

Studies in Zechariah 06 Zechariah 6:

by John W. Bramhall

The sermon explores the symbolism of the four chariots in Zechariah 6, representing God's judgment and deliverance of his people Israel.

Duration: 56:05

Scripture: Numbers 35:33, Zechariah 1:7-8, Zechariah 6:1-8

Topics: "Prophetic Visions", "Divine Deliverance"

Description

In this sermon, the preacher focuses on the vision described in Zechariah 6:1-8. The vision involves four chariots coming from between two mountains of brass. Each chariot is pulled by different colored horses: red, black, white, and grizzled and bay. The preacher explains that these chariots represent the four spirits of the heavens, sent by God to protect and deliver the Israelites from their enemies. The preacher emphasizes that these visions are part of a larger prophecy, assuring the people of Israel that God has not forgotten them and will restore Jerusalem.

Transcript

We turn in our Bibles to the sixth chapter of the book of Zechariah. We would like to read the first eight verses, and then after the exposition of it, the continuation of the chapter to the end. Chapter six in the book of Zechariah, reading verse one through eight, and the prophet saying, And I turned and lifted up mine eyes, and looked, and behold, there came four chariots out from between two mountains.

And the mountains were mountains of brass. In the first chariot were red horses, and in the second chariot black horses, and in the third chariot white horses, and in the fourth chariot grizzled and bay horses. Then I answered and said unto the angel that talked with me, What are these, my lord? And the angel answered and said unto me, These are the four spirits of the heavens, which go forth from standing before the lord of all the earth.

The black horses which are therein go forth into the north country, and the white go forth after them, and the grizzled go forth toward the south country, and that they went forth and sought to go that they might walk to and fro through the earth. And if they get you hence, walk to and fro through the earth, so they walk to and fro through the earth. Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north country have quieted my spirit in the north country.

May the lord bless the reading of this portion from his word. We humbly, but in full dependence, look unto the lord the spirit to be the teacher and the revealer of this eighth vision that was given to Zechariah. May I repeat that from chapters one verse seven through to the end of chapter six and verse eight, we have this series of eight visions given to the prophet in this one night.

We come to a vision that is in close relationship to the preceding visions of chapter five, as we saw in the preceding message, that in chapter five God will deal with the unrepentant part of his people Israel, and bring his conclusive judgments upon the ungodly of the nation. Likewise in the sixth chapter, I believe that by the spirit there is implied that God will not only deal with the unrepentant part of Israel, but he will also deal, as this particular vision implies, with the nations of Israel around them. And those nations that had once been the enemies of God's people will be forever subjugated, that they may never again disturb the peace and the restoration of his people Israel.

May I repeat that fact again? Tis one that is worth keeping in mind, for the conclusion of this these visions implies, as we shall see by the chariot, implies that God will never again permit the peace of Jerusalem, the peace of Israel, the restoration and blessing of the nation, to be impaired by the nations around them. For no other nation will ever rise to disturb the millennial peace and the glorious blessing of his people Israel when the Messiah returns. Now going directly to our chapter, let us note first of all a similarity between the visions in chapter one, the first vision, and this in chapter six.

You may remember that in chapter one we have the vision of horses, and in chapter six we have the vision of horses also, but including chariots. For the last vision is very similar to the first, but it denotes the accomplishment of the purposes of God to their conclusion. Now in the first vision you may remember that there were four horses with their riders reporting to the angel of Jehovah.

They were, as it were, doing work throughout the length and the breadth of the earth on the behalf of Jehovah, investigating, reporting that which was the result of their scouting, as they thus searched the earth in the interest, the judicial interest of God. Likewise in the eighth vision, the last vision of our sixth chapter, we find the purposes of God in relation to the earth, and in relation to the work of these horses and their riders, coming to a final conclusion, to thus bring the determined purposes of God to fulfillment. What we have in the vision greater than the horses is the inclusion of chariots.

May I suggest that the chariots being so mentioned would indicate they are chariots of war. They are suggestive of the instruments of divine judgment that God is determined to bring to fruition after the reporting of that which they have found in the earth. And it will be the full execution of God's purposes to accomplish what he intends to do for Jerusalem, what he intends to do for his people Israel, and bring in the millennial blessings.

