 5) *NIV: On that day there will be no light, no cold or frost.*
 - 6) *MY TRANSLATION: And it shall come to pass that on that day the light shall not be valuable. The lights shall stand still and not move.*
- ii. If my translation is correct, then verses 6 and 7 go together nicely and draw us to think of another unique day for the Lord
 - 1) *And it shall come to pass that on that day the light shall not be valuable. The lights shall stand still and not move. And there shall be a unique day, which is known to the Lord, neither day nor night, but at evening time there shall be light.*
 - 2) Reading this, then we see a clear parallel to Joshua 10 - when God made the sun stand still so that the people of Israel could finish their victory
- iii. If we have a parallel here between Joshua's day and this day, what is the passage trying to say
 - 1) Notice other similarities between Joshua's day and this day
 - a) It is a day of battle
 - b) It is a day when God is fighting for His people
 - c) It is a day when God has given the victory to His people
 - 2) The purpose of Joshua's day was to complete the victory so that none of it would be left undone
 - 3) So, the point of these verses would be that when God comes with all of His Holy ones, the sun will not set until the victory is totally accomplished, none of it will be left undone
 - 4) The coming day is a day of consummation - the victory will be finally finished
 - 5) This interpretation leads well into the next two verses as well

b. A Flowing River

- i. Verse 8 - *On that day living waters shall flow out from Jerusalem, half of them to the eastern sea and half of them to the western sea. It shall continue in summer as in winter.*
- ii. We have another short prophecy about that day, in which a river will flow out of Jerusalem to the entire world
- iii. This river is similar to the river flowing out of the temple in Ezekiel 47, both passages view Jerusalem and the temple as the source of life to the whole world
- iv. Both passages also seek to point us back to the very beginning of time to the Garden of Eden
 - 1) Genesis 2:9-14 - *And out of the ground the LORD God made to spring up every tree that is pleasant to the sight and good for food. The tree of life was in the midst of the garden, and the tree of the knowledge of good and evil. A river flowed out of Eden to water the garden, and there it divided and became four rivers. The name of the first is the Pishon. It is the one that flowed around the whole land of Havilah, where there is gold. And the gold of that land is good; bdellium and onyx stone are there. The name of the second river is the Gihon. It is the one that flowed around the whole land of Cush. And the name of the third river is the Tigris, which flows east of Assyria. And the fourth river is the Euphrates.*
- v. Both passages anticipate the blessings of Christ and the Holy Spirit who are both referred to as living waters
 - 1) John 4:10 - *Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water."*
 - 2) John 7:37-39 - *On the last day of the feast, the great day, Jesus stood up and cried out, "If anyone thirsts, let him come to me and drink. Whoever believes in me, as the Scripture has said, 'Out of his heart will flow rivers of living water.'" Now this he said about the Spirit, whom those who believed in him were to receive, for as yet the Spirit had not been given, because Jesus was not yet glorified.*
- vi. Both passages point forward to the culmination of time in Revelation 22
 - 1) Revelation 22:1-3 - *Then the angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb through the middle of the street of the city; also, on either side of the river, the tree of life with its twelve kinds of fruit, yielding its fruit each month. The leaves of the tree were for the healing of the nations. No longer will there be anything accursed, but the throne of God and of the Lamb will be in it, and his servants will worship him.*
- vii. Here, in this passage, it again represents the consummation of the blessings of God to the world especially in the final application of the salvation of Christ, on that day, the blessings of God will be totally consummated for Jerusalem and will flow from Jerusalem to the whole world

c. A Sovereign King

- i. Verse 9 - And the LORD will be king over all the earth. On that day the LORD will be one and His name one.
- ii. Verse 9 brings us to the climax of chapter 14
- iii. The day of victory and consummation will also be the day of coronation, when God is crowned as king over all of the peoples
 - 1) Revelation 11:15-16 - *Then the seventh angel blew his trumpet, and there were loud voices in heaven, saying, "The kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign forever and ever. And the twenty-four elders who sit on their thrones before God fell on their faces and worshiped God,*
- iv. And on that day, the Lord will be one and His name one
 - 1) This harkens back to the confession of Deuteronomy 6 - *"Hear, O Israel: The LORD our God, the LORD is one."*
 - 2) It means that not only will God be crowned king over all the peoples, but that all the peoples will recognize Him as God and King, they will make the confession of Deuteronomy 6

d. So, the coming day is both a day of consummation and coronation

- i. In the last day when the final salvation of the church is revealed, all of the blessings of God will be consummated for the church
- ii. God will not end that day without achieving final victory
- iii. God will establish a river whose streams make glad the city of God
- iv. Christ will be crowned as king over His church and the entire world

