

The Tale of Two Shepherds

3-Year Bible Reading Plan

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I'm sure that tune is very familiar to many of you, "Savior, like a shepherd lead us, much we need thy tender care." You know, there's a many a book that I want to write one day and, by the way, my wife encourages me to do so and, well, like a good husband, I don't. But one of the books that I want to write is a book about the theology of the third verse. Have you noticed as Baptists we never sing the third verse? I don't know why that is, brother. We always sing 1, 2, and 4, alright? Except for "Amazing Grace," because it has six, we do multiple there. But I want to read the third verse of "Savior, like a shepherd lead us: Thou hast promised to receive us, poor and sinful thou we be/ Thou hast mercy to relieve us, grace to cleanse and power to free." You know, oftentimes it's the third verse that is the most doctrinal of the verses and so let me encourage you as we sing not only here in public but even hopefully in private, pay attention to the third verse, there's some good stuff there.

Let's pray.

Heavenly Father, as we begin our study tonight, may that which we have heard and that which we've read and even, Lord, that which we have sung, may it determine our way tonight. May you be the Shepherd that leads us. May you give us that much tender care. May you relieve us and, O God, please may you free us. It is in the name of Jesus Christ we pray. Amen.

Tonight, I want to encourage you to open your Bibles to the book of Zechariah 11. Now I would dare say in a setting such as this, you may have never been asked to turn to Zechariah 11. It's not a very, shall I say, abundantly preached on section of Scripture but we're gonna dive in tonight and before we do so, I want to kind of springboard from a question/conversation that I had right before the service started. Someone asked me how my team was going to do this year. As I mentioned this morning, it's football season and here we are in the South and that's important stuff to us, and it's kind of funny because, you know, I began to somewhat respond, not really but I want to share something, it's somewhat of a personal, I don't know if it's fascination but an interest of mine. One of the things that I love about sports, particularly collegiate sports but even high school, is I love at least wondering why or how did they come up with that mascot. I mean, you think about it, there are some interesting ones out there and you maybe say, "Why do you have

an interest in the mascot?" Well, you have to understand and all those that are either active student or alumni of the university that I attended, please forgive me on the other side of the camera or in the house, but I come from a traditionally mediocre football program and, you know, championships were just not a part of our DNA, national championships, oh, we long and pray for but we joke that if it ever happens, that means Jesus is coming back, okay? But one of the jokes that we used to have was forget the football game, if we just let the mascots fight we'd win every game because at Baylor University our mascot was a Northern American brown bear, and I dare say there's very few colleges in America we could not beat if it was mascot against mascot. Those of you that went to Georgia, I'm sorry, bulldog versus bear. Gotcha every time, brother. We got that one. Those back where I'm from, Texas A&M, I mean, they've got a collie, okay? It's a dog. The bear's got that. Now we might struggle with Colorado, you know, the buffaloes but that might be fun to watch. University of Texas, Bevo. Florida, the gators. I mean, you think about the different mascots that people have for their respective schools and all of a sudden it could be somewhat entertaining. My favorite mascot, now there's one high school and there's one college that has this mascot, it's the University of Maine and it's Frost, Texas. Anybody ever heard of Frost, Texas? It's in the middle of nowhere, Texas. Funny that they named it Frost. They are the Frost Polar Bears. There are actually two mascots in America known as the Polar Bears, Frost, Texas and the University of Maine. But it's interesting how we pick these because usually the idea of the mascot is to present strength, to present power, to present some type of aggressiveness, correct? So why is it that no college or high school to my knowledge, and by the way if I'm wrong, please forgive me, why does nobody pick a sheep? I mean, have you ever thought about that? Can you imagine, "Tonight, ladies and gentlemen, welcome high school stadium, the Opelika Sheep!" You laugh, right? Why? Because you and I know the capacity of sheep. Anytime there's danger, they run away. We don't want that for our football team, do we? Anytime there is an allurements or an attraction that is frivolous at best, what do sheep do? Baa. They run to it. But it's interesting that in the Bible when Jesus Christ begins to tell us who we are, in other words, if you were to put a mascot with humanity, he didn't call us North American brown bears, he didn't call us buffaloes, he didn't call us polar bears or even tigers, what did he call us? Sheep.