And before those blessings shall ever be known in their fulfillment, God of necessity will care for the dangers that have surrounded the Israelites throughout the ages of time, and he will care for them to protect them forever from the enemies that once molested. Now may I give four facts concerning the distinctive features of this last vision. First of all, we shall observe the place of departure from which these chariots come.

The place of departure concerning the chariots. We find that in verse 1. Then we shall consider, in verses 2 and 3, the color of the horses as described. Then in verses 4 and 5, we shall have given to us the meaning or the mission of the symbol of these chariots.

And then in verses 6 through 8, we shall find the destination to which they were sent for the accomplishing of their mission. Now note verse 1 with me carefully. Let us consider the distinctive place of departure of these chariots that Zechariah saw in the vision.

I turned and lifted up my eyes and looked, and behold, there came four chariots out from between two mountains, and the mountains were mountains of brass. First let us note the characteristic description of the mountains. They were described as mountains of brass.

You that have studied the typology of the Word of God, and the Old Testament in particular, brass or copper has always been indicative of the judgment of God. And thus we can recognize that associated with the appealing of the chariots from the two mountains of brass is indicated the judgment of God is to take place. Then also, note the geographical locality from which they come.

They come from between two mountains. Now you would like to bring your mind to focus it upon the end time of the Gentile age, and the final destruction of the nation that will take place when God will, and we shall see it in later chapters of the book of Zechariah, when God will bring the nation to focus the geographical wall of the nations around Jerusalem and in the environment of Judea. The two mountains could possibly suggest, and most of the scholars of the Word of God, even some of the rabbinical ones as well as the Christian ones, would indicate the mountains to possibly be Mount Zion on one hand, the Mount of Olives upon the other.

Now when we come to the fourteenth chapter of Zechariah, you may recall that in the writing of that last chapter, the Lord Jesus comes from heaven, and his feet touch the Mount of Olives, and the Mount of Olives cleaves in the midst, and there comes a great valley. But one may realize that these two mountains, Zion on one hand, the Mount of Olives upon the other, suggest the geographical location of the final judgment of God upon the nations of the world, to finalize his judgments regarding what they have done in relation to his people, and to make certain they will never again be permitted to molest the restored Redmen and the restored nation under the Messiah's reign. And between those two mountains geographically, you have that last great valley, the Valley of Jehoshaphat, which is described in other contemporary prophecies, the prophecy of Joel in chapter four, as well as in Zechariah chapter fourteen, which will be the main battleground of that day in judgment.

And God's divine righteousness in judgment upon the nations will be manifested. May I give just one explanation again? Concerning the chariots, they are chariots of war, but they are chariots that symbolize divine power and great authority coming in for the protection and the deliverance, and the complete and final deliverance of God's earthly people. Now verses two and three, look briefly with me at the color of the horses, and may we say perhaps we will not dwell upon what some have suggested.

And some have been seeking to make these horses in their color representative of the four great worldwide Gentile empires. That is, the Babylonian, and also the Medo-Persian, and the Grecian, and the ultimate Roman Empire. But I do not believe the prophecy of the chapter gives sufficient evidence and proof to give that application.

But may we suggest what perhaps is more clear to us? The symbolic color of the red would remind us that it designates war and bloodshed. I'm sure that we can recognize that the end of the Gentile age, and the end of Gentile dominion, will be accompanied by much bloodshedding. When you have read the book of the Revelation, may I point out when you begin in chapter six and read down to the end of chapter nineteen, in the series of judgments, seal judgments, trumpet judgments, and vial judgments, when you

look at these judgments in relation to God's visitation upon the earth in divine retribution upon the nations, you have a scene of blood, blood, blood, blood.

Beloved may I say seriously and solemnly, the earth has been drenched with the blood of mankind. But when you look at the finalizing, the final fulfillment of God's dealing with the Gentile nations of the earth, in his retributive punishment and the execution of his wrath, the earth is to be visited by a greater visitation of judgment as ever has been known before. And beloved I say it reverently and I say it very solemnly, the drenching of this earth that is yet to come is to be greatly significant in the last day of the Armageddon campaign.

