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8th Vision

Judgement & Establishing Kingdom.

Zechariah 6:1-15

Zechariah 6:1-15, *Then I turned and raised my eyes and looked, and behold, four chariots were coming from between two mountains, and the mountains were mountains of bronze. ² With the first chariot were red horses, with the second chariot black horses, ³ with the third chariot white horses, and with the fourth chariot dappled horses—strong steeds. ⁴ Then I answered and said to the angel who talked with me, “What are these, my lord?”*

⁵ And the angel answered and said to me, “These are four spirits of heaven, who go out from their station before the Lord of all the earth. ⁶ The one with the black horses is going to the north country, the white are going after them, and the dappled are going toward the south country.” ⁷ Then the strong steeds went out, eager to go, that they might walk to and fro throughout the earth. And He said, “Go, walk to and fro throughout the earth.” So they walked to and fro throughout the earth. ⁸ And He called to me, and spoke to me, saying, “See, those who go toward the north country have given rest to My Spirit in the north country.”

The Command to Crown Joshua

⁹ Then the word of the Lord came to me, saying: ¹⁰ “Receive the gift from the captives—from Heldai, Tobijah, and Jedaiah, who have come from Babylon—and go the same day and enter the house of Josiah the son of Zephaniah. ¹¹ Take the silver and gold, make an elaborate crown, and set it on the head of Joshua the son of Jehozadak, the high priest. ¹² Then speak to him, saying, ‘Thus says the Lord of hosts, saying: “Behold, the Man whose name is the BRANCH! From His place He shall branch out, And He shall build the temple of the Lord; ¹³ Yes, He shall build the temple of the Lord. He shall bear the glory, And shall sit and rule on His throne; So He shall be a priest on His throne, And the counsel of peace shall be between them both.” ’ ¹⁴ “Now the elaborate crown shall be for a memorial in the temple of the Lord for Helem, Tobijah, Jedaiah, and Hen the son of Zephaniah. ¹⁵ Even those from afar shall come and build the temple of the Lord. Then you shall know that the Lord of hosts has sent Me to you. And this shall come to pass if you diligently obey the voice of the Lord your God.”

The first vision: Presented the outward promise of the kingdom.

Second vision: Enemies will be judged.

Third vision: The restoration of the city and the temple.

- The people will be restored.
- The enemies will be judged.
- The city will be built.

After the outward restoration, the visions moved to the inward.

Fourth vision: Saving of Israel and the figure of the cleansing of Joshua the high priest.

Fifth Vision: the usefulness of Israel, in the outward kingdom.

Sixth Vision: God's Judgement on sinner.

Seventh Vision: God's judgement on Sin.

In these eight visions we have seen, for example, these last four categories. We have seen God talk about Israel taking the land. We have seen God talk about the national salvation of Israel.

Today we are going to see the last two, the destruction of God's enemies and the establishing of the Messianic kingdom.

These visions have a chronological order.

Zechariah, historically, has been such a loaded book.

We saw in the visions already that the total recovery of Palestine by the tribes of Israel.

We saw the man with the measuring line who measured the city. We saw the people being brought back and Jerusalem being enlarged and they occupied their own area.

The second one, the promise of national salvation.

We saw Joshua, the high priest, who represented Israel, his garments were cleansed, and he was given a clean robe to put on and that was the picture of the cleansing and the salvation of Israel.

We will see the destruction of Israel's enemies and the establishing of Messiah's kingdom on the earth.

That is precisely where history is going. History is going to the time when God acts in judgment against His enemies and establishes His kingdom on the earth.

Chapter 6 helps us to see how God is going to judge the world and set up His kingdom.

Can you imagine a world where justice is always upheld, where righteousness and goodness reign supreme, and peace flows without end? A world where joy fills every heart, where health is abundant, and even those who live to be 100 years old are still like children? Imagine a place where children play in fields without fear, where lions and lambs lie down together, and even bears and cows walk side by side—led by a little child.