IV. The Coming Day is a Day of Restoration (Verses 10-11)

- a. **As we look at verses 10-11, we must remember that in verses 1-4, Jerusalem was sacked, the Mount of Olives was destroyed and the people fled from the city**
 - i. Jerusalem was vulnerable to her enemies
 - ii. The city was depopulated
 - iii. The spoils were taken by the enemy
- b. **In verses 10-11 we see the opposite happen**
 - i. God acts to make Jerusalem a place of safety - the rest of the land is turned into a plain, but Jerusalem is raised up in her place
 - ii. The dimensions of the city are increased to include all of the city of Jerusalem under Hezekiah, at it's largest point
 - iii. The people of God again take up their abode in Jerusalem
 - iv. God promises eternal security to the inhabitants of the city
- c. **We see that it is, again, an act of God's power that restores the city**
 - i. There are two cataclysmic geographical events in Zechariah 14
 - 1) The Mount of Olives being split in half
 - 2) And the entire land being turned into a plain
 - ii. These demonstrate the power of God accomplishing His purposes
 - 1) Just as God demonstrated His power to save the inhabitants of the city
 - 2) God will also demonstrate His power to restore and protect the city
- d. **So, at the consummation of God's promises and the coronation of God as king, the church will be given a secure dwelling place, released from the trials of the previous time**
 - i. Revelation 21:1-4 - *Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from the throne saying, "Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God. He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away."*

V. The Coming Day is a Day of Judgment (Verses 12-16a)

- a. **Since verse 2, we have turned our focus to Jerusalem and her salvation, now we are turning back to the enemies that came up against Jerusalem, and God's actions towards them are actions of Judgment and Destruction**
 - i. Revelation 20:11-15 - *Then I saw a great white throne and him who was seated on it. From his presence earth and sky fled away, and no place was found for them. And I saw the dead, great and small, standing before the throne, and books were opened. Then another book was opened, which is the book of life. And the dead were judged by what was written in the books, according to what they had done. And the sea gave up the dead who were in it, Death and Hades gave up the dead who were in them, and they were judged, each one of them, according to what they had done. Then Death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. And if anyone's name was not found written in the book of life, he was thrown into the lake of fire.*
- b. **God's judgment against Jerusalem's enemies is terrible**
 - i. The judgment described in verse 12 is devastating
 - 1) Their flesh will rot while they are still standing
 - 2) Their eyes will rot in their sockets
 - 3) Their tongues will rot in their mouths
 - ii. Oddly, filmmakers have actually illustrated this quite well for us
 - 1) If you've ever seen Indiana Jones and the Raiders of the Lost Ark, at the end, they open up the ark and their faces and bodies melt away
 - 2) It's a really disgusting scene, and I wouldn't necessarily recommend watching it, but it illustrates the terror of God's judgment

c. God's judgment against Jerusalem's enemies is complete

- i. Not only do we see the terror of God's judgment in verse 12, we see the completeness of judgment
- ii. The enemies of God will have their entire bodies rot away - complete defeat before the face of God
- iii. And not only do they have their own bodies rot away, but a similar plague will fall on their beasts
- iv. Furthermore, God throws them into a confusion so that they will turn and fight against each other, further sealing their doom
 - 1) This is reminiscent of God's defeat of the Mideanites by Gideon
 - 2) Judges 6:19-23 - *So Gideon and the hundred men who were with him came to the outskirts of the camp at the beginning of the middle watch, when they had just set the watch. And they blew the trumpets and smashed the jars that were in their hands. Then the three companies blew the trumpets and broke the jars. They held in their left hands the torches, and in their right hands the trumpets to blow. And they cried out, "A sword for the LORD and for Gideon!" Every man stood in his place around the camp, and all the army ran. They cried out and fled. When they blew the 300 trumpets, the LORD set every man's sword against his comrade and against all the army. And the army fled as far as Beth-shittah toward Zererah, as far as the border of Abel-meholah, by Tabbath. And the men of Israel were called out from Naphtali and from Asher and from all Manasseh, and they pursued after Midian.*
- v. The judgment of God on His enemies is so devastating that there is no recovering from it
 - 1) God defeats the enemy so that they will never rise again

d. God's judgment against Jerusalem's enemies provides Jerusalem with the spoil

- i. This is a reversal of what happened in verse 1
 - 1) In verse 1, the spoil of Jerusalem was being divided among the nations
 - 2) But now, the nations are being plundered by God and given to Jerusalem
- ii. So, whatever gain the world may think it has over the church will be lost in the end
- iii. And the church will plunder the world
- iv. This again harkens back to the exodus, when God's people plundered the Egyptians
 - 1) Exodus 12:33-36 - *The Egyptians were urgent with the people to send them out of the land in haste. For they said, "We shall all be dead." So the people took their dough before it was leavened, their kneading bowls being bound up in their cloaks on their shoulders. The people of Israel had also done as Moses told them, for they had asked the Egyptians for silver and gold jewelry and for clothing. And the LORD had given the people favor in the sight of the Egyptians, so that they let them have what they asked. Thus they plundered the Egyptians.*
 - 2) In other words, on the coming day the judgment will be so complete that the enemies of God's people will no longer even care that their spoil is being taken