When you think of that sixth trumpet judgment, when God declares that blood will be for the space of two thousand furlongs to the horse's bridle, though it may be a symbolic figure, yet it suggests the land of Palestine from the north down to the south, is to be drenched in blood. When you read of the Lord Jesus in Isaiah chapter sixty-three, coming from Eden, and his garments are drenched in blood, it is the symbolic fact that it speaks of the awful coming of our Lord Jesus in power and glory, both preceding and accompanying his descent to the earth, to drench the earth as well as to cleanse the earth by the shedding of the blood of his enemies. Could I turn with you to the book of Numbers please very briefly, chapter thirty-five, and may I read verse thirty-three in this thirty-fifth chapter of the book of Numbers.

The word of God sets up in this thirty-fifth chapter of the book of Numbers the principle of taking care of those people who, without premeditation, were guilty of slaying others. And the setting up of six cities of refuge was given by God to Moses, three on one side of Jordan and three on the other, for the protection of the unwitting manslayer. But note verse thirty-three please.

Verse thirty-three gives a divine principle. So ye shall not pollute the land wherein ye are, for blood it defileth the land. May I pause and comment to say, whenever human blood is shed upon the earth, God acknowledges that blood has defiled the earth.

God gave Moses the command that when any human blood was shed, it was not to be left exposed, it was to be covered over. Remember when Abel's blood was shed by Cain, God said, Thy blood, brother's blood, crieth to me from the earth, my beloved. It is impossible for me to fathom, but may I suggest the greatness of this fact.

The God of glory has not forgotten the shedding of human blood that has taken place upon the earth from the beginning to the end of time. Then may I remind you of something significant beyond that. Neither has he forgotten that at the place called Calvary outside Jerusalem, the blood of his dear son was shed upon the earth.

And all the shedding of blood has defiled the earth. And there is a divine retribution that must and will take place. Now read the rest of this verse in the book of Numbers.

And the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it. Now may I bring to your thoughts that God is going to bring in that area of Jerusalem and the land of Judea, the representation of the nations that there at the very place, and then if you recall when Jesus was crucified, they placed over him this title in Hebrew, in Greek, and in Latin. This is Jesus, the King of the Jews.

And the religious world, and the cultured world, as well as the political world combined to say away with him, we will not have this man to reign over us. But beloved, in the purposes of God, the fulfilling of his judgment is coming, and the red horse would remind us of the shedding of blood. For God will cleanse the land from the defilement that it has received, by shedding the blood of those who have defiled it.

It is a divine principle. Now go back to Zechariah and look at the second color, as we have it given to us. The next color very follows, synonymously follows, and properly in sequence, as we read it, if I may read, in verse two, the second chariot, black horses.

And one can recognize that in those days of bloodshed, there will also be, as you've got in the book of Revelation chapter six, there will also be great famine and death as the result. And then you have in verse three, you have white horses, as we may recognize the symbol of victory and triumph. And then you have accompanying, in verse three at the end, the grizzled or the bay horses, which would indicate the mixture of God's mercy and judgment, but also indicate the pestilence and the plague that will be associated with the judgments of God at the end of the age.

Now let me repeat them. The red, the color of red, the symbol of bloodshed. Black, the symbol of death and famine.

White, the indication of triumph and victory that will be manifested by the Lord. And the grizzled, indicating the pestilences and the plague that will fill the scene. Now look at verse four and five.

For here we have the question of the prophet, asking for an explanation of the symbol of the chariot. Now, Zechariah doesn't ask about the horses, for I believe what he is asking in the question relates directly to the chariot. And he says in verse four, what are these, my Lord? And the angel answered and said unto me, these are the four spirits, sometimes translated, these are the four winds of the heavens, which go forth from standing before the Lord of all the earth.

Now may I remind you, if you have your Bible with you, follow with me quickly some scripture. For we can see that these four winds of the heavens, and again may I state, there may be and there has been those who would give the application or the interpretation of this to the four worldwide Gentile empires. But beloved, I do not believe it fits in the context of the scripture.

But may I point out what scripture does say. Psalm chapter 148, please. Psalm chapter 148, may I read the eighth verse? For I want you to see, for the literal rendering is the four winds of the heavens.

Psalm 148, and verse eight. And here we have the symbolic suggestion of what the wind implies. In verse eight, as the Lord is to be praised, for fire, and hail, and snow, and vapor, stormy wind fulfilling his word.

Go with me and connect it with Jeremiah, please. The prophecy of Jeremiah in verse 49, or chapter 49 rather, and verse 36. Chapter 49 in the book of Jeremiah, and verse 36.