Now it's interesting if you do a study of sheep and I'm not an expert on them but I do understand some of their basic qualities. There's really two that you need to know: they're stinky and they're stupid. You don't believe me that they're stinky? They are. Sheep stink and yet that's what Jesus compares us to. And I'm not just talking about a physical stench of the nose, but when you think about us as humanity, we're pretty stinky, aren't we? We're manipulative, at worse case we're diabolical, we're selfish, and you just think about all the mannerisms that humanity in our fallen depraved state possesses, we are sheep. But there's that second quality and, please, I want you to get offended by this because it makes the message relevant: we're stupid. We are absolutely positively stupid. You say, "Why is that?" Because there are people who pay good money to run infomercials at 3 in the morning because you actually buy it. That's how ignorant we are, we buy all this junk out there that we don't need, nor do we really want, but they keep producing the commercials because they know that we will fall for it.

Allow me to testify. It's amazing, I'll be watching a football game and by the way, I'm getting excited about football season, could y'all tell? We'll be watching a football game, I'm fine, I'm content, I'm good, but all of a sudden a commercial comes across for potato chips and I'm hungry. Do you know why? Because I'm a sheep. I mean it's, "Baa, I need Doritos quickly. Give them to me now!" But you're the exact same way and I am and so Jesus refers to us over and over and over as sheep.

So the question tonight is not who we are, you're a sheep and I'm a sheep, the question is who is our shepherd, because the one characteristic that sheep always have is that they do not think independently and they always follow their leader, whoever it may be. How many times have we as parents made this statement to our children: if your friend jumped off a cliff, would you jump with him? Well, we're taking that analogy from sheep because if a sheep runs off the cliff, guess who follows? All the rest of the sheep. They follow their shepherd.

Zechariah 11 in the midst of all this language that we spoke of early this morning of the Second Coming and, by the way, when you get to chapter 14, you talk about an unbelievable picture of the Second Coming and, by the way, I'm gonna go ahead and tell you, Steven Spielberg messed up his Bible. I know that shocks you. Remember the movie "Raiders of the Lost Ark" when they opened the ark they all melted and their eyeballs went in the sockets? You know that's from Zechariah 14. That's actually a passage regarding the Second Coming that technically has nothing to do with the ark of the covenant, but nonetheless it was very visual in that movie years ago. But in Zechariah 11, one of the events or one of the things that occurs during what we know as the end times is the rise of a false shepherd, a shepherd that will lead humanity to its doom and its destruction. In fact, in verse 17 of Zechariah 11, I want you to hear the word that the Lord uses to describe the shepherd, and then we're gonna discuss tonight the tale of two shepherds, and we're gonna discern for ourselves we are a sheep and we are following a shepherd, the question is which one of the shepherds are we following.

Verse 17 it says,

17 Woe to the idol shepherd that leaves the flock! the sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.

Now if you want the fulfillment of this, it actually comes twofold, the Gospel of John 10, Jesus made this declaration, he said, "I am the good shepherd, but there is a hireling who does not enter by the gate but he crawls over the wall." Jesus was using a beautiful analogy of who he is as desirous to be our good shepherd compared to the enemy who we discussed this morning who is much the contrary. But he was building up on this imagery that's found in the book of Zechariah of this idol, i-d-o-l shepherd. When you get to the book of Revelation 13, we'll discuss that in just a moment, it talks about this antichrist figure. By the way, the word antichrist is not used in the book of Revelation, it's used in the book of 1 John. The term "beast" is used in the book of Revelation. But we discover

one who receives a deadly wound and he is healed miraculously, much like this idol shepherd whose right arm and eye have this fate, this destruction and miraculous healing.

