

## John Meggison - Message of Zechariah

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We have current events that are transpiring so rapidly that we cannot help but see much of Scripture being fulfilled. I think it is very natural for our minds to turn often to thoughts of the various prophecies of the Bible, and I think not only the specific prophecies, but very often the general character. The message of the prophets is something that we have grown to appreciate to see these lessons as they apply to our daily lives as well as to the specific prophecies that are found within these books. I think we have all grown to appreciate particularly the very good analytical explanation of these prophecies that our brother Megason has given us over the years.

And tonight he's going to give us another message. This time the message of Zechariah particularity. Brother Megasin says the first few chapters. So we'll turn the meeting over now to Brother Megason.

We bring you what I forgot last time we were speaking the message of love from the class at Carthage, and we know while we didn't see the friends at Neosho, they would join in it and those also at Altamont in Kansas. As we are enjoying these things ourselves, it reminds us that those at home do not have the privilege that we have in many respects, and we find in this western section of the country there are a great many small classes that never get out to the large conventions and so are eager to get reports either by or by having small conventions amongst their own gatherings so that we remember those in prayer, and we are very thankful that many of the brethren are giving their time and attention to these more isolated ones to keep their courage and their faith up and to assist them in any way possible.

It's been a great source of joy and blessing to me in studying the Scriptures, both the Old and the New Testament, to see how marvelously the plan of the ages and the interpretation of symbols and prophecies that our brother Russell has given us has unfolded the books of the Bible more than I ever possible. Of course the Bible is written for us this side the veil. But in the earlier days I didn't understand very much of it, even if I got the truth, and so it has been marvelous to realize how that with the use of the studies and the Scriptures in the tabernacle, that the Scriptures from beginning to end of the Bible are unfolding wonderful and beautiful messages, and in the various latter prophecies, the twelve minor prophets, as they're called, we find a great many not only prophecies about the Jewish people, but prophecies reaching forward into the present time and into the kingdom.

And as we go over some of those things, we'll realize that the statement by Peter was really a marvelous one, that the prophets spoke not of their own free wills or understanding, but as they were moved by the Holy Spirit, and often their choice of words and the message they gave is something amazing for the time, because it will not only describe the events of our own time and the fulfillment of God's prophecies upon them, but was so worth it that it would move answered their time, and applied most fittingly and wonderfully to it. Now, in the message of Zachariah, we have the 14 chapters there that make quite a buzz of the book is next to the last one, the 11th of the 12 minor prophets. The name means God remembers. It's composed of a compound word of the name of God, which is found in two places other in the Psalms.

And the Hebrew word meaning to remember, and so the name means God remembers the name Zechariah. You can note that down or remember it, but it means God remembers, and you remember how often he says that in the Bible that he will remember his covenant with the Pharaohs and and what he promised to Abraham, Isaac and Jacob. The Lord never forgets, though

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sometimes it seems to us to be long delayed.

And we find that he is mentioned in the book of Zechariah and the book of Ezra and Nehemiah, and again in Nehemiah it is said as given here, that he was the son of Benchia and the grandson of Iddo the prophet, and the connection seems to indicate that he was a priest as well as a prophet, and in the same category with Jeremiah and Ezekiel, which likewise were of the priestly class. Now the second chapter points out that he was a young man, as the prophet says there in the fourth verse, one said unto him, run and tell this young man. So being a young man, he must have been born in Babylon before the captivity started, because that was 70 years long.

And also he must have returned with the first group of 50,000 that came with Ezra from But in the beginning of baptism, the commission of Cyrus was to rebuild the temple, and you remember that it had been laid in ruins, one stone hardly, but another, and Jerusalem destroyed. Everything was burnt and level. That is the way they did things in those days, especially if they felt provocation against the inhabitants. They were utterly merciless in their treatment of the inhabitants, and seemed to have no humanity in their makeup.