Can you picture a world where the earth produces food in abundance, no matter how many people live on it, a place where agriculture flourishes beyond measure, and hunger is a thing of the past?

Now, imagine a world ruled by the perfect, loving, and saving King, Jesus Christ.

A world where the people of God reign with Him, exalted in glory, while the rebellious and unbelieving are judged by the righteous rod of the Divine Judge—Jesus Himself.

If you can imagine such a world, you are envisioning the **Millennial Kingdom**—God’s perfect plan for the future.

It’s coming. It’s the new world that will emerge when Christ returns to establish His reign.

In **Zechariah 6**, we catch a glimpse of the final stages in the setting up of God's Kingdom. There are two critical aspects:

1. **The Destruction of the Enemy:** God will overthrow every force of darkness and wickedness. Satan and all his forces will be defeated once and for all.
2. **The Establishment of Christ on the Throne:** Christ will be exalted as King of kings, and the earth will be ruled by the righteous and loving authority of the Savior.

God will dethrone all the godless rulers of this world. He will cleanse governments and earthly powers, establishing Christ as the supreme ruler over all creation. This is the moment when God reclaims the earth from the one who first sought to steal it away—Satan, the great usurper.

This is the world that's coming. The Kingdom of Christ, where all things are made new, where peace, justice, and righteousness will flourish forever.

- **Condemnation**
- **Coronation.**

The condemnation of God's enemies.

This is the condemnation of God's enemies, and this has to happen in the future.

In this vision is the condemnation of God's enemies. This is a recurring theme throughout the Bible.

Revelation 14:6-7, *Then I saw another angel flying in the midst of heaven, having the everlasting gospel to preach to those who dwell on the earth—to every nation, tribe, tongue, and people—⁷saying with a loud voice, “Fear God and give glory to Him, for the hour of His judgment has come; and worship Him who made heaven and earth, the sea and springs of water.”*

The message of God has been consistent from the beginning to the end—the everlasting gospel. The eternal good news is simple: God punishes sin, and God rewards righteousness.

This is the timeless gospel—the unchanging truth that God has been proclaiming throughout all of history.

The central, recurring theme in Scripture is clear: **God rewards the righteous**, and this is the essence of His Kingdom.

At the same time, **God punishes the sinful**, which is the ultimate judgment on the fallen world system that will be overturned with the establishment of His Kingdom.

This principle is ageless and unshakable. From the fall of Lucifer to the creation of the new heaven and new earth, the everlasting gospel marks God's dealings with humanity.

God will punish the sinner.

God will reward the righteous.

This is the foundation of all Scripture, and you will find it repeated over and over again throughout the Bible. It is the essence of God's justice and mercy, and it will be the defining reality for all eternity.

8th Vision.

V 1, Then I turned and raised my eyes and looked, and behold, four chariots were coming from between two mountains, and the mountains were mountains of bronze.

Every time Zechariah had a vision, the experience was so overwhelming that he would often fall into a deep sleep or become unconscious from the shock and trauma.

All these visions came to him in a single night, and each one was so powerful and devastating that they seemed to have a cumulative effect on him.

In one of these visions, Zechariah sees four chariots, which represent war chariots—vehicles of divine judgment sent to execute God’s will on the nations.

In ancient times, chariots were the shock troops, the vanguard of an army, used for quick, decisive strikes. So, these chariots are not just symbolic—they represent forces of judgment in action, sent by God.

Earlier in chapter 1, Zechariah had seen four horses, each with a rider.

The horses had simply been stationed outside the city of Jerusalem, waiting, having already surveyed the world and returned to report their findings.

They were not yet in motion. But now, those same four horses are transformed into war chariots, and the scene has changed dramatically.

This shift signals a change in God’s approach:
He is no longer simply observing from a distance.

Now, He is actively deploying His vehicles of judgment. The chariots are advancing toward the final judgment, and this action signifies that God's plan is moving forward with unstoppable force.

