

Studies in Zechariah 09 Zechariah 10:

by John W. Bramhall

Zechariah 10 promises God's blessings and prosperity to his people, and highlights the Messiah as the cornerstone and burden bearer.

Duration: 51:33

Scripture: Zechariah 1:1, Zechariah 7:1-8, Zechariah 9:1-11, Zechariah 10:2-3, Matthew 6:33

Topics: "Gods Judgment", "Messiah Reigns"

Description

In this sermon, the speaker discusses the false shepherds who have misled God's people and brought upon them the anger of God. However, amidst the judgment, there is a promise that God will visit his flock for good. The speaker emphasizes that God's mercy, grace, and love are intertwined in his dealings and judgments. The highlight of the sermon is the revelation of the full glory of the blessed Messiah in verse 4, who will bring deliverance and be the absolute ruler over the world. The speaker also mentions the signs that indicate the approaching end times, including the events of the Six Day War in 1967.

Transcript

Good night to the tenth chapter in the book of Zechariah. Chapter ten in the book of Zechariah, reading the chapter three. The spirit of God writing through his servant and saying, ask ye of them the Lord shall make bright clouds and give them showers of rain to every one grass in the field.

For the idols have spoken vanity, and the diviners have seen a lie, and have told false dreams. They comfort in vain. Therefore they went their way as a flock.

They were troubled because there was no shepherd. Mine anger was kindled against the shepherds, and I punished the goats. For the Lord of hosts hath visited his flock, the house of Judah, and hath made them as his goodly horse in the battle.

Out of him, that is out of Judah, came forth the corner, or the cornerstone. Out of him the nail, out of him the battle bow, out of him every oppressor together. And they shall be as mighty men which tread down their enemies in the mire of the streets in the battle.

And they shall fight, because the Lord is with them, and the riders and horses shall be confounded. And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them. For I have mercy upon them, and they shall be as though I had not cast them off.

For I am the Lord their God, and will hear them. And they of Ephraim shall be like a mighty man, and their heart shall rejoice as true wine. Yea, their children shall see it and be glad, their heart shall rejoice in the Lord.

I will hiss for them, and gather them, for I have redeemed them, and they shall increase as they have increased. And I will sow them among the people, and they shall remember me in far countries, and they shall live with their children, and turn again. I will bring them again also out of the land of Egypt, and gather them out of Assyria.

And I will bring them into the land of Gilead and Lebanon, and place shall not be found for them. And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up, and the pride of Assyria shall be brought down, and the scepter of Egypt shall depart away. And I will strengthen them in the Lord, and they shall walk up and down in his name, saith the Lord.

May God bless the reading and the hearing of his precious and holy word. May we focus our attention on the setting of our chapter. As we have already indicated, beginning in chapter nine, and going to the end of the prophecy through chapter fourteen, we have the last division of the prophecy of Zechariah.

The book of Zechariah was not written consecutively at one time by God's servant the prophet. The opening of the book, beginning in chapter one, going down through chapter six, and the end of that chapter, was a revelation of the repentant call of God for Israel, together with a series of eight visions given to the prophet in one night. That was written by Zechariah as he writes in chapter one, in the second year of the riot.

Then we found two years later that in chapters seven and eight, there was a deputation of captive Jews coming, returning from Jerusalem, from Babylon rather, and going to Bethel to inquire of the prophet regarding the imposed feasts they had set upon themselves while in Babylonian captivity. And the answer of the Lord was directly given to them in those two chapters. It is that sometime later in the history of the prophet, the last section was written, consisting of chapters nine through fourteen.

We noted in our ministry of this morning, it consists of two great burdens. Each chapter or division of that particular section begins, as in chapter nine, as well as in chapter twelve, with the statement of the burden of the word of the Lord. Wherever you read, as usually you do, the word burden, in the prophetic scriptures, particularly of the Old Testament, the word indicates a message of a threatening character.

And we have the first burden beginning with chapter nine and going down through chapter eleven. The burden of that message of a threatening character, but which, in its graphic detail, brings before us not only the past of Israel's history, but, thank God, the future when Israel shall be delivered from the power of the Gentile nations around them, and be brought into the blessings of the land and the eternal covenant that God will set up under the Messiah. We come into chapter ten tonight and consider it as being the repetition of continued blessings that God will bring upon Israel under their shepherd king.