But the description given here of the building of the second temple indicates that they immediately set to work, that they were filled with Zeal and with promise and hope when they arrived there, and they immediately gathered up the men and the materials and began the work, and so continued until they laid the foundation of the house. Then they had a great celebration, which is mentioned both in Nehemiah and Ezekiel, at which some of the old men wept, and some of the younger men, who could remember, of course, the Solomon's temple that had been destroyed, and it speaks of how the weeping and the shouting were so commingled that you could hardly tell one from the other.

But the difficulties you remember came in the way, and the result was, that while they started, the interference of the neighbors came about so effectively that the work was practically abandoned until over a period of nearly 14 years, and at that time we work up and stopped by the usurpation, you might well say, of the throne of Persia by pretenders. He was mates who claimed to be the son of Cyrus, and seized the throne. But he reigned only a short time, and was an impostor, and so the real derived was a son of the royal family revolted and gave the throne, and put to death this pretender.

But meanwhile the stopped building the temple, so that it went on until the second year of Diraz, when they inquired and found the original writing by Cyrus, giving them the liberty to build the temple, and so they began the work again, and it continued until it was completed. But the whole period of about 21 years occurred in the rebuilding of the temple before it was finished. So we can see that during that time these two prophets worked together, Haggai and Zachariah. They mentioned both there, as I said in Ezra, the points at which they measured, if you want to take them or mention, is Ezra 5:1, 6, 14 and Nehemiah 12:4.

And they are mentioned as working together to encourage the builders of a second temple.

Now, about the prophecies of Zechariah. We find that both Zechariah and Haggai realized that the people needed a very effective stirring up. They'd gotten not only in the habit of neglecting the temple, as Haggai put it, they were sealing alone houses and adding to their own good fashions, and evidently had forgotten about the temple of the Lord, and so he reproved them about that, but the effective message that they gave stood the people up, and Zechariah was given eight different visions, and some of them were about the Messiah, some were about the temple in a measure, but

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some word it was to refer to the real temple of God, and also to events of this latter day.

So in the prophecy Of Zechariah. He mentions the Messiah six different ways. The first one in the first is the third chapter, beginning with the eighth verse, where he's called the branch, and this is the similar title given in Menozerat in Isaiah and Jeremiah, who use the same term. Then this branch is put to work to build the temple of gab.

That's the second mention in chapter 6, 12, 13. Then third, he speaks of the king in lowliness in the ninth chapter, verses 9 and 10, where he speaks of Christ riding into Jerusalem lowly upon the ass, and the entrance into Jerusalem in that humble way. Then the fourth one is the price of betrayal, which occurs in the 11th chapter, verses 12 and 13. The fifth mention of the Messiah is in chapter 12:10, as they shall look upon me whom they have pierced, and the last one is that about smiting his fellow and scattering the sheep after the shepherdess mitten.

The book itself contains about two parts, and in the first part of eight visions of how called night visions, and they're well representative of the fact of this night of sin and death that is over the race of mankind and in which the prophecies are given, and in the daytime these are to be fulfilled, but have not already been fulfilled. But there are these eight prophecies that occur, and we'll not have time to go over them all, but just mention them. The first is the man among the myrtles, and the second the four Herms and the four smiths.

Those occur in the first chapter, those two, and then the third one is the man of the measuring lamb measuring the temple and its area, and then the next one is Joshua before the angel of the Lord, and then the candlestick and the two olive trees, and then the flying robe, and then the woman in the Ephah, and lastly the four chariots that come out from between two mountains of copper. In the second division of the book, there is the lack of dates completely. He doesn't mention any dates in that part.

