

Zechariah

Part 6

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[00:00:00] Uriah chapter 14 and verse 1. We come in chapter 14 to the grand climax. We seem to have been on the brink of it in most of the chapters, where by the Spirit we are guided to confrontations between the people of God and the enemies of God, and how that only the personal intervention of Jehovah in the person of Messiah brings about the deliverance, and in no other way would it be possible. Now, that statement has been made with supporting evidence in almost every chapter, that the ways of God upon earth, particularly with his earthly people, that the will of God is seen to be brought to pass. His plan will be finally executed on the grounds of grace, and not because they deserve it. And as we've seen [00:01:05] recently, that very fact, the goodness of God has brought them to repentance, and they are able to enter feelingly into some of the issues that have been involved. And having finally a true appreciation of Messiah. Now, when we come to chapter 14, these things are stated in their final setting. And we shouldn't be surprised that again, the opening verses remind us of what we've had so often, that the nation of Israel, representatively in the remnant, has a terrible time of trouble ahead. If we've learned nothing more, we should learn that. There is a terrible time lying ahead for God's earthly people, Israel. Now, [00:02:05] there are certain things emphasised in this last chapter, and we'll have again time for guidelines in the framework, rather than all the detail. But let us look and see the ways of God coming to a climax, the kind of thing that is said. First of all, notice the emphasis on Jerusalem as such, the centre of God's plans for the earth. And because of that, in chapter 14, verse 2, Jerusalem, verse 4, Jerusalem, verse 8, verse 10, verse 11, verse 12, verse 14, verse 16, verse 17, verse 21, the microscope is put on Jerusalem. In addition, in verse 2, the [00:03:02] city, the city, the city, three times over, the city of the great king, the centre of God's ways and thoughts upon earth, and coming to the climax, the emphasis is repeated again and again. Now, in line with previous scriptures, the point is arrived at. Not where there are enemies in the city, in Jerusalem, we seem to be past the point in history where the king, Antichrist, in league with the Roman beast and the Western powers, are oppressing the people. Now, you have the inhabitants in the city, and you have all the nations round about, to the south, to the east, and to the north. Now, that is confirmed again in the number of times the peoples, plural, the nations, plural, are referred to. Verse 2, verse 3, verse 14, 16, 18, 19, translated variously in the authorised, heathen, nations, [00:04:19] people, but emphasising this, this final, crucial phase, with the nations, the sea on one side, and the nations round hemming them in on the other sides, under the leadership of the main antagonist, the king of the north, the Assyrian. Now, I only say that for your suggestive reasoning, but it certainly seems to me that the people are inside the city, and all their enemies are round about. As we considered last night, ready to pounce with those nations with whom Judah had been in [00:05:06] league, disposed of by the Lord Jesus Christ at his epiphany, and then we have this slightly later phase, where the other enemies are gathered round about. Now, verse, verses 1, 2, and 3 deal with that. Now, as we go into that detail, something cropped up in the reading, was stated,

needs to be said again, true in part in chapter 13, true absolutely in chapter 14. The terms Jehovah, and Messiah, and the one who is the Messiah, referred to as he, the terms are used interchangeably, and synonymously. It's a bit like John's Epistle for Christians. The he, and the him, not always easy is it in John's Epistle, is this [00:06:06] God? Is it the Son? Is it the Father? Is it the Lord? Not always easy, because the one who's spoken of, is God. The one who's spoken of, is the Lord, is the Son, and the terms are used almost synonymously. It is the same in Zechariah 14. He, him, I, is it Jehovah? Is it Messiah? The answer is yes. Jehovah is Messiah.