VI. The Coming Day is a Day of Worship (Verses 16-19)

a. As we come to verses 16-19 we see the true worship of God spread throughout the world

- i. There are still many questions I have about these verses and I won't try to answer all of them - primarily, when do these verses refer to
- ii. For example, are these verses referring to a millennial reign of Christ who reigns over those who are still His enemies?
- iii. Or is this referring to an eternal state with warnings about worship that are simply preventative?
- iv. Or is it something else?
- v. In any case, we see three things here taught about the worship of God in the coming day

b. The worship of God is prompted by the grace of God

- i. Verse 16 starts this section by referring to the remnant of the nations who are not destroyed in the plague
- ii. It is hard to read this verse without inferring that God's gracious mercy has decided even to save some of His enemies from the judgment in verses 12-15
- iii. This is a picture of the larger grace of God that saves everyone from the final judgment
- iv. It is this grace that prompts worship - those who survive will go up year after year to worship the king
- v. So, the worship of God is prompted by the grace of God

c. The worship of God is symbolized by the Feast of Tabernacles

- i. Here in Zechariah, the Feast of Tabernacles in Jerusalem is used to symbolize the worship of God at this time
- ii. The Feast of Tabernacles or the Feast of Booths was the third of three feasts that all Jewish men were to return to Jerusalem to participate in
- iii. This feast, sometimes also called the feast of ingathering celebrated or remembered several things:
 - 1) The name The Feast of Tabernacles or Booths comes from booths, or small huts or tents, that the people lived in during the feast - these were made to remember that they had wandered in the wilderness for forty years, but God had brought them into the promised land - so the feast was meant to remember the salvation and the sovereign provision of God that brought them into the promised land
 - 2) The name The Feast of Ingathering comes from the time of the feast at the end of the year after the harvest was done - it was a time of thanking God for the years harvest and for His provision in the land
 - 3) In both cases, the focus was on the provision of God in the promised land - the first case looked back to the provision of God to bring them into the land and the second case looked to the current provision of God in the harvest
- iv. So, I believe what Zechariah is saying is that the worship in the coming day will be like the Feast of Tabernacles
 - 1) The people of God will look back to God's provision to bring the church through the wilderness of trials into the promised land and worship
 - 2) The people of God will look at the provision in the promised land and worship

d. The worship of God is absolutely necessary

- i. The largest part of this section is judgment against those who would not go up to worship
- ii. Again, I'm not sure who might not want to go up to worship or what exactly this is referring to
- iii. But, I am sure that Zechariah is saying that the worship of God is absolutely necessary so that those who refuse to worship God are subject to judgment

VII. The Coming Day is a Day of Sanctification (Verses 20-21)

- a. As Zechariah closes, a precious promise is given about the conclusion of the coming day
- b. The coming day results in the final and complete sanctification of all things
 - i. There is no longer any distinction between holy and common things
 - ii. Even the tackle for the horses is holy
 - iii. And the cooking utensils in everyone's houses are holy enough to hold the sacrifices of God
 - iv. These pictures point to the final purification from sin and uncleanness on the final day
- c. The coming day results in the final abolition of evil forever
 - i. There will no longer be any Canaanite in the house of the Lord
 - ii. The Canaanites represented those whose evil had grown to ripeness before the Lord and were subjected to destruction
 - iii. Thus, there will be no evil person left to trouble the house of the Lord, no one who walks after the ways of the Canaanites
- d. This means that, on that coming day, we will be forever freed from sin and purified from its stain
 - i. Although now, we have been justified - or legally declared free from sin, we still see and feel its effects every day as we fight against it
 - ii. But on that day, everything will be made holy, the fight against sin and evil will be done
 - iii. This is why I call this the precious promise at the end of Zechariah - we will stand holy before our Lord, not only legally but truly, having been washed from all sin and impurity
 - iv. Revelation 3:4-5 - *Yet you have still a few names in Sardis, people who have not soiled their garments, and they will walk with me in white, for they are worthy. The one who conquers will be clothed thus in white garments, and I will never blot his name out of the book of life. I will confess his name before my Father and before his angels.*