The chariots emerge from between two mountains, described as being made of bronze. The use of the definite article "the" in the Hebrew text indicates that these mountains are well-known, established landmarks.

In Scripture, mountains often symbolize strength and stability.

The fact that these mountains are made of bronze is highly significant. Bronze in the Bible is often associated with judgment, representing the severity and permanence of God's justice.

The imagery is clear:

The chariots, formed for divine judgment, are being launched from the unshakable mountains of God's righteous strength, and nothing can stop the judgment that is about to unfold.

God is moving decisively, and His justice will be carried out.

Revelation 1:15-16, *His feet were like fine brass, as if refined in a furnace, and His voice as the sound of many waters;* ¹⁶ *He had in His right hand seven stars, out of His mouth went a sharp two-*

edged sword, and His countenance was like the sun shining in its strength.

The vision here shows God's judgment being carried out with great power. Bronze is often a symbol of judgment in the Bible—strong and unmovable—while the mountains represent strength and authority.

In this scene, God's war chariots are charging through a valley, symbolizing the unstoppable force of His judgment.

The two mountains mentioned are **Mount Zion and the Mount of Olives**.

Mount Zion is on the west of Jerusalem, and Mount of Olives is on the east.

These mountains are separated by the Kidron Valley, the area where Zechariah sees the chariots racing through.

This valley, between Mount Zion and the Mount of Olives, is significant in the Bible.

This is the place where God's final judgment of the nations will take place.

So, in this vision, Zechariah sees God's judgment coming down through the Kidron Valley, between these two mountains, just as the Bible foretells.

Joel prophesied about it.

Joel 3:2, *I will also gather all nations, And bring them down to the Valley of Jehoshaphat; And I will enter into judgment with them there On account of My people, My heritage Israel, Whom they have scattered among the nations; They have also divided up My land.*

Where is the valley of Jehoshaphat?

There aren't any.

Jehoshaphat means Jehovah judges.

It is the valley of judgment.

But Bible scholars have always equated that with the Kidron Valley. That's been the common place.

Jews and Muslims both agree that the final judgment of the world will take place in the Kidron Valley, which will be renamed the Valley of Jehoshaphat because it will be there that Jehovah judges.

Zechariah 14:4, *And in that day His feet will stand on the Mount of Olives, Which faces Jerusalem on the east. And the Mount of Olives shall be split in two, From east to west, Making a very large valley; Half of the mountain shall move toward the north And half of it toward the south.*

God is going to create a whole new a huge, massive one and that is where the judgment will take place.

When Christ hits the Mount of Olives and He splits the Mount of Olives wide open. Jesus will create a huge valley between Zion and the Mount of Olives.

That is the valley that Joel calls the valley of Jehoshaphat where Jehovah judges.

Zechariah's 8th vision he sees Olive and Zion and coming down that valley the four war chariots of God.

God discloses to us the colour of the horses.

V 2-3, *With the first chariot were red horses, with the second chariot black horses, ³ with the third chariot white horses, and with the fourth chariot dappled horses—strong steeds.*

Why always four?

Four speaks of universality.

Isaiah 11:12, *He will set up a banner for the nations, And will assemble the outcasts of Israel, And gather together the dispersed of Judah From the four corners of the earth.*

The four corners of the earth. The Bible talks about the four winds of Heaven, north, east, south, and west.

Global judgment.

When the tribulation period begins, there is immediately an introduction to four horsemen in **Revelation 6**.

The four horsemen of the apocalypse they are parallel in terms of colour and the thing that they do here.

They appear in the same context in **Revelation 6**, that is the context of final judgment.

We have red horses here in Zechariah.

The first chariot was pulled by red horses.

Revelation 6:4 We have red horses.

Both cases, red horses speak of war and bloodshed.

Revelation 6:4, *Another horse, fiery red, went out. And it was granted to the one who sat on it to take peace from the earth, and that people should kill one another; and there was given to him a great sword.*

The red horse of Revelation is war and bloodshed, and the red horses pulling the chariot in Zechariah could be paralleled with bloodshed and war.