Messiah is Jehovah. So, let's not worry our finite minds, but let us say yes, that's the answer. It's him, and this is the climax to the prophet of Zechariah. And so we have it, the day of the Lord. As we look at prophetic scriptures in the New Testament, we will read of the day of Christ. We will read of the day [00:07:05] of the Lord. We will read of that day. It's the same period looked at in different ways. That day is the day when everything will be revealed in its true colors. The day of the Lord is what we might call technically the judicial aspect of the world to come. Justice, righteousness, holiness will be applied. The day of Christ is the same period. It marks the blessed aspect of the kingdom. Bounty, plenty, prosperity, fruitfulness, all ministered by the Christ of God. Let us take note and hear. Because it's the assertion of the rights of God, because it's the administration of justice, because it's dealing with enemies, it's the day of the Lord. It bears the stamp of his authority. I used to think [00:08:03] that the day of the Lord was an event and the day of Christ was a period. But I've had to learn that the day of the Lord certainly commences when the Lord asserts his authority when he comes to put down his enemies. But it carries right through the world to come where every item of justice which is necessary is applied by the Lord with his full personal authority. And then when there is that final outburst, when Satan is released for a season, certainly the authority, the full authority of the person will then be seen. And so we see that you have periods marked by a certain character of thing attract certain terms. And so we have here the day of the Lord. And at the end of that section, then shall the Lord go forth and fight against those nations as when he fought in the [00:09:06] day of battle. Coming events cast their shadow before them. A good phrase. How often in the past did God's people of Israel in dire extremity hear the voice of the Prophet, the servant, God himself at times saying, the battle is not yours, but God's. You're in a difficulty you can't extricate yourself out of. The battle is God's, the Lord's. And here, then shall the Lord go forth. Confirming what we've learned in other chapters. Even the nations who've been used as disciplinary tools against a disobedient adulterous nation, that even they will find that God comes against them and fights against them in the day of battle. And I think for once, instead of quoting, let's turn to Acts 4, which puts in [00:10:07] perspective much of the prophecy of Zechariah. Acts chapter 4, verse 26. The kings of the earth stood up and the rulers were gathered together against the Lord and against his Christ. Of a truth against thy holy servant Jesus, as it should be, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel were gathered together. Now that's what they did in their responsible career. What were they doing? They were being used by God to achieve his own purpose. For to do whatsoever thy hand and thy counsel [00:11:06] determined before to be done. They thought they were doing their will. They were being used to accomplish God's will. It was true of all these nations. Now here they are, gathered round Jerusalem, ready to swamp it, and they are only there because they have been used by God to accomplish his will. And now that that has been done, God is going to deal with them in their responsibility. As the psalmist says, he maketh the wrath of man to praise him and he restraineth the remainder. He uses them in line with his will and he puts his restraining hand and says, so far and no farther. Well here we have it then, that in verse 3, only the personal intervention, Jehovah, Messiah, yes indeed, only that [00:12:04] personal intervention can prevent the utter destruction and annihilation of the nation in the day of battle. Now we pause. We must pause. That's the statement of what's going to happen. How will it be done? What is the manner

of the intervention? How sweet that we can turn to these well-known words. And his feet shall stand in that day upon the mount of Olives. Oh, notice the difference in mood. We know from Isaiah that in the days, or relative to the days of his ministry, in the days of his flesh, it could be said, how beautiful upon the mountains are the feet of him that publisheth good tidings, that publisheth peace. Oh, a brother quoted this afternoon, prophetic [00:13:10] words, true uniquely of him, they pierced my hands and my feet. Those feet in resurrection stood on the summit of the Mount of Olives, and he was taken up out of the disciples' sight. And the next reference to his feet is that physically, actually, geographically, his feet shall touch, shall stand in that day upon the Mount of Olives. Not now quite in this sense that that day, at the beginning of chapter 13, not quite here, the day of national mourning, although that will be there, [00:14:01] but the day when he shall manifest himself. His feet shall stand upon the Mount of Olives in that day, which is no doubt, it's located geographically, which is before Jerusalem on the east. How often must he have stood upon the Mount of Olives, coming out of Jerusalem on the eastern side, going down into the valley of Kidron, up the Mount of Olives, pausing on the top, looking back, then going over the summit, down to Bethany, where he was rightly appreciated. How right, that that which was frequently his recourse should be the very spot from which he ascended, and to which he shall return. The manner then of his personal intervention. And what will take place then? The Mount of Olives shall cleave in the midst thereof. This is a miracle. It will [00:15:12] happen actually. We can draw many moral figurative lessons from these things, but this will actually happen. We've read in earlier chapters that there'll be a deliverance provided. We know the exhortation in the Gospels that in this terrible moment that the nation will be told, flee to the hills. How are they going to do it when they see certain signs? We do know from the chapter, from verse 2, that a part of the battle, the city is entered, and terrible havoc is wrought. The city taken, houses rifled, women ravished, half of the city going forth into captivity. Terrible thing. [00:16:05] But we learn that a way of escape is provided, actually, geographically. From the Mount of Olives, when it cleaves in two, there'll be a deep rift formed, east to west. The mountains gathered to the north, the mountains gathered to the south. And this is the avenue of escape. Or they'll have the scriptures. Things will be made real to them that they won't see beforehand. And here we learn that the actual method of escape in that day, and the identity of the deliverer, is revealed. Because the one whose feet shall touch in that day upon the Mount of Olives, is the one by whose power the cleft shall occur, and the way of actual physical escape is made available to them. Now, again, coming events cast their shadow before. There was an earthquake in the days of King Uzziah.