So what the Lord is communicating in the book of Zechariah is that there is the good shepherd, Jesus Christ, and there is the idol shepherd, the one who formally one day will rise up and woe the world to doom and destruction. So tonight I want to talk about the tale of two shepherds. We're gonna look not only in the book of Zechariah and, by the way, we're gonna be turning pages quick and fast tonight all through Zechariah. I want to see how is Jesus Christ, how is he pictured as the good shepherd and how is the enemy pictured as the idol shepherd.

Let's begin with the real shepherd Jesus Christ. To begin with, not only in the book of Zechariah but all through Scripture, he is the fulfillment of prophesy. I know that the Old Testament gives us ample prophetic messages about who Jesus Christ would be, not only where he would be born but where he would live and come out of, particularly of Egypt. It speaks of Nazareth. It speaks of Bethlehem. It speaks of the details of his crucifixion. Over 48 various specifics of his life hundreds of years in advance. But if you'll turn a few pages to the left in Zechariah 3 and also in chapter 6, I want you to see what is prophesied about Jesus Christ as the good shepherd. In verse 8 of chapter 3 it says, "Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH." That branch, that extension of what we know as the 12 tribes, that branch that will come from the stem of Jesse.

If you turn one more at least in my Bible, page to chapter 6, verses 12 and 13, it says, "And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD: Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both."

What we see is that the good shepherd, Jesus Christ, is prophesied of as the branch. Now that's important for our study tonight. He's not a self-fulfilled prophet, he's not someone who just came on the scene and said, "Hey, guys, I've got a really good idea and this is who I think I am. Follow me." It began in the book of Genesis 3:15 where it says the seed of the woman. It continued through the person of Abraham and the child of promise of Isaac. It continued through the servant of David and his descendants. Eventually this branch, this extension from God's original plan would come and it would bear much fruit according to John 15:5.

But the branch would appear. We know it as the Incarnation. We know it as the birth and the life and the ministry of Jesus Christ. His approach though it could have been one of much different characteristic, was of humility. In fact, if you'll turn to the chapter, the 9th chapter of the book of Zechariah, you'll notice that Zechariah is filled with prophesies regarding who Jesus Christ would be and is. In verse 9 of Zechariah, allow me to take us to what we commonly refer to as Palm Sunday. It says, "Rejoice greatly, O daughter of

Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon a donkey, and upon a colt the foal of a donkey." They're the lowliest of animals, the most humble of animals. Jesus proceeds to come into Jerusalem just days before his crucifixion. There are tens of thousands that are bowing down declaring, "Worthy is he, the descendant of, hosanna, blessed is he, the descendant of David!" You know, when you think of who Jesus is, there are so many different animals that he deserved to ride upon, a majestic horse, by the way, that's what happens in the book of Revelation, but what did he ride into Jerusalem? It was this lowly of low animals. Humility. The same Jesus in Mark 10:44-45 said that the Son of Man came not to be served but to serve and to give his life as a ransom for many. The same Jesus in John 13 bends down and he washes the feet of his disciples. This same Jesus stops where he is going upon the cry of a blind man and heals him on the way to Jerusalem. Humility was the approach of his ministry.

Third, though, we discover that even though he came in humility and as a fulfillment of prophecy, he was betrayed by others. His reception was meager at best, in fact, according to John 19 when he was hanging on the cross, outside of the Romans that were there to crucify him and the Jews that were there to mock him, there were five people. Five people who were there to honor him. In Zechariah 11, the same chapter regarding the idol shepherd, I want you to notice verses 12 and 13. It says,

12 And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. 13 And the LORD said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the LORD.

You know, Judas Iscariot would walk in to the garden of Gethsemane sometime around midnight that fateful night. He would plant a kiss on the cheek of Jesus and even though when he spoke the words, "I am," 500 soldiers collapsed backwards, they still came back for a second round. What was the price? For the one who one day would be the King of kings and the Lord of lords, it was 30 pieces of silver. Even in today's monetary system, can we just agree that's not an extensive amount of money. It's not a very high ransom at all and yet it's prophesied here that he would be betrayed even as Jesus proclaimed in the garden, Matthew 26, he would be betrayed by a friend.