In Zechariah, black horses pull the second chariot.

Revelation 6:5, *When He opened the third seal, I heard the third living creature say, "Come and see." So I looked, and behold, a black horse, and he who sat on it had a pair of scales in his hand.*

Famine in the world.

The black horse speaks of famine.

God will judge the world in the end times by war and bloodshed and by famine.

Same message echoed in **Revelation 6**.

The third chariot and it is white horses.

Revelation 6:2, *And I looked, and behold, a white horse. He who sat on it had a bow; and a crown was given to him, and he went out conquering and to conquer.*

The white horse symbolizes victory and triumph, representing the conquering power of God.

The fourth horse, often referred to as the "dappled" or "strong horses," is difficult to translate exactly, but it's best understood as the "dappled strong horse."

In Revelation, a similar description is used for the pale horse, which is associated with death and Hell.

This connection across the Scriptures shows the consistency of the message, as the Holy Spirit reveals these truths through the prophets.

So, we have four war chariots, each pulled by a different set of horses.

These horses symbolize different aspects of God's judgment—bloodshed, war, famine, victory, and death. This is how God will move to bring judgment upon the nations of the world.

Let us look at their significance.

V 4, Then I answered and said to the angel who talked with me, "What are these, my lord?"

What is these horse-pulled chariots?

What is this meaning?

V 5, And the angel answered and said to me, "These are four spirits of heaven, who go out from their station before the Lord of all the earth.

These are the four winds.

Four winds or four spirits would be best seen as angelic spirits. These are four angels, four divine agents of judgment.

The angels are coming out of Heaven to carry out God's judgment.

They are four spirits who "go forth from standing before the Lord."

These are angels because that is the role that angels have. They stand before the Lord to do His bidding.

Daniel 7:10, *A fiery stream issued And came forth from before Him. A thousand thousands ministered to Him; Ten thousand times ten thousand stood before Him. The court was seated, And the books were opened.*

Daniel is seeing the angelic host standing before the throne of God. It was four of those angels that were dispatched by God to this vision to show Zechariah the final picture of judgment.

Luke 1:19, *And the angel answered and said to him, "I am Gabriel, who stands in the presence of God, and was sent to speak to you and bring you these glad tidings.*

The angels are those who stand in God's presence.

They are those who do God's bidding.

Revelation 7:1, *After these things I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, on the sea, or on any tree.*

Here are four angels waiting to release judgment.

Here, again, in Zechariah, four angels are pictured by these four horse-drawn chariots.

They move out from standing before the Lord of the whole earth.

End of **verse 5**, is a millennial title for the Lord, the Lord of the whole earth.

It refers to the day when He took over the whole earth.

Used in **Micah 4:13** and again **Zechariah 4:14**.

V 6-7, The one with the black horses is going to the north country, the white are going after them, and the dappled are going toward the south country.”⁷ Then the strong steeds went out, eager to go, that they might walk to and fro throughout the earth. And He said, “Go, walk to and fro throughout the earth.” So they walked to and fro throughout the earth.

The horses are symbols of divine judgment.

The chariots are symbols of angelic spirits.

So angelic spirits, drawn out by divine judgment against the ungodly world, is the picture.

Angelic judgment agents, like in **Revelation** seven angels blowing seven trumpets, seven angels pouring out seven bowls of judgment.

The black horses, famine and death.

The white horses, victory and conquest.

They go to the north.

Why?

Historically the greatest enemies of Israel always came from north.

Nobody ever attacked Israel from the east, never.

Jerusalem was nearly impossible to attack from the east due to its location on a high plateau, and the long, harsh journey through the Arabian desert that an enemy would have to endure to get there.

Throughout history, Israel's most dangerous enemies—whether the **Assyrians, Babylonians, Seleucids, or later the Romans**—always came down from the north.

They never attacked from the west because the Mediterranean Sea blocked them.

They never came from the east because of the vast, inhospitable Arabian Desert.