And it's referring to the re establishment of the Jews and re establishment of the kingdom and the punishment of the Gentile nations, some of them in a pointed way about certain of them, and some in a general way. Now he begins his prophecy as he stated there in the first chapter. In the eighth month, the second year of Darius, this is the Darius that I mentioned came up after this Pseudo Smerdis had reigned for a short time, came the word of the Lord unto Zechariah the son of Baruch, Ison of Iddo the prophet, and remember that he was of the priestly class then, and giving his genealogy, indicating that he had been associated with the priests, and was, you might say, entitled to be one of the prophets of the Lord because of his training, and then he opens up to the sixth and through the sixth verse with a statement about Israel calling attention to God's prophecies that he had been giving them before the desolation in which he sent them four prophets, two to Israel and two to Judah, and gave them the warning that the Lord would destroy them and scatter them if they did not repent.

But they paid no attention to these, and so he pants out here, say unto them, thus saith Jehovah, up host, in the second verse, the Lord has been so displeased with your fathers, and the Hebrew there is very emphatic. He was angry with them, with a great anger, and we can see it was a great anger, for he destroyed them and scattered the peoples and had the capital burnt, so that everything was just desolation, and in fact he called it the desolation of the land, that it might keep its sabbath.

So the Lord did carry out the promises, as he points out here in the succeeding verses. Therefore say unto them, thus saith Jehovah of hosts, and notice that he repeats that Jehovah of hosts does

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this repeatedly to emphasize the fact that it's not his own message, but from the turn ye unto me, saith the Lord of hosts, and I will receive you, saith the Lord of hosts. He repeats it, be not as your fathers, under whom the former prophets, i.e. Joel, Isaiah, and Michael and Amos, the prophets were sent there with that message of warning.

Some of them are very bitter, like Amos, some of them very, you might say, sympathetic, like Hosea. But all of it went raining, and it was not heeded. They were determined to go around. So the Lord said, turn you now from your evil ways and from your evil doings. But as he pointed out, they did not hear these prophets that the Lord sent unto them, nor hearkened unto me, saith the Lord.

And then he, your fathers, where are they? Well, they had become so dissolute in their disobedience, that in their blindness they had formed this decision that the Lord is very much like themselves. In one of the Psalms he says that thou thoughtest thou is altogether unlike thyself, and when men depart from the Lord, and kind of, as it were, forget about him and his promises, they do, as it were, begin to fashion their ideas of the Lord, or like what they wanted. In other words, they begin to set the God of their own in the mind.

And Christendom has done much the same thing. They feel now that God is too kind and too good to destroy the present order of things, especially his churches. That's a strange work, which the Lord says, but even if the Torah would not believe it, Christendom can't believe now that the great religious systems are to be destroyed. But nevertheless the Lord will, because they are determined to perpetuate their organizations and have no ear for the message of the Lord.

So the fathers have paid the penalty of their disobedience and their, you might say, determination to go around, and then he adds another thing and the do those who foresee. He didn't say, where are they? They were gone too. But he put in a phrase, do they live forever?

That is indicating that the Lord had a definite purpose in connection with them, that the Father wasn't going to just listen to all and threatened to punish them but never do anything about it. That was the idea that they'd formed in their own land, that the love is very good and too good to really carry out those threats, that he really wouldn't do it, and one of them said that, or rather the people said to one of the prophets, the Lord will do nothing about it. He'll just let matters go on, and you know, there are some delay, like the Methodists, that emphasize free grace, that the Lord is too good to carry out many of the prophecies.

Isn't it contradictory? They believe in eternal torment, don't they? So they're not very reasoning in their beliefs. But the result was indicated here in the next verse. The Lord wasn't going to continue forever threatening and never do anything about it.

But my works and my statutes, which I commanded my servants, the prophets, that they might take hold of their fathers, as if your fathers were fleeing from God, and the message of God took over, brought them back for the punishment, and it was effective. The prophets died and they then died. But the word of God, through those prophets, all those things came to pass and took over them. Even as the Lord said it would, According to our ways and according to our doings, so hath he dealt with us.