For the spiritual blessings of the glory of the restored and converted nation will be accompanied with material prosperity and temporal abundance, and after many centuries of barrenness, many centuries of desolation, the fertilizing showers of God's blessing are in ascension and will come. Now I recognise and I confess, as we read verse one, that even today we may and we do see in the land of Israel tremendous material productiveness in the land. But note the words of the prophet writing, Ask ye of the Lord rain in the time of the latter rain, for the Lord shall make bright clouds and give them showers of rain to every one

grass in the field.

As we know from the word of God, as well as history, there was the early rain at the planting of the crops, and there was the latter rain preceding the harvesting of the crops. One of the most unusual prophetic signs, among many other prophetic signs that have been fulfilled, even in our present generation, is in regard to the rainfall of Israel. I believe if you go back before the year 1936, the average rainfall in Israel was never over six inches.

Going back into the past century, it never was over six inches, and for many centuries it was a barren, desolate land. Since the year 1936, and particularly since the establishing of the nation in 1948, the blessing of the rainfall has been abundant. It has increased until there is an average every year, there is an average of at least from 30 to 42 inches of rain.

The 42 inches of rain usually fall in abundance upon the hills and the mountains of the land, but there is an average of an increased rainfall of 30 inches graphically in the period of butter generation. Now I'm sure that in Israel there is, by the government and those that dwell in the land, the acknowledgement of this fact, and they state it is due to the reforestation of the land, and the reforestation of the land is tremendous. Just recently standing and looking over toward the heights of Golan, the Golan Heights, and just, it is amazing to see that since the conquering of those heights, the Israelites have already planted trees, and the production is fertile and promising as you look across and see what has been done so quickly.

But all the land is not so blessed. But beloved, may I say, the present material blessing that if God has permitted Israel to enter into, the productiveness of the land, the many plants that they have brought within, and as we know from Scripture in the book of Isaiah, there was the prophecy they would place many foreign slips, or foreign plants within the land, and they have done so. Ninety percent of the plantings in Israel have come from partly California and partly Australia in relation to the plantings since the year 1948.

But God has given them an abundant rainfall, but his word declares in connection with the sowing of the present plant, it will end in sorrow, and the harvest will be a reaping of sorrow. I would say very humbly and seriously, those of us who know our Scriptures are fully aware that in the day of great tribulation, the land will be visited by destruction from one end of it to the other. And the very power of what we now see manifested will unquestionably be brought to naught.

In order that the remnant may realize their deliverance and the ultimate blessing of the millennial reign of the Messiah will come at his hand and by his power and his authority. But we have unquestionably not only a literal application of the latter reign regarding the earthly prosperity that will come in the millennial day, but thank God we can certainly give a spiritual application that there will also be, in that time of the latter reign, the pouring out of the Spirit of God in abundant measure upon the nation of Israel when the godly remnant is restored. But now I wish you to see, as we suggest the title of the chapter, the continued blessings under their shepherd king, who's none other than the Messiah.

But note verses two and three, please. Though the promises of God are given, we find in verse two as well, and particularly verse two and verse three, that Israel's divided heart is not overlooked. Now we have noted in other preceding prophecies, God often is spoken of the blessings to come, but he has reminded his earthly people of the division, of the disobedience, of the judgment that he's had to pour out upon them in the past.

Likewise in our second verse, he speaks of the abomination of the idols that they once worshipped and that they once listened to from the diviners. The idols have spoken manly, the diviners have seen a lie, and they've told false dreams, they comforted in vain, therefore they went their way as a flock, they were troubled because there was no shepherd. Read the thirty-fourth chapter of Ezekiel sometime, and you will find that in that chapter of Ezekiel, God through the prophets says, woe unto you shepherds, woe unto you shepherds, for again and again and again the false shepherds in Israel were speaking lies and divining that which was untruthful, and leading the people away from the Spirit of God and the Word of God and Jehovah himself.

And actually, as God declares, these men were not shepherds. Then look verse three, for God declares the production of his anger was thus brought, mine anger was kindled against the shepherds, and I punished the goats, for the Lord of hosts hath visited his flock, the house of Judah, and hath made them as his goodly horse in battle. The false shepherds produced the anger of God.

They're all leaders who should have led them, misled them, and God visited the flock in judgment. But note the end of verse three carefully. There is the promise that God will visit his flock for good, for the Lord of hosts hath visited his flock, the house of Judah, and hath made them his goodly horse in the battle.