However, the dappled strong horses in the vision moved south, symbolizing Israel's longstanding threat from Egypt, which lay to the south.

God is bringing about a final judgment of vengeance, particularly upon the nations that have mistreated Israel. It is not inconsistent because you can usually determine a nation's righteousness by how it treats the people of God.

In **Matthew 25** when the judgment of the nations, Christ will judge the nations based on their treatment of His people, Israel.

In **Genesis 12**, the Abrahamic Covenant, if anybody blesses, they will be blessed. If anybody curses, then God says they will be cursed.

The armies of God's angelic hosts go to the north and they go to the south. None of them go east and west simply because the Mediterranean Sea and the Arabian Desert prevented any kind of thing like that.

V 7, Then the strong steeds went out, eager to go, that they might walk to and fro throughout the earth. And He said, "Go, walk to and fro throughout the earth." So they walked to and fro throughout the earth.

We don't have any red horses going anywhere.

Why not the red horses?

The red horses are the last thing.

They are held in check until the black and the white and the dappled gray have done their work and then comes the terrible bloodshed that follows.

No other reason to assume that why they aren't mentioned, unless they don't go out at the same time.

V 7, And He said, "Go, walk to and fro throughout the earth." So they walked to and fro throughout the earth.

Even though these angelic hosts just go north and south, that is merely the exit, and they cover the globe. God's final judgment will cover the world.

Nothing escapes, nothing is left out, worldwide judgment on the nations.

When is this going to happen?

When Jesus returns.

Matthew 24 and 25. Christ will come in His glory.

He will stand on the Mount of Olives, and it will split wide open. At that point, the nations of the world will be gathered into the valley of Jehoshaphat, and they will be judged.

All individuals who are ungodly and all whose ungodliness has been manifest in their mistreatment of God. His people will be condemned and punished by being sent to eternal perdition.

Later at the end of the kingdom, there will be a final sentence. But God comes down and slays them and sends them to await the final punishment.

The symbol, verses 1-3.

The significance, 4-7

The satisfaction, verse 8.

V 8, And He called to me, and spoke to me, saying, "See, those who go toward the north country have given rest to My Spirit in the north country."

There is a loud cry. God says, these have quieted My spirit.

God's spirit was always in turmoil until vengeance was accomplished.

Now, God's spirit is at rest.

God is appeased by the judgment.

God is satisfied.

God is particularly satisfied from those who have gone to the north country because it was from the north that the worst of all enemies came, Babylon.

In the book of Revelation, the final form of evil is called Babylon. This is when the ultimate Babylon is put down that God's spirit is at rest.

In Zechariah chapter 5, we saw that God was going to deal with Babylon and He called it there the land of Shinar.

Ultimately, evil will be summed up under the name Babylon because that's where it all began, at the Tower of Babel, organized, systematic, worldwide evil.

So, when God at the end comes and goes with His host against Babylon, the final system, and wipes it out, then God's spirit is at rest. Now, Israel can never come into its kingdom till this happens.

The condemnation of the nations.

The coronation that God has planned for the Lord, Christ.

This is not a vision beginning in verse 9.

This is a word from the Lord the morning after the visions.

The visions are over now.

It's the morning after the 8 visions.

Zechariah has arisen from seeing these marvelous visions of future. A beautiful act that takes place on that next day that actually did happen historically, no doubt, to symbolize the coronation of the Lord Jesus Christ.

This has got to be one of the most marvellous passages in all Scripture on the exaltation of Jesus Christ.

The climax of history is not an event.

The climax of history is a person, always a person.

To the Jew, the climax of history was always the arrival of Messiah.

V 9-10, *Then the word of the Lord came to me, saying: ¹⁰“Receive the gift from the captives—from Heldai, Tobijah, and Jedaiah, who have come from Babylon—and go the same day and enter the house of Josiah the son of Zephaniah.*

Although there were many people back in the area of Palestine and many had come back from the Babylonian captivity, there were still many who were there.