But even though he was betrayed, the good shepherd offers himself as a sacrifice. If you go just one page to the right, chapter 12, again we have this prophesy of who he would be and who he is in our life. It says in verse 10 of chapter 12, "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn." Matthew 1:25 says that Jesus was the firstborn of Mary. It says there they mourn for those who pierced him. When you get to Psalm 22, there are actually eight prophesies in Psalm 22 regarding the crucifixion event and

account. It says there they pierced his hands and his feet. They surrounded him as dogs. They sold and parted his garment.

You know, here is the one who is the fulfillment of prophecy. Here is the one who came in humility. Here is the one who came and healed those who needed healing. But what did humanity do? We betrayed him and then we crucified him. Last but not least, in the book of Zechariah we discover that one day the good shepherd will possess permanent authority. Go to chapter 13, verse 6 of Zechariah and we hear these words, "And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends." Now this opens up the theological Pandora's box here because we read in Isaiah 52:14-17 that when Jesus Christ, when he suffered for our sins on that cross of Calvary according to Isaiah 52, he was marred or he was disfigured more than any other man. When you begin to do a study of the physical beating and mocking that Jesus Christ endured on our behalf, it is a despicable physical sight and yet three days after his crucifixion when he rose from the dead, he was in a glorified state. You remember the accounts in the Gospel of John where he enters the room without having to open the door, he's in one place on the road to Emmaus and immediately he is in another. Before you know it, he is up in Galilee on the shore of the sea waiting for the disciples to eat breakfast with them. He is in a glorified body, he is in a body that defies what you and I know the walls of contemporary physics, and yet what did this Jesus, what did he say to Thomas? "Look at the wounds." He still bore the wounds even in a glorified state.

Now this is one of those questions that really makes us ponder because here's Jesus raised from the dead, here's Jesus in a glorified body, but the wounds have not gone away. Fast forward to the book of Revelation 5 and whom we know as the Apostle John has been taken up miraculously into what the Apostle Paul called the third heaven, the throne room of God and there in chapter 4 we see the cherubim gathered around the throne of God where they're singing, "Holy, holy, holy, worthy is the Lamb!" Then you get to chapter 5 and it says that an angel comes forth, it is a book that is sealed with seven seals and no one was worthy to open it, no one above the earth, no one in the earth, or no one below the earth, and it says the Apostle John began to weep and he began to be sad, "Who will open the book? Who will tell us how this is all gonna end?" Then it says there the Lamb as if it had been slain stood up and opened the book. Interesting that even in his ascended state, how did John recognize him? As a lamb that had been slain. In other words, we can infer that these same marks were there.

One of the great theological questions that I am completely unable to answer is this: will the wounds of the cross be forever upon Jesus? I don't know. They were there in his resurrected state. There were there in Revelation 5 in his ascended state. I just would prefer they be there for all of eternity, personally. When we've been there 10,000 years, I still would like a daily reminder of how we got there. But that being said, the good shepherd possesses permanent eternal authority. The work of the cross will never fade or go away.

Now you and I have just walked through Zechariah's version of the Gospel, of the good news, prophesied as the branch and ultimately eternally in provision. But in verse 17 of chapter 11 it says, "Woe to the idol shepherd." Now you do know in the Bible anytime you see the word "woe" you need to question what's the woe there for. Woe is never good coming from the Lord's mouth. It says, "Woe is the idol shepherd," in other words, "warning to the idol shepherd that leaves the flock, the sword shall be upon him." I want to walk kind of through the same paradigm here regarding the idol shepherd and allow me to go ahead and kind of speak in advance what we're seeing in Zechariah is a prophetic message regarding that famed antichrist, regarding that famed beast who will be a shepherd to humanity though not good. He is the idol shepherd.