See, after they had been humbled by that captivity, they had to admit that, like Daniel did, although there was no sin recorded of him, he made a long priority. Remember, as recorded in the book of Daniel, that he was accounted a sinner in with the others. In his own estimation, he acknowledged the sin of his fathers, and there's another icon that we should remember that during this time, when

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the captives were taken away, there were lots of God's real people that were faithful to him. You see, Daniel was one of them.

Ezekiel was another. They were taken captive. They had to share the troubles and the oppression and the discomfort and the death of Allah. Hopes and their joys. Like Jeremiah's book of lamentations.

He said that no, there is no sorrow, not my sorrow. He said, have ye no pity? Have ye no sympathy that stand by that go by? He said that no one in the world would have believed that the kings of the Gentiles could have entered in and taken Jerusalem. But you see, they did because it was not held by people who were faithful to their God.

Just a handful would. God's help can defend all that's needed. But when they turn their backs upon God, even a great army is of no effect. The Lord's punishments will come, and so we find that the condition of the world today, is that a fear?

But they hope they'll be able to continue civilization and to build up some of their methods that they love to hold onto. That's emphasized particularly in that vision of the Ephah toward the end of the book. Commercialism becoming, just as it were, involving not only the world of mankind, but the Czechs too.

Now, in the seventh verse, he begins to count out one of the visions. The first one. Upon the fourth 20th day of the 11th month, which is the month of Sibach, in the second year of Darius, came the word of the Lord unto Zechariah the son of Berechiah, the son of Idu, the prophet.

He was given a vision, and these visions refer to the fact that we are in the night time of sin, and that these are the conformity time when the day will be. Here and behold, a man riding upon a red horse, and he stood upon the myrtle trees that were in the bottom, that is, in the valley, and behind him there were other horses, red horses, speckled and white.

And then said I, O Lord, what are these? And the angel that talked with me said unto me, I will shew thee what these be, and the man that stood among the myrtle trees answered and said, these are they whom the Lord hath sent to walk to and fro throughout the earth, and they answered the angel of the Lord that stood among the myrtle trees and said, we have walked to and fro throughout the earth, and behold, our earth is still and is at rest.

You see, that points forward to the kingdom time. Because not until then will the earth be quiet and at rest. In the 30th of Isaiah that is spoken of as the fruits of righteousness. Isaiah 32.

I'll read the verses there. He speaks of the desolation in the verses preceding the 15th and he says, this will continue until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field, and the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance forever, and my people shall dwell in peaceable habitation and in sure dwellings and in quiet resting places.

You see that again. In fact, that first expression, until the Spirit be poured upon us from on high, is like Joel's statement that he will pour out his spirit upon all flesh. You remember that as illustrated by Gideon in the fleece that he tested the Lord with, and he points out that the first result will be while what has been in within us will begin to show light again in the early part of the kingdom, the

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fruitful field and the fruitful field will continue to increase and until men become like a forest, and he says, then judgment shall dwell in what had been the worthiness and righteousness remain in the fruitful field, and that the effect of righteousness shall be quietness and assurance forever.

You see, that's the one thing that men would like. They wanted security, and there's a, well, scramble, as it were, for security. There never was a time when life insurance was so popular as it is now, and they are trying in every way to make themselves feel secure. But we see they are depending on the wrong thing.

They are not depending on the law, and there is no security separate from him. So he uses this.

These are they whom the Lord has sent, sent to walk to and fro through the earth. There are four men, you see, four kinds of horses. One rider and the others back in the h glen or valley, had no riders, but all seemed to be under the command of this one that was on the foremost horse. Now, horses generally represent doctrines and teachings, and the picture that is given us here, if we turn to Zechariah 3 and 4, open a little bit more clearly in the fourth chapter.

It's given the vision of Isaiah of Joshua, and showing that he is clothed with filthy wax. I'll read it a little bit there. Now Joshua was, so it says that he showed me Joshua, the high priest, standing before the angel of the Lord and standing in his right hand to resist him. See, this is the picture of Jesus the head and the church's body. Joshua means deliverer or savior.