Here again, as we often find in the deemings of God, and in the judgments of God, there is the mingling of his mercy, of his grace, and of his love. And he speaks in a particular way that he would visit the flock of his people for their good and blessing, and that promise will be fulfilled. Now I want you to notice very carefully in verse four what is the greatest truth within the whole chapter.

How God will visit his flock for good, and his promise will be fulfilled. For the fourth verse reveals the fourfold glory of the blessed Messiah. Note these words.

Out of him, and from the obvious context, it is a reference to the house of Judah. Out of the house of Judah came forth the cornerstone, which is the right translation. Out of him, the nail.

Out of him, the battle bow. Out of him, and may I translate it as some have, out of him, the exactor. David Barron, a wonderful Hebrew Christian, has given the translation in his opinion, not from the Hebrew grammar, but from the context of the verse.

Out of him, the last title, the absolute ruler or monarch. Now here we have four precious titles of the Messiah. You will find the first two of them directly relate to his first advent in particular.

Out of him, the cornerstone. Out of him, the nail. You will find the last two have direct reference to the second advent of our blessed Lord Jesus.

Out of him, the battle bow. Out of him, the absolute ruler who will put down all the oppressors in that coming day of his glory. Now beloved, meditate with me on these names.

We have stated that in the book of Zechariah, you have the precious revelation of the Messiah himself. You will find the teaching of the prophecy, speaking specifically of the first advent of Christ to the earth, and also his second advent, when he shall come in power and great glory. There are many names that have been given to the Lord Jesus Christ in the word of God.

It has been stated and it has been proved that there are at least and even more than 365 names that can be attached to the person of the Lord Jesus Christ. Every name that is given in the word of God that is

pertaining to the person of God's dear son, that name describes his character and something concerning his worth. Oh my beloved, the person of the Lord Jesus is greater than any other person in the universe.

And the focus of the heart of the believer, the focusing of your heart and mind, as well as the focusing of the hearts of God's earthly people, in this prophecy is directed to the greatness of the one who is our saviour, the son of God, the one who is the cornerstone, who is the nail, who is the battle bow, who is the absolute ruler, and puts down all oppressors. Think of these four titles. There's a verse in the ninth psalm in verse 10 that says, they that know thy name shall trust in thee.

They that know thy name will put their trust in thee. My beloved, it's good to know the name that is above every name, and it's good to know the meaning of his name, and being able to put your trust in the person who bears the glory of each title. Now think of them carefully.

He is the cornerstone. Do I need to tell you in its primary meaning? He is the cornerstone for Israel. No other foundation can be Israel.

For the glory of the nation, that we know from the word of God. He is not only the foundation stone for Israel, he is the cornerstone that would hold brother to brother together, and will in that coming day of the kingdom glory. But he's not only the cornerstone holding together believer with believer, but he is the topstone of glory.

And you remember the words of Psalm 118, verse 22, quoted by Peter in 1 Peter 2, the stone which the builders rejected has become the headstone of the corner. My beloved, may I remind you that when the Lord Jesus came to Israel at his first advent, they stumbled over the stone. He became a stumbling stone, he became a rock of offense to his earthly people, most unfortunately.

But beloved, may I transfer the application to the New Testament meaning? You and I today realize in the age of grace, and the age of the church, he is the foundation stone of the church. As he said to Peter, when Peter confessed him, thou art the Christ, the son of the living God. To Peter the Lord Jesus said, Blessed art thou Simon Bar-Jonah, flesh and blood has not revealed this unto thee, but my Father which is in heaven.

And I say unto thee, thou art Peter, and upon this rock I will build my church, and the gates of hell shall never prevail against it. He's the foundation stone of the church. My beloved believer, and each friend within the gathering, I would remind you he's the individual cornerstone for every soul to trust, and put his and her faith upon.

For of a foundation can no man lay, but that is laid which is Jesus Christ. Beloved, may I ask, is it your foundation stone for eternity? Have you put your trust upon that living stone, the only one upon which you and I can build our hopes for eternal glory? But he's not only the cornerstone, and he'll be the cornerstone joining the believers together in the body of Christ as we know from Ephesians 2. He'll be the topstone of glory, for unto you that believe he is the preciousness. And thank God, out of Judah he came to be born in Bethlehem's manger, to be the cornerstone for Israel, to be the cornerstone for the church, to be the cornerstone for every individual believer, every person who will trust him.

They that know thy name will put their trust in thee. Thank God for who and what he is. But note the next title, it is one of the most intriguing and fascinating ones to me.