And note God speaking to the prophet and saying, in verse 36 of Jeremiah 49, and upon Elam, will I bring the four winds from the four quarters of heaven, and will scatter them toward all those winds, and there shall be no nation whither the outcasts of Elam shall not come. And you have the indication that the four winds are the act of divine judgment to scatter the enemy, as God refers particularly here in relation to Elam. Look with me in Daniel, will you please? The prophecy of Daniel, chapter two, chapter seven rather, in verse two.

Now I wish particularly to emphasize the judicial character of the winds in their action, and it's the judicial power of God being manifested in judgment to carry out his purposes. Chapter seven of Daniel, in verse two. And in this great prophecy, this is what Daniel sees.

Daniel spake and said, I saw in my vision by night, and behold the four winds of heaven strove upon the great sea. Now go with me to the book of Revelation, please, chapter seven. And let us read in chapter seven of the book of Revelation, at verse one.

And we have the repeated expression of the four winds. Chapter seven, in verse one. After these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree, until he sealed the servants of Jehovah.

Now there again you can recognize, and I think in each scripture, whether it be the symbol of chapter 148 in the psalm, as well as in Isaiah, Jeremiah rather, 49, and also in Daniel, chapter seven. And here in Revelation seven, the four winds are suggestive of God's judicial judgment to carry out his purposes in relation to the earth. And so in our prophecy of Zechariah, surely we can recognize, as we read verse five again, these chariots of the four spirits, or winds, of the heavens, which go forth from standing before the Lord of all the earth, to accomplish his divine purpose for which he sends them.

And beloved, when you link these together in the scriptures we have touched upon, and especially with the one in the Revelation, we can recognize that at the end time, the judicial agents, unseen, angelic, of the heavenly host, will carry out the divine purposes of judgment, as God decreed, for the deliverance of his people Israel, and for the judgment upon the nations at the end. Now let's read verse six through verse eight, for here we have the destination of the chariots. The black horses which are therein go forth into the north country, and the white go forth after them, and the grizzle go forth toward the south country.

The bay went forth and sought to go that they might walk to and fro through the earth. And he said, get you hence, walk to and fro through the earth. So they walked to and fro through the earth.

Then cried he upon me, and spake unto me, behold these that go toward the north country, and quieted my spirit in the north country. Now please note something specifically. There is specifically mentioned the north country, and the south country, as well as all the earth.

But specifically is the north country mentioned twice, and the south country once. Now when you think of the application of the prophecy to Israel, Israel's greatest, most dangerous enemies were from the north, and from the south. The greatest Syrian, as well as the Babylonian in that day of Zechariah, and the Egyptian.

And the greatest invasions upon Israel came from the north, as well as from the south. And those two countries have been the chief enemies of God's earthly people. Now may I give the thought, in relation to the message to Zechariah, for we must give it a present or a primary meaning for Zechariah, for the comfort and the encouragement of Zechariah and his people in that day.

What God is indicating, that he will protect, that he assures his people that he will defend them and preserve them from the destruction that may come from the north and may come from the south. Now that was true in the day in which the Lord spoke to Zechariah. That will be again true, for the Lord will defend Jerusalem.

We shall see that in a later chapter in particular. And then of course you can recognize the double mention, you'll recognize that the end time is suggested, as you see these four winds of the heaven represented by Zechariah doing God's work in relation to the whole earth. The whole thing is to preserve the people of Israel and bring the final deliverance that never again the nation shall be oppressed by the Gentiles around them.

Now let me correlate the visions as we follow them and put them together. And I'm sure that you've recognized the eight visions, they form one connected line of prophecy. Declaring in the first two visions the consolatory and comforting message, God has not forgotten his people Israel and he will yet restore Jerusalem.

And then the inner cleansing of the nation morally and spiritually as depicted in the cleansing of Joshua in chapter three. And then the shining out of the glory of Israel to the honor of Jehovah and Israel will be the light of the world in that coming millennial day as we have seen in chapter four. And then God not only restores and glorifies the godly remnant, but in chapter five he deals with the unrepentant part of Israel.

And then in chapter six he consummates his dealings by crushing the Gentile powers who shall never rise again to persecute his earthly people. Now note this as we go on in chapter six, all that must take place and the destruction of the ungodly must take place before the Messiah is crowned in his earthly glory. Now go with me to chapter six and verse nine and in what closes the series of visions we have what could be called the crowning of Joshua.