And so it's pictured here, and without taking much detail to go into this, it says that tone, Joshua was clothed with filthy garments. That would be the body. You see the church as we see in other parts, but all your righteousness is as filthy rags. They're rags, and that's bad enough.

But when they're filthy rags, that's inexcusable because a person can be poor and yet be clean. But when it's both combined and cleanliness rags, it means very much lack of attention and neglect.

So he tells us that he stood before the angel of the Lord, and he answered and spake unto them that stood before him. Take away the filthy rags, and behold, I have cleansed. Cause thine iniquity to pass from thee and to clothe thee with chains of raiment. You see, there's the picture in the Old Testament of our justification that we talked about today. The imputation of the merit of Christ to cover the weaknesses of the body.

And he said, let them take a pharaemita, put it on his head. So they set a for a miter upon the head, you see, that is Jesus, the head of the body and clothed in the garments, and the angel of the Lord stood by, and the angel of the Lord protested, that is, spake emphatically. Thus saith the Lord of hosts, violet, in my ways, and if I would keep my charge.

You see, there's ifs about it, and so the Lord has set standards. In other words, he's measured the temple and stated the conditions under which one can become a member of the little flock of the church class. If thou wilt, as he says, walk in my ways, that is, do the will of God, and if thou wilt keep my charts, be faithful unto the truth, keep it purely, and speak it unto others, not hide it.

He says, then thou shalt judge my house, and that is the promise in the New Testament, and shalt thou shalt keep my course. Which would be the methods of approach to the Lord, and also he said, I will give thee places to walk among them that stand by you.

Remember in Gabriel's visit to Zechariah, the father of John the Baptist, that Zechariah was a little bit doubtful about the matter, and Gabriel said, I am Gabriel, that stand in the presence of God, as

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if not every angel had that privilege, and here he said among them that stand by as though they were special ones whom the Lord did specially, like he did Gabriel to Daniel, and to announce the birth of the Messiah, and also about John the Baptist, and here he says, I will give thee places to walk. That is, I will give you service privileges of activity to give out the blessings that God has for his creatures.

If you will be faithful, walk in my ways and keep my charge, and here I will Joshua, when high priest thou and thy fellows for their assignment. The margin says here in the text, men to be wondered at. But his sign. Then in the prophecy you see, there were pictures of Jesus and the church.

For behold, I will bring forth my servant the branch. For behold the stone that I have laid before Joshua. Upon one stone, seven eyes, and I will engrave the engraving of that lamb, saith the Lord, and remove its iniquity in one day, that is the thousand year day, and the Lord will do the engraving through his Son. He says he will write his law upon their hearts and in their minds, and write it so that it will stay there forever thoroughly engraved.

He refers it often to like the engravings of a signet, which means the ability to engrave even on substances of heart, where he says, I will take away the stony heart out of the flesh and give them a sympathetic, tender heart, and in the next chapter, the fourth verse, he said here, who hath despised the day of small things, for they shall rejoice and see the plummet that is the instrument of justice in the hands of Zerubbabel, who was their leader at that time, with those seven. That is the seven eyes mentioned. They are the eyes of the Lord, which go to and fro throughout the whole earth. It tells us that these then are the eyes of the Lord, God's wisdom and his Holy Spirit.

And you might say as there are four. But there are four different manifestations of God's Holy Spirit, and here they are mentioned as seven, which is the complete number of spiritual things. Now in 2 Chronicles 9:16, we referred again to the eyes of the Lord.

I always get this a little bit mixed up in my mind.

It may be first crown. Oh, here it is.

Well, anyhow, the statement is that the eyes of the Lord run to and fro throughout the whole earth to show himself strong on behalf of those whose hearts are perfect toward him.

And whether it's 1 Chronicles 9, 16 or what, I got a little bit misplaced. So that's the occurrence of them. The eyes of the Lord again have run to and fro through the whole earth to show himself strong on the behalf of those whose hearts are perfect toward him. So these ones that are the eyes of the Lord, which walk to and fro through the whole earth. In one of the proverbs it says, when the eyes of the Lord go to and fro through the whole earth, beholding the evil and the good.