You know what an idol is, right? It's a false, small, petite version of the real thing and that's exactly who he one day will be. But he is the fulfillment of prophesy as well. It says that the idol shepherd will come. There is coming a day, in fact, 1 John 2 says there's a day coming where the antichrist, singular, shall appear but today we live among antichrists, plural. Now the term "antichrist" I think erroneously gives us this picture of somebody in a red suit with a tail and horns, and that's not the image at all. In fact, the idea just by the definition antichrist means not the Christ, and what we're gonna disclose from Scripture in just a moment is simply this, that the means and the mechanisms and the strategy of the antichrist is not that he comes completely contrary to Christ but he comes as the perfect imitation of Christ, however he is an idol, he is false.

The Bible declares that there is coming a day where an idol shepherd will arise. Here's the difference. He doesn't come in humility, no, no, no, he comes as only the enemy does, he comes in absolute arrogance. In fact, if you will allow yourself the time, flip over to 2 Thessalonians 2 in your New Testament. In 2 Thessalonians 2, we have probably the single greatest as far as volume is concerned, discourse on who we know as this antichrist figure other than Revelation 13 and the specifics of the mark of the beast and such. In 2 Thessalonians 2 beginning in verse 1 it says, "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." Now if that's not a description of arrogance, I don't know what is. What we see and Jesus made mention of this in Matthew 24:15, we see it in Daniel 9 and in other places, formally Jesus called it the abomination of desolation; that there will come a time sometime in the future, and this is not the night for chronology, that over in the Middle East a temple will again be erected and that this idol shepherd will have the arrogance to walk into that place and to declare that he is God.

You know, it's interesting, people came to Jesus all the time and said, "Who are you?" Do you remember what he used to say? "Who do you say that I am? Who do they say that I am?" Let me let you put the pieces together. Interesting that the idol shepherd, the one whom we know one day as the antichrist, he never asks people, "Who do you say I am?"

He just walks in and says, "This is who I am." He declares himself as God. Here's the problem: you would think that humanity would see through it but we don't. Why? Because we're sheep. We're sheep and rather than being betrayed by others, guess what? He is actually embraced by others.

Let me encourage you to turn to the last book of your Bible, the book of Revelation 13. For those of you who are not regularly with us on Sunday night, it's basically Bible drill for adults. Revelation 13, we have the fulfillment of verse 17 in Zechariah 11 where it talks about that his eye and his hand will be wounded and miraculously healed. Chapter 13, the book of Revelation, verses 3 and 4, it says, "And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast." Listen to verse 4, "And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?"

Fast forward to verse 16, it says, "he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six." Interesting that the true, authentic, real shepherd is incarnated, God becomes flesh, and as a whole humanity rejects him. The antichrist, or the idol shepherd shows up, he is the epitome of narcissism and yet humanity embraces him. It says all that were free and bond, small and great were desiring to be a part of his plan.

Here's the problem: he's an imitator. You do understand that the enemy doesn't have any original play in his playbook. All he can do is take that which the Lord has initiated and he can twist it and turn it, by the way, the proper word for twisting and turning is pervert it. He perverts it for his own means and ways. Oh, he offers the sacrifice. It's not a sacrifice as the Lord did. It's not one where they pierce his hands and his feet and he gives his life as a ransom for many. You just read it in chapter 13, verse 3 of Revelation, it's back in verse 18 of Zechariah 11. Oh, he receives a deadly wound and he is miraculously healed. Here's the problem: it is a wound that only serves himself. It is a wound that only says, "Look at me, I told you I was the solution to all of your concerns." And yet what did Jesus do? His wound he essentially said, "Look to the Father, the one who desires to provide forgiveness in salvation." Here's the good news at least for those of us that are believers in Jesus Christ, his authority not only in the temporary of today but ultimately in the shape of the antichrist is very temporal.