[00:17:12] We learn that. We also know, and this is very precious, at the climax of the first advent of the Messiah, at his personal resurrection, we know there was an earthquake. Creation bore witness to the power of Messiah in resurrection. Creation itself bore witness to the tremendous power being unleashed in resurrection at that time. And now, the climax to his second advent. There will be this, again, this cataclysmic rift, which is caused whether by direct earthquake or not. That's merely the vehicle that God will use, but by the personal intervention of God, certainly the result [00:18:07] as from an earthquake at the climax of the second advent. We can see how history is seen to repeat itself as we shall go through. Well, ye shall flee to the valley of the mountains. Ye shall flee, like as ye fled from before the earthquake in the days of Uzziah, King of Judah. Full stop, at least a colon. Not easy to read in the authorized. But there are two parts here, and the first comes to this climax, that the earthly saints are given physical deliverance. A proportion, we learned in our reading, that the ultimate proportion preserved through this terrible tribulation is only a one-third of the mass. But there are those who are delivered. There [00:19:07] are those who are saved, preserved through it by this terrible refining process. Earthly saints delivered. But then comes the pause, and there's another statement, the Lord my God shall come, all the saints with thee. Now again, very difficult to know who is speaking and who is at rest. Part of the difficulty to our finite minds is this. Sometimes the Prophet