And so God is watching all that happens in the earth, and here he tells us that these four kinds of horses, under the leadership of this one man, the Spirit of the Lord, is sent to walk to and fro through the whole earth. Now the valley would seem to be the same valleys mentioned in Zechariah, the 14th chapter, the Valley of Blessing between the two phases of the kingdom. Remember, it says there that the Lord's feet shall stand in that day upon the Mount of Olives, and the mountains shall divide into two parts, going toward the north and toward the south and between them will be the Valley of Blessing, in which, running east and west, you see, the sun would shine completely down through the whole thing, and he says that they will all flee to that.

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And so here the babble would be the Valley of Blessing, and the myrtle trees, other green trees, indicated the part of their hope of everlasting life that was promised to the faithful and the ones who are the Lord's servants and come into the new covenant. Now it says that the red horse, says a man riding upon a red horse, and behind him are other horses, red horses, speckled and white. These are referred to again another verses, but they are before we understand the manifestations of God's four attributes throughout the world, and carrying out his will and as he points out here, that the result of the work will be at the end of the millennium, that the whole earth is at rest, and is quiet, and sitteth still.

Then in the 12 he said, the angel of the Lord answered me, and said, o Lord of hosts, how long wilt thou not have mercy on Jerusalem and the cities of Judah, against which thou hast indignation these threescore and 10 years. See, there is the reference of the 70 years captivity in Babylon from which these people have returned.

And the Lord answered the angel that taught with me good words and culpable words, and you see, these refer not only to the blessing of the Jews at that time, but they are so given as to refer to things beyond into the kingdom.

So the angel that talked with me said, cried out, saying, thus saith Jehovah of I am jealous for Jerusalem and for Zion with a great jealousy. You see, he was carrying them out partly in the return from Babylon, the rebuilding of the temple, and of God's favor to them there in a measured way, but not in Fullness that refers more to the kingdom.

When he would carry out these things in their full measure, he said in the 15th verse, I am very sorely displeased with the nations that are at ease, for I was but a little displeased, that is, with Judah and Jerusalem and his people, and they helped follow the affliction by adding to the misery of the Jews, like the Moab people of Moab and Edom did, and also Tanah, which he points out, sold the children of Israel into slavery and treated them in every way as bad as they could, because they hated them, and instead of helping them in the misery which they should have done, the Lord said that he would specially punish them because they had added to them misery. So these Gentiles made things worse by their actions and selfishness.

Therefore, thus saith the Lord, I am returned unto Jerusalem with my house shall be built in it. You see it right rebuilt the temple in a measure. It wasn't like Solomon's temple, not so gorgeous, and it wasn't the one referred to by Haggai, where he said that he would fill this temple with glory and its brilliancy and glory would be greater than that of Solomon's temple. But he says, but I am returned with mercies.

My house shall be definite, saith the Lord of hosts, and a line shall be stretched forth upon Jerusalem.

Notice that phrase my house shall be built in may refer to only the rebuilding of the temple in the time of Zerubbabel and Zechariah and Haggai and Ezra and Nehemiah. But it may also refer to a rebuilding of a temple in the kingdom time. I do.

Then he says, the Lord of hosts, a line shall be stretched forth upon Jerusalem, cry he out, saying, thus, saith Jehovah, my cities shall bring prosperity. I like to use my glasses, which I seldom do, but I have to here. My beliefs through prosperity shall yet be spread abroad, and the old Lord shall yet comfort Zion and choose Jerusalem. We see it fulfilled in a small way, and there are these powerful fulfillments. You remember that Jesus said of John the Baptist, this is the Elijah that was for to

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come.