He is the nail. He is the nail. In reference to the Messianic prophecy, we can recognize from the twenty-second chapter of the book of Isaiah, which time does not permit us to turn to, and the latter part of the chapter, when God declares to the prophet that Shebna, the scribe, must be removed.

He was an unfaithful one in the ministry that God had entrusted him with in relation to the treasury of the house of David. And Eliakim was to be put in. And upon Eliakim said God, I will hand the key of the house of David, and to him will be entrusted the treasury of the house of David, and he will have the key that opens and shuts and shuts and opens at the command of God.

The prophecy has a greater meaning than the primary one. That Eliakim is typical and a type of the Lord Jesus Christ, the Son of God. And in Revelation chapter three, writing to the church of Philadelphia, the Lord Jesus says, I am he that openeth, and no man can shut.

I am he that shutteth, and no man can open, for I have the keys of the house of David. Oh beloved, our Lord Jesus is the nail, upon whom the glory of the kingdom of Israel will be laid. But I want to give you three thoughts, to bring them to your own heart and conscience for your own blessing.

As the nail. Now, when you look at the scriptures, you find two uses of a nail. You'll find it sometimes in the Hebrew translated as a tent peg.

A tent peg to hold the tent down in the ground. And then you find it translated in the meaning as in Isaiah 22, a nail that is embedded in the wall of an oriental or a biblical building of that time. And our Lord Jesus is given the title of the nail.

Now I want you to think what a nail is used for. Taking aside the tent peg, a nail that is put in a building or upon a wall is used to hold burdens. And upon a nail, we hang a burden.

We take our outer clothing off when we come into our homes. We hang them upon the provided nail or whatever instrument it may be. Now listen, our Lord Jesus is called the nail for one specific purpose, first of all.

May I remind you that Peter wrote in 1 Peter 2 24, he bore our sins in his own body on the tree. My beloved, when they nailed the Saviour to the cross, they pierced him through with nails to hang him there. But the one who was hanging there was the God-given nail to bear away the sin of the world.

You remember the precious old hymn that says, All thy sins were laid upon him. Jesus bore them on the tree. God who knew them laid them on him, and believing, thou art free.

For all we, like sheep, have gone astray. We have turned everyone to his own way, and Jehovah has laid on him the iniquity of us all. Hallelujah for such a precious nail.

What a title. The day is coming when Israel will acknowledge it, for the text I quoted from Isaiah 53 will be the very verbal confession of Israel in the day of their repentance. That he not only bears or has borne the sins of the world upon himself, but may I say he carries the burdens of his people, the church.

Peter said, Casting all your care upon him, for he careth for you. The psalmist wrote in chapter 55 and verse 22, Cast thy burden upon the Lord, he shalts us. What do you do with your burdens? You found the nail? Do you hang them on him? Then may I say, not only the sins of one's life, not only the cares of the believer, but even the glory of the believer's life should be hung upon him.

In the house of the treasury of the house of David, the golden vessels, the spoils of war, all that David had brought into the land from the victories and conquests that God had permitted him to win, he hung them in the house of that treasury, and there they were, the glory of Israel, and the glory of the house of David. And in the coming day, the glory of the kingdom, when the son of man shall come, how, in his glory. And oh, the glory of the house of David, the glory of the kingdom of Israel, nay, the glory of the universe, is going to be hung upon him.

Why? He is the nail. My beloved, may I say, they that know thy name will put their trust in thee. Have you got any sins needing to be forgiven? Find the nail.

Do you have any burdens that you're carrying? Find the nail. Do you have any objective in life to thus live as God would have you live? Find the nail and hang your life on him. Give him all the glory.

But then is the battle, though. And oh, beloved, when we come into chapter fourteen, we shall see what it means in relation to his people Israel. For God is the God of battle.

This one is the angel of Jehovah that fought for them in centuries past. And the day is coming when in the final conflict between Israel and the nations, this blessed one will appear with the sword of his mouth. He will destroy all of his enemies.

He's the battle bone. And may I say, as one little fellow said, it ain't any use for anybody to think that he could lick God. My beloved, the day is coming when the world will see the greatest conqueror.

And Israel, the godly render delivered, will see their deliverer, the battle bone. And one can recognize the final title. Then he'll be the absolute ruler.

He'll be the monarch over the whole realm of this world. And what joy it will be when thus the promise of God will be fulfilled, because their glorious Messiah has a fourfold glory. He is the cornerstone, he is the name, he is the battle bone, and he will be the absolute monarch, the autocratic ruler over all.