And the climax of the eight visions, a climax with the coronation of Joshua the high priest. Let us read in verse nine to the end. And the word of the Lord came unto me saying, take of them of the captivity, even held I, of Tobijah and of Jediah, which are come from Babylon.

Come thou the same day and go into the house of Josiah, the son of Zephaniah. Then take silver and gold, make crowns, set them upon the head of Joshua the son of Josedech the high priest. 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 he shall sit and rule upon his throne, and he shall be a priest upon his throne, and the council of peace shall be between them both.

And the crowns or the diadems, as it could be translated, shall be to Helam and to Tobijah and to Jediah and to him, the son of Zephaniah, for a memorial in the temple of the Lord. And they that are far off shall come and build in the temple of the Lord, and ye shall know that the Lord of hosts hath sent me unto you. And this shall come to pass, if ye shall diligently or will diligently obey the voice of the Lord your God.

Now let's notice verses 9 through 11, a symbolical transaction. It is without question of doubt three men, prominent men, Jewish men from Babylon came to Jerusalem. They brought with them silver and gold, and that offering of silver and gold perhaps was undoubtedly to contribute to the building of the temple in that day that was being erected.

But the prophet's eyes are open to see that that silver and gold was to be taken and from it there was to be made a diadem. And from that diadem that was to be woven from the wood, the silver and the gold, that diadem that was to be placed upon the head of Joshua the high priest. And thus the crowning of Joshua opens the prophet's eyes to a revelation that was even greater.

Now may I give you this thought concerning the crown. It really means a diadem, and there's a difference between a crown and a diadem. The word crown implies, as we understand it, one solid crown.

The word diadem is more what we could call a tiara, and it's composed of many fillets or wreaths circling the head and made into a diadem consisting of a number of gold and silver twists and circlets that were woven together. May I give you this thought. Some of the emperors of the past, who were emperors over many lands and countries, they wore upon their heads, sometimes it was but a fillet of ribbon, but they wore upon their head many ribbons or many circlets of jewels and silver and gold.

And every circlet represented one of the kingdoms that they ruled over. And such was the diadem that was made for Joshua. And the offering that was brought was to be used to crown Joshua in that manner.

And when the coronation had been accomplished, the diadem was to be set in the temple of the Lord, that all may see that diadem in the temple of the Lord that had been placed upon the head of Joshua. Now, beloved, we have to look beyond the present application of that day and recognize, as God the Spirit does and tells us, that that was the symbolic act that indicated the Messiah would come and He would be crowned. For you note the words now in verse twelve, note it carefully, as the prophet is told to say to Joshua, Thus speaketh the Lord of hosts, saying, Behold the man whose name is the branch.

Now, beloved, one of the great joys of the prophecy of Zechariah is to see again and again the revealed glories of our Lord Jesus Christ. I don't want to go again into the detail, as we did one night preceding this message, regarding the title of the branch. It is the messianic title that is given to the Lord Jesus.

The branch who is the man here, the branch who is the servant, as we saw in chapter three, the one who is the branch who is not only man, who is not only servant, but as we saw, His King in the book of Jeremiah, and the one who in Isaiah fought, His very God. These are the titles of the branch. They reflect and reveal the glory of Christ the Messiah as the King, as the servant, as perfect man, as well as perfect God in the greatness of His being.

Now the prophet is told, this symbolic coronation of Joshua tells him that the Messiah is coming, whose name is the branch. And then, note, tells what He will do. Not only is the messianic title given, but you find His work is declared.

Now note it. Note the work of this one, as we read on. He shall grow up out of His place, or better translated, He shall grow up from His own place.

And may I say, as to the race, as to the nation, as to the seed of Abraham, as to the tribe of Judah, as to the family of David, as to the country, and also the locality, even Bethlehem of Judea, Bethlehem, Ephratah, that blessed one came and fulfilled a prophecy. He grew up out of His own place. Hallelujah.

Oh, you know, it's a shame, is it not, when you realize so many of God's earthly people are blinded to the scriptural proof in the Old Testament that the Messiah was born and came from the nation, from the tribe, from the family, and from the locality that God said He would. Beloved, you don't have to go outside of the Old Testament to prove the Messiahship of the Lord Jesus. He grew up out of His own place.