is quoting the Lord of hosts. Sometimes he's quoting Messiah as such. Sometimes he's projecting himself into the position, almost as a type of the one that he's representing. And because he's sometimes [00:20:02] representing one, sometimes representing another, the I's and the U's and the V's aren't always easy to track down. It certainly seems from the mood of the language here, that up to the word Judah, that it's the remnant who are addressed. Ye shall flee. And then, after the word Judah, the Prophet turns to Jehovah and says to Jehovah, well the Lord my God shall come, and then the last bit, all the saints with thee. Jehovah manifesting himself, the Lord cometh, bringing his saints with him. Enoch and all the later prophets bear testimony to this, that when Messiah comes, when [00:21:05] the Lord comes from glory, when he appears in glory, his saints shall appear with him. Colossians 3, among others, we know that when he who is our life shall appear, then shall we appear with him in glory, bringing his saints with him, and other similar quotations. Lovely contrast here, earthly saints delivered, heavenly saints manifested, at the same event. Wonderful thing, that Jehovah, Messiah, in delivering his people, has his consort with him, bringing his saints with him. And following on from that, we have in verses 6, down I suppose to about verse 11, certainly, and probably following on in the main right through to verse 21, a catalogue again, as we [00:22:05] saw in chapter 8 of Millennial Conditions. Notice verse 9, the Lord shall be king over all the earth, in that day there should be one Lord, his name one. Notice verse 16, a reference to worshipping the king. Notice in verses 20 and 21, references to the Lord's house. If we want to localise this, it tells us that in the world to come, the thousand years reign of Christ, there will be an actual, physical, material temple in the city of Jerusalem. As we know from our various studies of the many scriptures, scripture speaks of five material temples. There was Solomon's temple, built first [00:23:03] of all, that was destroyed. The remnant that returned were privileged to build what is identified as Zerubbabel's temple. We know, again, that Herod built a temple, which after 46 years, in the days of the gospel, still wasn't finished. That was destroyed in AD 70. We know Zerubbabel's temple was destroyed in the days of Antiochus Epiphanes. Another temple will be built, we learn in scripture, because the climax of Daniel's 70th week, that midpoint, we learn that there the temple is desecrated and ultimately destroyed, number four. But Ezekiel, in his later chapters, tells us very plainly that the specification has been laid down, and God will arrange, he will ensure, [00:24:06] that there is a millennial temple, which we might call Ezekiel's temple, which will be in line with God's specification. Again, as with the tabernacle, as with Solomon's temple, I may well not be able to track down every detail, but God can, and the craftsman will, and it will be there, and it's this temple which is referred to as this millennial house of the Lord. God will not be thwarted in his desire, the dwelling amongst his people, his glory will be displayed, he will be honoured, there will be those who worship him in his holy temple, and those verses referred to identify that for us. But look at verse 9, in that day there shall be one Lord, there'll be no rivals, no idols, [00:25:02] no lesser gods, no competitors, there'll be one Lord, there's one God, one mediator between God and man, the man Christ Jesus, we know that now, but there are many attempted rivals, there are those who seek to compete, their supporters speak of others, but in the millennium there will be no difficulty, no delusion, there will be no rival, there will be one Lord. But if we look now at verses 12 to 15, another element comes in. The day of the Lord reminds us that in the kingdom wherever sin rears its ugly head, it will be instantly summarily dealt with. The soul that sinneth it shall die is not primarily a gospel message, it's a statement of conditions in the [00:26:04] world to come, that if sin occurs it will be instantly dealt with. It is not the time of the long-suffering of God, it is the time for justice. Oh how many creatures at the present time need to be grateful that we are not in a day of righteousness, a day of justice, we are in the day of the long-suffering of God, that we might be saved, the mercy of God is available. But verses 12 to 15 tell us, and we looked at a verse, chapter 10, the other night, verse 4, which tells us that one of the characters of Messiah will be that he will be the exacto, the sole dictator. Like Nebuchadnezzar, that head of gold, the king of kings will allow to live whom he will live, [00:27:04] he will put down whom he will put down, he will be in sole

sway. And if there are those who disobey, justice will be applied. Now things will be introduced on the line of justice. I may well be able to recognize some of the results of chemical warfare chemical warfare or atomic warfare in the description that is given of the corpses here, but I don't need science properly or falsely so-called to tell me how God is going to do things. I have the word of God and if he tells me that justice will be applied and those who oppose God, whether it's in this confrontation period just before the kingdom is introduced [00:28:03] or during the kingdom, I accept it. The justice will be absolute. The day of the Lord refers to that judicial aspect of the world to come. Putting down the enemies, maintaining order throughout the millennium will bear the stamp of complete and utter justice. Of course, after the battle is won, there will be bounty which accrues. Verse 14 tells us this, the wealth of all the heathen, the nations round about gathered together in great abundance and all the instruments of warfare will be dealt with. Plague as a commentary upon the application of justice, all will be given their due rewards. But in verse 16, we come to another happy thing.