Now, I want you to know first time, though he will be their deliverer, and as William Kelly so fitly states, God will not only fight for them, but the people will fight too. Now, note this line. For the promises given of the transformed power of Israel, God will not only fight for them, but in and by them.

And may I say, it is a great mistake to suppose that all will be accomplished by Jehovah single-handed. Note these words. They shall be as mighty men, which tread down their enemies in the mire of the streets in the battle, and they shall fight because the Lord is with them.

I'll be confounded. May I repeat what we stated this morning from the ninth chapter? There's no question of doubt that even the hand of God is now being manifested in relation to bringing his people back, establishing them in the land, and seeking to bring them to the focal final point when the Messiah will appear. And even the past history of the Six-Day War in 1967 has caused many of us who were believers in the Lord to realize the imminent fulfillment of the final conflict is undoubtedly near.

Speaking to a taxi driver in Jerusalem recently, I heard him saying in answering the question, what are you going to do to pay back what the Russians are doing and giving the Egyptians? How are you going to pay for it? That man looked and his eyes flashed and said, with blood. Another guide was asked, aren't you afraid? Don't you shake in your shoes because of what the Russians are giving the Egyptians? He answered, we don't have time to we're ready. Beloved, there's no question of doubt.

There are many signs that show the trend of coming to the end. This is one of them. And at the end time, as you read here, look at verse 6, God goes on to say, I will strengthen the house of Judah, I will save the house of Joseph, I will bring them again to the place, for I have mercy upon them, and they shall be as though I had not cast them out, for I am the Lord, their God.

Now, what I want you to note is the determined purpose of God. Now, you note the repetition of those two words, I will, I will, I will. I will strengthen them, I will save the house of Joseph, I will bring them again, for I have mercy upon them, they shall be as though I had not cast them out, for I am the Lord, their God.

And read on, for they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine, yea, their children shall see it, and be glad, their heart shall rejoice in the Lord. And note, I will hit for them, and gather them, for I have redeemed them, and they shall increase as they have increased, and I will sow them among the people, for they shall remember me in far countries, and they shall live with their children and turn again. I will bring them again, also out of the land of Egypt, and them out of Assyria, and I will bring them into the land of Gilead and Lebanon, and slaves shall not be found for them, as ye shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up, and the pride of Assyria shall be brought down, and the scepter of Egypt shall be parted away, and I will strengthen them in the Lord, and they shall walk up and down in his name, saith the Lord.

My beloved, Jehovah's determined purposes are declared, and the everlasting, unchangeable covenant, keeping God, will bring them through to the end, and into the blessings that will thus be combined. Now note with me in our closing moment, some of those blessings that we have read, but not touched upon in detail. Note verse six, you have the strengthening of the house of Judah, you have also the saving of the house of Joseph.

Go to verse seven, and even they of Ephraim shall be like a mighty man. What you find in these expressions, is the wonderful fact that the complete blessing of that day combines the once hostile companies of God's earthly people. The kingdom of Judah, the kingdom of Ephraim are the ten tribes, as well as the house of Joseph.

You'll find those, we'll see it in a later chapter, we'll, you'll find those tribes coming together. My beloved, when God brings his people to the final regathering, he will have all the house of Israel together. Represented tribe by tribe, and those tribes that have been so separated for centuries, will then be brought together and combined under the blessing of the kingdom in that day.

And the great regathering of the strengthening of Israel is declared in these last verses. Note again verse eight, how wonderful are these words, I will hiss for them, I will hiss for them, and gather them. Beloved, do I need to say to this audience, which I trust and believe is a spiritually intelligent one, that you and I have seen and before our very eyes we witness what God has already begun to bring to the final fruition, the regathering of his people.

The history of Israel can be described in the life of Jacob. Their ancestor Jacob lived in his short career, what Israel as a nation has lived in all their national history. The first part of the life of Jacob was spent in the land of Canaan, in fellowship and in company with his father and mother Isaac and Rebekah.

The second part of the life of Jacob, he was a Nedriah, in the land of Padre and Aaron. And thus for his two lives he laboured and suffered, and under the affliction of Laban's hostile spirit, as well as his own crafty guile, Jacob suffered much. But there came a day when he was brought back unto the land of

Canaan he returned, and came to where God had met him at Bethel.