You know, I'm glad I know Him. What a joy to realize my fellow believer that the blindness of our eyes has been removed to see and know who He is, and that He came from His own place. We'll see in a later chapter that when the godly remnant is restored, when they look upon Him whom they have pierced, they will acknowledge they did not believe the report.

They will acknowledge they have seen and stricken and smitten of God, and yet He grew up out of a dry ground as a tender plant. And the dry ground was spiritually blinded Israel, and yet He grew up in the midst of that barrenness, and He was their Messiah. And they'll acknowledge it in a later day.

But go further, and note His work continues. He shall build the Temple of the Lord. Even He shall build the Temple of Jehovah.

His work again? The building of the Temple of Jehovah in the millennia of age. May I state what the prophet is being told. Those Zerubbabel and the contemporary prophets and others were working for the rebuilding and the restoration of the Temple in that day.

Zechariah is told of the coming of the Messiah who will build the final glorious Temple in the millennial day. He shall build the millennial Temple. Thank God.

But go further now. He shall not only build the Temple of Jehovah in that coming day, He shall bear the glory and sit and rule upon His throne. He shall bear the glory, oh the joy, as you may read in Isaiah 22, that God says upon the greater Eliakim, He will hang all the glory of that reign.

You know, beloved, when it comes to the glory of that kingdom, He's going to hang on the Lord Jesus. And even today the glory of the church is to be hung on Him. Even today the glory of a believer's life is to be hung on Him.

And in that day, in the regal majesty of His person, He'll bear the glory. My what a day it will be when King of kings, Lord of lords, He will be crowned. And in that day it will be worship the King.

And what joy when the crown of glory will be placed upon the brow that was once pierced with the crown of thorns. He shall bear the glory. And then further, He shall sit and rule upon His throne.

Oh my beloved may I say, He Himself will exercise all royal power as well as all authority. It will be an autocratic rule and reign when He sits upon His throne. Oh the joy of recognizing what will be the glory of His kingdom and of His power when He sits upon His throne in that coming blessed wonderful day.

How great it will be to know that our Lord will have indeed the glory of the kingdom upon Himself. It's precious to realize what will be the portion of our beloved Lord in that day of His glory upon His throne. There is a verse that I think it might be found in the thirty-fifth chapter of Ezekiel.

Let me see if it's known. It probably is in Isaiah. And I would like the thirty-third chapter of Isaiah.

I want you to note something. What will take place when He sits upon His throne and bears the glory and exercises the authority? Go with me to Isaiah chapter thirty-three and verse twenty-two. Isaiah chapter thirty-three and verse twenty-two.

For in that day I want you to note the glory and the greatness of the Lord Jesus when He reigns. Here are the words by the prophet written. The Lord is our judge.

Second, the Lord is our lawgiver. Third, the Lord is our king. He will save us.

Now I want you to note three facts. Here you have the judicial and the legislative as well as the executive responsibility of government upon Him. Oh when you stop to think of it.

The Lord is our judge. Now if you want to follow that in detail read Psalm seventy-two. He will judge the people in righteousness.

Oh beloved when you think of the justice of the conditions today or the injustices of conditions today. And when you read Jeremiah's prophecy telling how justice and judgment was lying fallen into the streets of Jerusalem. There was no justice in the days of Jeremiah carried out and God decried it as well as judged and visited in retribution and judgment.

But when the Lord Jesus is upon the throne there'll be justice. You go up to Washington. You see that great building.

The department of justice. When the Lord Jesus is on the earth He's going to be the department of justice. Hallelujah.

Read Psalm seventy-two and you'll see how He'll carry it out. But then notice He's not only the justice department but He's also the legislative branch of the government. The Lord is our lawgiver.

And I want to tell you He's not going to use the United States Constitution. He's neither going to use the Magna Carta of Great Britain. And there have been outstanding evidences of man's constitutional rights declared and attempted to follow.

But may I tell you what will be the legislative rule of the Lord Jesus? You'll read Matthew five, six and seven. The great so-called Sermon on the Mount. Though He quotes the law again and again, He reiterates, but I say unto you, I say unto you, I say unto you.

And the legislative character of His kingdom you could read in Matthew chapter five, six and seven. I'm telling you, He's not going to have any politicians bothering Him. This is the law.