And yet he added, elijah, it truly shall come and restore our being, showing that John the Baptist is only a partial fulfillment, and the true Elijah that really would come and restore all things will be Jesus, and the church and the kingdom die, that will restore all things and bring the world back to the Lord's favor and blessing. So you see, this was a comfortable message and refers on his soul, because the Lord refers It back to the time in which we're living and the rebuilding of the kingdom and God's real temple, which is the church, and then I lifted up mine eyes and looked or saw, and behold, four horns, and I said unto the angel that talked with me, what be these?

And he answered me, these are the horns which have scattered Judah, Israel, and Jerusalem, and the Lord showed me four carpenters. Some translators put this four smiths. But I like the word carpenters better because they are builders. Of course, smiths are builders too, but carpenters are more commonly understood as that.

And the Lord showed me four carpenters, then said I, what can these two do? And he spake, saying, these are the horns, that is the Gentile parable, which have scattered Judah, so that no man did lift up his head, and these are come to Fraben to cast out the horns of the Gentiles which lifted up their horn over the land of Judah to scatter it. You see, he refers to the four horns of four universal Gentile powers, of which the image of Nebuchadnezzar gave the ar general outline and pointed out what the spirit of those four would exist in the toes, and that the kingdom would be established at the time of the ten to kingdoms. As he says, in the days of these kings shall the God of heaven set up a kingdom.

So we understand that kingdom is being set up now and that the stone has met the image since 1914. You see, there is a gradual development there that not only smites the image, but it breaks it in pieces and then grinds it to powder, and lastly, the flow of the wind scatter the powder away. Well, that takes time. You see, it's not an instantaneous procedure, but rather a gradual destruction of the present order and powers that be.

So these four horns are the powers of the Gentiles that interfered with Israel and scattered Judah, and then the Lord sends these four carpenters, and all God's work is upbuilding, isn't it? Except where severe judgments are permitted, and then he just withdraws his protecting hand and lets the enemy come in and do the work. See, that is what is happening at the present time.

The Lord has withdrawn his protection from the churches. It's still with his people, and so the enemy is rising up from all the four corners of the world, and the result is that Christendom is in chaos and will grow the worse, and the ultimate conception will be the destruction of the present order.

So we find that at present time these four horns of the Gentiles are being cast out, or the Times of the Gentiles have ended, and the work of the Lord is going on. The judgment of the nations, not the judgment of the world as individuals, but the judgment of the governing bodies, the government itself that has been holding the people in check and refusing to give them their liberties and the like that belongs to them. So he says he will cast out the hands of the Gentiles and which lifted up their horn. That lifted up means that self exaltation and the pride that is characteristic of the world at the present time. To illustrate this pride, one of our teachers in State Teachers College at Pittsburgh was heard to say to his pupils, at least to some of them, that the time was when we thought that God created man.

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And that was the common belief, you know, of Christendom. But he said, now since the discovery of the atom and the increase of knowledge, now we can see that it is really man who created God, and that's the way he felt about it, that God was just an image of the imagination of mankind. He believed in no God. Well, you see, there again is the pride of man.

And in Ezekiel 39 it describes the pride's multitude, the multitude of Ham and Gob, and the burial of them there, and that will be the time when the Lord breaks down the pride of mankind. He starts with Jacob's trouble and breaks down the pride of the Jewish and the trust of them in their own selves and in their help from the Gentiles, until they turn to the Lord. Then the pride of the Gentiles too is broken down until they are humble minded. But as he said in Zechariah, same book in the 13th chapter, that he will bring a third part through the fire, read that it shall come to pass.

This is chapter 13, verses 8 and 9. It shall come to pass that in all the lands of the Lord 2 parts therein shall be cut off and die, but the third shall be left therein, and I will bring them the third part through the fire, and will refine them as silver is refined, and trowel them as gold is tried, and they shall call on my name, and I will hear them, and I will say, it is my people, and they shall say, the Lord is my God.