Once in a while, a new caravan of Jewish people, would come back to Israel from Babylon.

Now, on this particular day a caravan like that had arrived. These were latecomers leaving Babylon years after the first group had come back. This group was made up of some individuals who proved to be very interesting, **Heldai, Tobijah, Jedaiah and Josiah.**

These men had come back, and they weren't coming empty handed. They had come from Babylon loaded up with gold and silver. The reason they had the gold and silver was they wanted to contribute to the rebuilding of the temple.

They came back ready to give this to the temple that was going to be built by Zerubbabel, the restoration temple, the rebuilding of the temple.

All of them have very God-honoring names.

Heldai means “the Lord’s world.”

Tobijah means “God is good.”

Jedaiah means “God knows.”

Josiah means “the Lord supports.”

They all had God-honoring names that spoke of the character of God.

Right after the vision, this caravan arrives. Divine providence dovetails this beautifully.

Zechariah is told to go and meet them.

V 11, *Take the silver and gold, make an elaborate crown, and set it on the head of Joshua the son of Jehozadak, the high priest.*

Make crowns is plural in the Hebrew.

But the Hebrew is not meaning to say that there are multiple crowns but a composite crown.

Take the silver and the gold and make a silver crown and gold crown that is really a composite of one crown. So, they want the silver and the gold to be made into one crown.

Set upon the head of Joshua, the son of Jehozadak, the high priest.

In the Old Testament, the priestly office and the kingly office were always kept distinct, always.

2 Chronicles 26 where **King Uzziah** decided that he wanted to play like a priest. He tried to take on the priestly role.

God reacted to that by inflicting him. A king was not a priest. A priest was not a king. Those two were distinct.

Why are they crowning Joshua the high priest?

In history only one king who is a priest.

Who is that?

Jesus Christ.

Hebrews 7:1-3, *For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings and blessed him, ² to whom also Abraham gave a tenth part of all, first being translated “king of righteousness,” and then also king of Salem, meaning “king of peace,” ³ without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, remains a priest continually.*

Melchizedek is a picture.

Christ is the fulfillment, the only King Priest.

We have here a picture of Christ, the coronation of the great High Priest.

V 12, *Then speak to him, saying, 'Thus says the Lord of hosts, saying: "Behold, the Man whose name is the BRANCH! From His place He shall branch out, And He shall build the temple of the Lord;*

Do you remember somebody else who said "Behold the Man"?

Who was it?

Pilate.

John 19:5, *Then Jesus came out, wearing the crown of thorns and the purple robe. And Pilate said to them, "Behold the Man!"*

Pilate was echoing the prophecy of Zechariah, that the Messiah, the ultimate King Priest would be a man.

If the assembled Jews had not been demonically blinded by hatred and unbelief, they may have recalled the prophecy of Zechariah.

Once again, He wears a real crown, a real diadem as a man, God incarnate.

Whose name is The BRANCH.

This is a Messianic title for Him that is used in several places in the Old Testament.

It is also used in **Zechariah 3:8**.

The fallen tree of David and it's chopped down and fallen, but in the end time it puts forth a new shoot.

The fallen tree of David revives in the new life in the form of Messiah King, Jesus Christ.

V 12, From His place He shall branch out, And He shall build the temple of the Lord;

He shall grow up out of His place.

Isaiah 53:2, For He shall grow up before Him as a tender plant, And as a root out of dry ground. He has no form or comeliness; And when we see Him, There is no beauty that we should desire Him.

From His own people and from His own land, He shall grow up. He grew up as a man among men although He was God of very God. The prophecy says the Messiah will grow up out of His own place. He will be one of the people of God, one of the people of Israel.

He will come where you would expect Him to come from. He will sprout from the fallen trunk of David to reign and rule.

V 12, And He shall build the temple of the Lord;

Do you know what happened after the first time Jesus came? Jesus came the first time He cleansed the temple.

Just after Jesus left, God came in 70 A.D. and destroyed the temple.