This is the law. I say unto you. And then last of all, He shall be our King.

And there you have the executive branch of human government. All this invested in one blessed person. My beloved, may I ask you a question? Could you find a man on the earth, anywhere at any time in human history, who would be capable of carrying out the government in these three capacities? The judicial branch, the legislative branch, and the executive.

Hallelujah, I'm all for this King. I'll put my vote in right now for Him. Oh, the joy of knowing He's going to reign.

By, it makes you wish He were here. But that's what it will be. Now go back to Zechariah again, please.

Let's follow through and see something else. He will not only be a King upon His throne, but notice Zechariah goes on. He is told, He shall be a King upon His throne.

Again, we mention as we did in the preceding message, there's a dual capacity of His office. He is not only the King, He is a priest. A priest after the order of Melchizedek.

Now again, let me repeat as we did in a preceding message, there has never been a person in Israel that could have this dual office. For the office of King was relegated to the tribe of Judah only, and the office of priesthood was delegated to the tribe of Levi and the household of Aaron. But when our Lord Jesus is on the throne, He'll have the dual capacity of King and priest.

One can recognize the preciousness of it. As King in His reign toward men, as priest in His relationship or mediatorship between man and God. Oh, we're singing that day, we have a great high priest.

And in that dual capacity, now know what follows at the end of the verse. The counsel of peace shall be between them both. Between those two officers, the reign will be one of peace.

Remember the words of Paul as he wrote them to Timothy? For there is one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all. And with what joy you and I accept the precious fact, we have one who could lay his hand on God, and who could lay the other on a poor guilty sinner, and bring God and the sinner together through immediate reward of Calvary's cross, where he gave himself a ransom. But oh, when you see him on that earthly throne, in relationship to God as the priest on the throne, and in relationship to man as the king, the counsel of peace, the millennial era of peace, will be controlled and governed and authorized and manifested by this one man.

Praise the Lord. I've never seen a man like that, have you? Go back in the chapter for just a closing moment. Look at the opening of verse 12.

Speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is the Vance. O beloved over in Jerusalem, they claim, now I've got to be traditional. When you go to Jerusalem, be careful, you can't always be sure they're scriptural.

But tradition points out a spot where Pilate supposedly brought out Christ, and said to the throne before him, Behold the man, as Jesus appeared with the crown of thorns before him. The prophet of God declares by the Spirit that when that day comes and Christ will be on the throne, Jehovah says, Behold the man whose name is the Vance. This is the man who is the man among all men.

And when the son of man he shall sit upon the throne of his glory, what a man he will be. Hallelujah. You know, it makes all the rest of the men fade into insignificance.

My, many years ago a man said to me, he said, You know, God's looking for a man. Now what he meant, he was looking, that God was looking for a man that he could use. But you know, I couldn't help but think immediately, God found the right man in his son, the Lord Jesus Christ.

And in that coming day, when Israel shall be delivered from all their enemies, and the Messiah sits upon his throne as king, as priest, then, as we often sing, Jesus shall reign wherever sun, doth his successive journeys run, his kingdom stretch from shore to shore, till moon shall wax and rain no more. Hallelujah. Now let me say, you'll never get him in by voting.

God says, Yet have I set my holy king, of my king upon my holy hill of Zion. And God will place him there. Hallelujah.

And when God puts him there, the throne will never be moved. And what joy he's coming to take that place. Shall we pray? Oh, blessed Father, we're amazed at the manner in which thou hast written thy word by the sovereign spirit of God, through thy servants of old.

But every one of them, they bring us face to face with the glorious person of thy dear son, our Lord Jesus Christ. And today, by faith, we behold him. We behold him as the one who is yet to take the throne of glory and be the king over all the earth.

Our hearts say as we have sung, even so come Lord Jesus, even so come today. And we long to see thee in thy rightful place of glory and honor. And Lord, we ask that in the interval until we see thee face to face, keep our hearts and keep our eyes fixed upon thyself.

And we wish to rejoice together. Thou will bring thy purposes to fruition. We wait, Lord, we wait, longing to see thee come for thy bride, to see thee come and deliver thy people, Israel, and establish the godly remnant of the testimony under the authority of thy reign.

And to spread thy blessings at peace, which is not existing now throughout all the earth. We ask it in thy precious name, Lord Jesus. Amen.

All I can say is shalom.

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