Conclusion: What do we do with all of this? [APPLICATION]

a. First, you must decide which group you are in this prophecy

- i. Are you a member of the New Jerusalem, who have put your trust in Christ and been joined to the church?
- ii. Or are you part of the nations that are the enemies of the church?
- iii. Or are you one of those who are in the church, but on the day of trial will be shown to not be part of the people of God and be sent into exile?
- iv. These are the only three options, we can be true members of the church, false members of the church, or outright enemies of the church, nothing else

b. If you are a true member of the New Jerusalem then you should:

- i. Count the cost
 - 1) The church is promised persecution and trials in this world - it is not promised peace and security
 - 2) So, we must be prepared when persecution comes and count the cost beforehand so that we will be ready to face it
 - 3) We must weigh the value of Christ and the seriousness of persecution and find Christ more valuable before we meet the test
 - 4) Mark 8:34-35 - *And calling the crowd to him with his disciples, he said to them, "If anyone would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it, but whoever loses his life for my sake and the gospel's will save it.*
- ii. Take hope in persecution
 - 1) We saw this in point 1
 - 2) We can take hope in persecution because it is to the glory of God
 - 3) We can take hope in persecution because it is by the design of God
 - 4) We can take hope in persecution because it's end is not our destruction but our purification
 - 5) We can take hope in persecution because it's end is the revelation of the salvation of God
 - 6) II Corinthians 4:1, 8-10, 16 - *Therefore, having this ministry by the mercy of God, we do not lose heart...We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in our bodies...So we do not lose heart. Though our outer self is wasting away, our inner self is being renewed day by day. For this light momentary affliction is preparing for us an eternal weight of glory beyond all comparison, as we look not to the things that are seen but to the things that are unseen. For the things that are seen are transient, but the things that are unseen are eternal.*
- iii. Give glory to God
 - 1) When we see God's glory proclaimed in salvation here, we ought to be prompted to glorify God
 - 2) We can see these pictures and look forward and give God the glory
 - 3) But we can also look back and see how God has worked many of these things in our lives already in salvation - He has already made the downpayment of these things - and we can give God glory
 - 4) Revelation 5:13 - *And I heard every creature in heaven and on earth and under the earth and in the sea, and all that is in them, saying, "To him who sits on the throne and to the Lamb be blessing and honor and glory and might forever and ever!"*
- iv. Look forward to the consummation and restoration
 - 1) When we see pictures of the coming restoration of Jerusalem and the crowning of Christ and the river of life flowing out from Jerusalem, we should relish these pictures
 - 2) We should learn to look forward to these things
 - 3) We must teach ourselves to believe these things even more so that we are truly looking forward to the consummation
 - 4) Then we will be able to say with the great cloud of witness:
 - a) That we are looking forward to the city that has foundations, whose designer and builder is God.
 - b) That we consider the reproach of Christ greater wealth than the treasures of Egypt, for we are looking to the reward.
 - c) That, as it is, we desire a better country, that is, a heavenly one

- v. Submit to the coming king
 - 1) When we see the final coronation of Christ as king in Zechariah, we ought to be encouraged in our current submission to this coming king
 - 2) We know that our king will win the battle and take up His authority, therefore our submission is not in vain or misplaced
 - 3) Ephesians 5:23-24 - *For the husband is the head of the wife even as Christ is the head of the church, his body, and is himself its Savior. Now as the church submits to Christ, so also wives should submit in everything to their husbands.*
- vi. Worship God anticipating the final Feast of Tabernacles
 - 1) When we see the worship of God spread throughout the world on the coming day, we ought to be prompted to worship all the more now
 - 2) We ought to look back and see how God has provided for us so far and worship
 - 3) And we ought to look forward and see how God will ultimately provide for us and worship
- vii. Continue in the fight for sanctification, seeing that the battle will ultimately be won
 - 1) When we see that everything will be holy to the Lord on that day, it ought to encourage us in our fight against sin
 - 2) There is hope in the fight, the battle will finally be won, just keep fighting until that coming day

c. If you are a false member or an outright enemy of the New Jerusalem then you should:

- i. See the power of God
 - 1) God promises that He will return in power to right the situation of the world
 - 2) Though He may tarry for the day, He will return in power
 - 3) And on that day, God will win
 - 4) So, listen and see the power of God that will be revealed
- ii. Fear the Judgment of God
 - 1) On the day that God returns in power, see that He will judge the enemies of His people
 - 2) All those who are not joined to Christ will be completely and terribly destroyed
 - 3) So, listen and fear the judgment of God
- iii. Run to Christ
 - 1) This is the only worthwhile command I can give to you
 - 2) It is only by coming to Christ in repentance and faith that you can be one of those saved from among the nations and brought into the New Jerusalem
 - 3) So, run to Christ now before this day comes and judgment falls