But there is a day coming when God is going to send the Messiah back to rebuild the temple.

When we read **Ezekiel 40 to 42**, we can read a description of the temple He will build on the earth during His kingdom.

In spite of His lowliness, the fact that He is just a shoot comes from the common people, rising out of His own place, He, Himself shall build the temple of the Lord.

He isn't going to need any help.

Why?

Because in the end time when Christ rules in the world, that the whole world will worship God, or they will be judged instantly.

V13, Yes, He shall build the temple of the Lord. He shall bear the glory, And shall sit and rule on His throne; So He shall be a priest on His throne, And the counsel of peace shall be between them both.” ’

“He shall bear the glory.”

Two reactions.

- One is negative because my heart aches for people who will be left without Him.
- But my reaction is also positive because it's time for Christ to be exalted.

He finally will be laden with majesty. He finally will be laden with glory and with honour and He will receive what He is due and it will be then that the choirs of Revelation 4 and 5 can shout their hallelujahs.

Certainly, a deserved day when He comes as King of Kings and Lord of Lords.

In the Old Testament God said, *"My glory will I not give to another."* It will all be His on that day.

We will be a part of the hosanna chorus that sings glories and hallelujahs to His name.

V 13, *And shall sit and rule on His throne; ; So He shall be a priest on His throne,*

Kings and priests just didn't mix. There was no way that someone could be both of those. But the end time comes, and the Messiah comes to be the King and the Priest.

Psalms 110:4, *The Lord has sworn And will not relent, "You are a priest forever According to the order of Melchizedek."*

What kind of priest was Melchizedek?

We can read about Him in Genesis.

He was a priest who was also a king.

The Messiah will be the same.

Hebrews 1:13, *But to which of the angels has He ever said: "Sit at My right hand, Till I make Your enemies Your footstool"?*

- ✓ As King, He rules.
- ✓ As Priest, He intercedes.

V 13, *And the counsel of peace shall be between them both."*

Today all the countries of the world there is clear distinction between the state and church.

Not in the kingdom. He will harmonize both. He will bring both into one.

Throughout Israel's history, how many times the king was vile and the king was rotten. On the other hand, you had the priests and the prophet crying out to God.

There was no harmony.

How many times in the history of the world has there been a terrible dichotomy between religion and politics?

Not in the kingdom!

Because the same One who rules with the role of King is the same One who intercedes and makes the worship of the true God the measure of every man, the Lord Jesus Christ. No discord, and no disharmony.

V 15, Even those from afar shall come and build the temple of the Lord. Then you shall know that the Lord of hosts has sent Me to you. And this shall come to pass if you diligently obey the voice of the Lord your God."

For a Jew, who was the one who was far off?

A Gentile.

We have that very same phrase in Ephesians.

We have it in the Romans.

Those who were far off have become near.

The far off are the Gentiles shall come and build the temple.

Who is going to build the temple?

Christ!

They will come and contribute in it.

In the kingdom there will be a delegation of Gentiles worshipping the true God. There will be a people who were a no people who will become God's people in God's kingdom.

Isaiah 2:2-3, *Now it shall come to pass in the latter days That the mountain of the Lord's house Shall be established on the top of the mountains, And shall be exalted above the hills; And all nations shall flow to it. ³ Many people shall come and say, "Come, and let us go up to the mountain of the Lord, To the house of the God of Jacob; He will teach us His ways, And we shall walk in His paths." For out of Zion shall go forth the law, And the word of the Lord from Jerusalem.*

All nations in the kingdom coming into the presence and the true worship of the one true God.

Christ will be worshipped by nations from all over the world.

Micah 4:1-2, *Now it shall come to pass in the latter days That the mountain of the Lord's house Shall be established on the top of the mountains, And shall be exalted above the hills; And peoples shall flow to it. ² Many nations shall come and say, "Come, and let us go up to the mountain of the Lord, To the house of the God of Jacob; He will teach us His ways, And we shall walk in His paths."*

Gentiles will come in that day to worship God. And so, we see the marvelous picture of Jesus Christ.