And when he returned to Bethel, he did that which he had done at the commencement when he first arrived at Bethel. He put the altar up, and also upon that altar he poured oil, and then he did something in addition, he poured upon it wine, and called it El Bethel, the God of the house of Bethel, and expressed his joy, as the wine suggests, of his return to the God of Bethel. Oh my beloved, God says I will hiss for them, God says I will gather them, for I have redeemed them, and they shall increase as they have increased.

You know with me I pause for just a moment of meditation. There has never been a nation that has suffered and had destruction of their people throughout the centuries of human existence as Israel. There's a memorial in the city of Jerusalem to the five to six million Jews who were put to death under the regime of Ephraim.

And that memorial is lit with candles around it in commemoration of the many of their people who have died. My beloved may I say they've suffered in the same respect through the centuries, yet they've never been destroyed, yet they will increase. And just as it was in the land of Egypt under the tyranny, under the oppression of Pharaoh, they multiplied even greater than ever.

They multiplied when you consider the multiplication from 70 souls who went down into Egypt to the two and a half million or more that came out within the space of 400 years, it's a great multiplication. And even in the fiery furnace of affliction, God multiplied them. Beloved you can't stamp them out.

The burning bush burns, but the bush is never destroyed. And God says I will increase them, they shall increase, and I'll sow them among the people, and they'll remember me in all the lands throughout the world in far countries. They shall live with their children and turn again.

I'll bring, and here's the suggestion, I'll bring them also out of the land of Egypt, I'll bring them from Assyria, for the two great nations that plagued Israel in their early history was one in the north, the other in the south. They were either under Assyrian attack or even Egyptian attack, again and again as we know. And symbolically it represents the thought that as God declares, I'm going to bring them out, and I'm going to bring them from those places, and I'm going to bring them into the land of Canaan, Gilead, Lebanon, and there'll be so many of them they'll flood the place.

Place shall not be found for them, and though passing through the sea of affliction, they will be brought, and their enemies shall be brought down, the scepter of Egypt shall depart, and says the Lord, the last verse, I will strengthen them in the Lord, and they shall walk up and down in his name, said Jehovah. What a great regathering, and this can be said of the nation, once they were in the land, second they were scattered, once they were gathered in the land, next they were scattered, next, and last of all they will be regathered. Now beloved, let me focus your thought as we close, on how it will be done.

It will be done under the messianic shepherd ministry of the one who is the cornerstone, the one who is the nail, the one who is the battle bow, and the one who will be the absolute one. What a person he is. May I say, looking into your faces here tonight, how did this gathering come to pass? You know and I do, were it not for the Lord Jesus Christ, we would not be together in this capacity tonight.

He is the gathering center for his people, whether it be his heavenly people, the church, or whether it is the earthly people Israel. We each, whether Israel, whether the church, and the nations in the kingdom to

come, the gathering center, and the root and cause of blessings, is the one who is the true shepherd, the cornerstone, the nail, the battle bow, and the absolute mother. Hallelujah, what a savior.

Shall we pray? Blessed Father, we bow in thy holy presence as we come to the close of the ministry of thy word tonight. We thank thee for the centrality of thy beloved son in the pages that we've touched on. To see him in all the glory of his person, in that full, full character, is a blessed revelation as to who he is, and what he does.

Father, we wait his returning, we pray for thy people Israel, we pray for the peace of Jerusalem, we pray that even today, though many of thine earthly people, and the majority are back in the land in unbelief, and even in our own land, and many other lands where they are, blindness has happened to Israel. But thou who art able to open the eyes of the blind, canst open the blind eyes of thy people Israel. That will be done someday as a nation, but we do pray that even tonight where the gospel is given to them, may the Holy Spirit convict, and open the eyes of even thine earthly people who hear its message, to see the Lord Jesus Christ, the Son of God, he is their cornerstone, their nail, their battle boat, and their absolute king.

And then we pray for ourselves, Father. Father, we know him, they that know thy name will put their trust in thee, Lord Jesus may it be true of every person in this gathering, that they will be able to say as we close the meeting, this blessed one is my cornerstone, this blessed one is my nail, this blessed one is my battle, this blessed one is my king. Father, we wait not for the millennial reign, tonight in the place of his rejection, where men despise him, the soul that will put his or her trust in him, can call him, my cornerstone, my nail, my battle boat, to fight the battles of life for me, and my king, king of my life, I crown thee now.

May this be the language of every heart, and the experience of each life. We ask it as we commend ourselves, in closing, in his precious and worthy name. Amen.

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