[00:29:04] The nation of Israel, properly reconstituted, expiated by blood, purified by water, set in the land, will be in the full bounty and blessing of God. But there will also be a residue scattered throughout the earth of those amongst the nations who did not fall in this judicial execution that it transpired. And from every nation, every year, representatives of each of the nations will come to Jerusalem, God's hub, and they will pay due homage to the God who permits them to continue to live. Now, here we [00:30:03] have it. We say it in general terms, but this is the scripture that puts it for us that everyone that is left of all the nations shall even go up from year to year to worship the king, the lord of hosts, to keep the feast of tabernacles. We know from one of the Psalms, isn't it, those who are restrained, as Psalm 76 tells us, there may be some among them who will pay what is called feigned obedience. The heart won't really be in it, but they know the consequences if they don't pay homage. Well, amongst those that come to Jerusalem, there will be those who pay homage because they want to. There may well be those who pay homage because they've got to. Maybe that's the element that Satan rallies supporters from in that short season when the [00:31:04] thousand years has expired for the final rebellion against God. But here we have it. There will be those from each of the nations when the feast of tabernacles is not only celebrated, but actually fulfilled. In the orderliness of scripture, chapter 12 comes before chapter 14. National repentance comes before national celebration. The great day of atonement when the nation had to afflict their souls necessarily comes before the feast of tabernacles. Look again at the order of the feasts in Leviticus 23, you'll find that is the order. Feast of trumpets, the message goes out. Great day of atonement, there are those who respond, who repent. On the lines we looked at in chapters 12 and 13, and then they are ushered into the feast of [00:32:06] tabernacles, God dwelling among them, he their God, they his people, and the ways of God have been brought to a climax. There's one lovely little touch, and with this we must close. Verse 20, in that day shall there be upon the bells of the horses holiness unto the Lord. Verse 21, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts.

In the kingdom, when there should be one Lord, when things should be rightly regulated, holiness will be the norm. [00:33:02] It seems implicit in the term at the present time that holiness and holy ones, it's not used in the absolute sense, but it seems to be in our thoughts sometimes mainly set apart from the mass. Only a very small minority is set apart to God. That may well be so in practice because there are fewer faiths, but it shows how the world is upside down. When God's ways have been brought to finality, when God has brought the blessing in, holiness will be the norm. Everything will be according to God. Complete purification and sanctification, not in a comparative sense compared with the evil, the pollution, and the uncleanness, but in the absolute sense, holiness the norm because God is holy. Everything [00:34:06] will be utterly devoted to him. No distraction, no discordant sound, no distracting element at all. And perhaps this is why there is this reminder there'll be no Canaanite in

the land. Read the history of God's earthly people. They were told to put the enemies out of the land. 29 kings were detailed, weren't there, that had to be expelled. They got rid of some of them or most of them, but every now and again you find that when the land is having difficulties or problems arise, it's because there's a Canaanite in the land. There are enemies there that haven't been expelled. Always the history of the people of God plagued by this implacable enemy. Oh, there's this reminder. Holiness is the norm and never again will the most inveterate enemy [00:35:08] be allowed to assert itself or themselves again. There'll be no Canaanite in the land. The enemies will be expelled, put down, put down forever so that God can settle down with his people and be their God and their his people. We know it's all as a result of the work of Jehovah Messiah. All these wonderful things about his power and his work are said here relative to Judah as a remnant, Israel as a nation. We died to be my savior. I'm going to be with him when he comes. That's not selfish. It's recognizing that when God's ways approach finality, we'll be there as a result of grace, as with the nation. We don't deserve to be there. We never will, [00:36:06] but we'll be there to see it in proper perspective because we'll be with him who's brought it all about. Let us, as we read the book of Zechariah, a little more intelligently perhaps than we've done before, revel in this, that as the psalm that speaks of the sin offering comes to that mighty climax, so might we as we study this prophecy. We can exult together that he hath done this. Praise the Lord. Now let us sing hymn number 48. High in the father's house above our mansion is prepared. There is the home the rest we love and there our bright reward. Our thoughts go on to eternity. All taint of sin shall be removed. All evil done away and we shall dwell [00:37:06] with God's beloved through God's eternal day. Number 48.

High in the father's house above our mansion is prepared. There is the home the rest we love and there our bright reward.

With him we love, his love we ever praise. His glory we will not chide.

[00:38:11] His blissful presence our delight.

Evermore the glory divine.

All taint of sin shall be removed.

All evil done away and we shall dwell with God's beloved [00:39:07] through God's eternal day.

Shall be removed.

Shall be removed.