V 15, *Then you shall know that the Lord of hosts has sent Me to you.*

When Jesus comes to set up His kingdom, there isn't going to be any question about the fact that this is an absolutely accurate fulfillment of God's prophecy.

There are many people today who will deny the literal return of Christ. There are many people today who want to deny the actual physical, literal kingdom on earth. But here, Zechariah is saying that the Word of the Lord is saying in that day, when He comes, you will know that God's Word has come to pass.

Christ comes, then, as a confirmation of God's Word.
Christ is actually speaking here.

Then you shall know that the Lord of hosts has sent Me to you.
Christ will come as a confirmation of God's truth.

V 15, *And this shall come to pass if you diligently obey the voice of the Lord your God."*

What He is saying is that your participation in the kingdom is dependent on you. The fulfillment of the kingdom is going to happen because God has so planned it.

But whether you are a participant of it or not is going to be dependent upon whether you obeyed His voice.

Now, it is true that the kingdom cannot come until God judges and God saves Israel.

God's plan to carry out. What He is saying here is, this is going to come to pass for you if you will diligently obey the voice of the Lord your God.

Not all will.

Did you know that when Christ comes all Israel shall be saved. It doesn't mean every single Jew. It just means the nation in general.

Why?

Ezekiel 20:28, *When I brought them into the land concerning which I had raised My hand in an oath to give them, and they saw all the high hills and all the thick trees, there they offered their sacrifices and provoked Me with their offerings. There they also sent up their sweet aroma and poured out their drink offerings.*

Even then there will be Jews who will rebel, and God will purge out the rebels.

The kingdom will come, and God will bring it to pass but only the obedient will enjoy it.

What do we learn about the Christ?

- ✓ He grows up out of Israel,
- ✓ He will come to build the millennial temple,
- ✓ He will bear the glory,
- ✓ He will rule as King and Priest,
- ✓ He will make peace between those two offices,
- ✓ He opens the kingdom to the Gentiles, all nations.
- ✓ He comes to corroborate God's Word and,
- ✓ He demands obedience to His Word.

The symbol of crowning of Joshua, the significance is a picture of Christ.

V 14, *“Now the elaborate crown shall be for a memorial in the temple of the Lord for Helem, Tobijah, Jedaiah, and Hen the son of Zephaniah.*

Hen is another name for Josiah.

The crown shall be to those four for a memorial in the temple of the Lord.

All those four people to give you that gold and silver.

You make a crown.

After you have put it on His head and it's made its symbolic statement, take it off His head and put it in the temple as a memorial.

Zerubbabel's temple, according to Jewish tradition, had a big high window in it up somewhere on the wall. Hanging in that

window at the height of the temple, says Jewish tradition, hung that crown for years and years.

Why?

So that it might be a constant reminder that the King was coming.

Zechariah has taken us on a long trip, from the troubles of Israel in the time of his life to the kingdom.

What are the implications of this?

The message the Spirit of God would speak to you tonight is, are you a part of that kingdom?

Is it true of you that you belong to God's kingdom?

Is Colossians 1:13 a reality in your life?

Have you been translated from the kingdom of darkness into the kingdom of His dear Son?

Are you one of that little group sitting there hearing Jesus say, "Fear not, little flock, for it's your Father's good pleasure to give you the kingdom."

There is only one condition and that's to be obedient to the voice of the Shepherd, obedient to the voice of the King, the Lord Jesus Christ.

This is going to happen soon.

Will you be a part of it?

You must be a son of the kingdom to be in the kingdom which comes by putting your faith in the Lord Jesus Christ.

If you are already a Christian.

Good, you are already a child of the kingdom.

There is some great responsibility for being a child of the kingdom.

1 Thessalonians 2:12, *that you would walk worthy of God who calls you into His own kingdom and glory.*

If God has called you to His kingdom, that has implications.