The statement there is that that third flap is people, you see. So the other two parts are likewise peoples, and the understanding that I think is correct is that these two parts are the little flock and the great company. They were a covenant to death, and they were passed out of the scene. But some of the living nations will pass through the time of Trouble and will be brought to the Lord.

But pride being humbled, he says, they shall call on me and have an acknowledgment when, and they shall become my people, and I will become their God, and then he points out in the last vision which he gets there, or last prophecy, the statement about the last battle against Jerusalem there in the 14th chapter, and that has been gone over, I think, quite a number of times. But the best explanation in dealing with it is in the fourth volume, the establishment of the kingdom.

And as you compare that with the statements here, you'll see that the evidences are multiplying, that we're coming close to that point to the time of Jacob's trouble. The League of the Arabs is already there, and their announced determination to sweep the Jews off the country into the sea, and the conditions have developed even a little more since the completion of that Arab League, or at least the formation of this Prophet is already active. The threat was multiplied, you see, against Jerusalem and brought forth a statement from their premier, Ben Gurion, that if they are attacked and gain the alien land or any section of territory, but this time they will not give it up.

And that means trouble if the Gentiles insist on it. So we can see that things are development. The development is getting closer all the time, and as we further see the conditions of the Gentiles, the unsettled condition, where more and more we're approaching not only to be a military nation, but the military is getting the upper hand, and they're being given the control of things and more and more demanding they were turning over of things and liberties to them.

We found also that because of the committees in Congress and the government of the. That is, this branch of the government called the executive branch, the Supreme Court and the other courts, the federal issue and the presidency and so forth, that these are the executive branch, and they have been taking to themselves so much, much higher that Congress has been losing that power and that they have been just obedient servants to just declare or reiterate what has been decided elsewhere. So we find that the courts of the land and the legislators are already beginning to take away the liberties of the people and to bring in more and more a dictatorship which many of the

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worldly people have seen will take place if things go on as they are. So we can see how things are drifting and that the necessity of the Kingdom is becoming more and more pronounced.

Well, I hope, in going over these things, which has been more or less, except in this first chapter of a general sense, that it will give you an idea of how the prophecies are opened up, and instead of studying some of these and giving so much time to these controversial questions about whether the kingdom, the thousand years, has begun or not, it looks to me that we ought to be willing to take that the Lord said, as a thousand years. Let that stand. Let him do his own will about the matter, and I put my time more effectively and rejoicingly into the study of the New Testament and the Old Testament.

And I get so much blessing and profit from it that others of the brethren are taking up, too, and I am glad to know that so the Lord wrote those things for us as the apostle tells us. So if we delve into them under the prayer of the Lord, being careful that the interpretation we get lines up with the plan of the ages and with the truth that has been delivered to us, well, Brother Russell, then I think we will travel the road to greater lightness, greater understanding, and may the Lord thus bless us. Thank you.

Thank you, Brother Megison. It's quite inspirational to see how the various prophecies are having a fulfillment in our day. Particularly helps us to get more out of many events that are happening and trying to apply these prophecies to them. Shall we close this part of our service with hymn number 189.

Sa?

Brother Megason, close this service and open the testimony meeting with prayer.

Our glorious Creator and our Heavenly Father. As we look into Thy word and as we look into the events of the time and see how our promises and prophecies are being fulfilled about us, we realize more and more but Thy Word was written for the blessing and enlightenment of Thy people, and we thank Thee for opening our eyes to the truth. We see of ourselves that we never could have found it, never could have understood as we did search before. But Thou hast opened our eyes and led us out of darkness into Thy marvelous light.

Grant us, O Lord of Thy Holy Spirit, in increasing measure that we might understand Thee more and Thy word better and have deeper and sweeter fellowship with Thee, with one another, with all Thy people everywhere. Grant us Thy guidance, Thy particular blessing upon the meeting of followers. For those who shall participate in it. Grant us more and more of an understanding and fellowship with Thee. In Jesus name.

Amen.

It.