The last passage I want to encourage you to turn to is the book of Revelation 12. We referenced this this morning where we talked about this parenthetical chapter that gives us this history of spiritual warfare. This is not found in the chronology of the book of Revelation, in fact, we find ourselves taken out of the chronology. In chapter 12 of the book of Revelation actually encompasses about 4,000 years of human history but in verse 12 of chapter 12, I want you to hear what it says about those who are reaping the unfortunate, shall we say, dictates of the antichrist. It says, "Therefore rejoice, ye

heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath," listen to this last statement, "because he knoweth that he hath but a short time." He knows that he has but a short time. In fact, when you get to Revelation 20 it says there's a time coming the Bible says for a thousand years and people have questioned, "Does it literally mean a thousand years?" Well, when the Lord says it six times in seven verses, I'm just gonna believe it's a thousand years. He says for a thousand years not only will he reign, as we read in Zechariah, that whom we know as this antichrist figure, the devil himself incarnate, it says that he will be locked into the bottomless pit for a thousand years. But do you know what happens after that thousand years? He is loosed. Y'all remember for how long? For a little season, just a little season.

It says here he knows his time is short. You know, it's interesting that when you begin to compare the real shepherd versus the idol shepherd, there's a lot of similarities. Why? Because the idol shepherd desires to woo us with his imitation of the real deal, yet at the end of the day we discover that one has healing power and one has eternal impact, and the other one is all about himself and it's but for a short season.

Tonight whether you want to accept it or not, the truth is the truth. Every one of us is a sheep. Every one of us. The question isn't are we a sheep, the question is who is our shepherd? Are we following the idol shepherd of the world that gives us meager temporary promises that ultimately fail at satisfying the soul or is our shepherd the Lord Jesus Christ, the one who oftentimes allows us to walk through the valley of the shadow of death but one day has placed for us a seat in the heavenlies? You know, I think one of the greatest distractions of the idol shepherd is that he gets us to compromise. Now I know that's a word we use a lot in a lot of different settings but allow me to use the word compromise in a theological setting. Compromise is when you trade an eternal promise for a temporary peace of satisfaction. And so I question tonight not whether we're sheep but who's our shepherd?

Let's pray.

As we enter our time of response and invitation, I realize it's Sunday night, I realize what the statistics are, I realize the data, but there may be one here tonight who would be willing to be honest with themselves and God and say, "I've been following the wrong shepherd. It's been all about me and what I can gain in this world, and it's never been about Jesus." Maybe you're that person today who needs to call on the Lord. Maybe you're that person tonight who needs to admit your sinful ways and call on Jesus to save you. We would love to celebrate with you in just a moment. In a moment I'm gonna pray for us, we're gonna stand and we're gonna declare the truths of this great hymn and maybe tonight you're the one who said sitting right here tonight, "I cried out to Jesus, I confessed I was a sinner and I asked Jesus to save me." We want to celebrate that but maybe you're one of those who has already done so and maybe you have the need to do like those 11 people did across our services today, follow in believer's baptism, or maybe you're like those individuals each and every day who come to us publicly, come to us privately and say, "This is where the Lord desires me to be," or maybe you're like many

today, you just need to pray with somebody about whatever is happening in the struggles of life. As we come to this time of response, you're not responding to a church, you're not responding to a pastor, you're responding to the Good Shepherd.

Heavenly Father, as we come to this time of decision, God, thank you, thank you that you haven't given up on us. Thank you that you haven't placed us to the outskirts of the creation and said, "When I have enough time, I'll get around to 'em." Thank you that we are what the book of Proverbs says, we are the apple of your eye and you desire nothing more and nothing less than for us to be in your perfect will. So God, tonight whatever decision that may mean, whatever that may need to be declared or how it needs to be declared in our life, may we simply just follow you as the sheep of your fold. It is in the name of Jesus Christ we pray. Amen.

I'm gonna ask you to stand with me as John leads us, whatever decision, I'll be right here at the front.