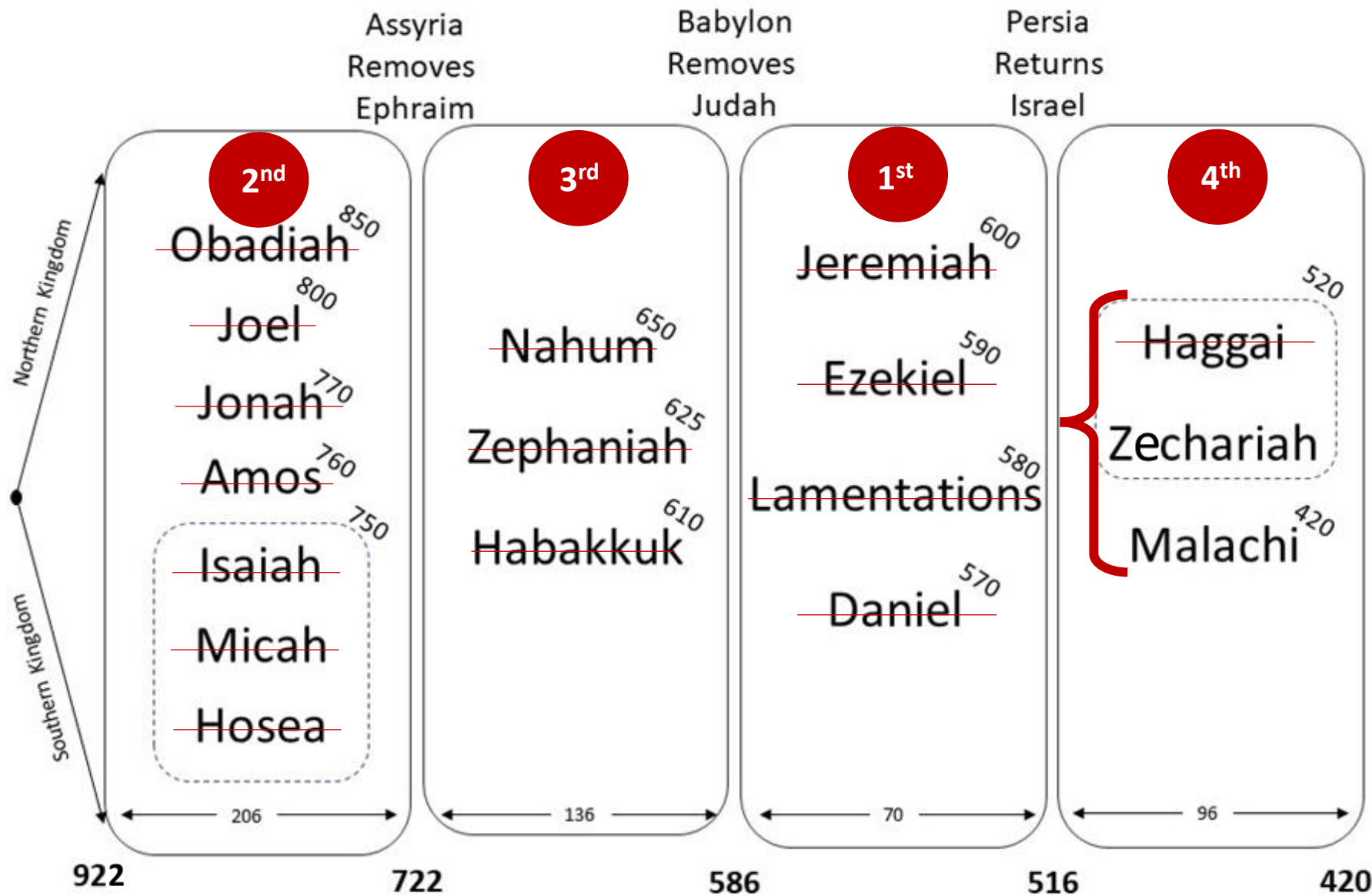


Sabbath Brothers



Timeline of the Prophets



OLD TESTAMENT STRUCTURE, 5-12-5-5-12
5 BOOKS OF THE LAW—12 BOOKS OF HISTORY--5 BOOKS OF WISDOM WRITINGS---5 MAJOR PROPHETS
12 BOOKS OF MINOR PROPHETS---MINOR BECAUSE THEY WROTE LESS. NOT LESS IMPORTANT!

Zechariah

("Jehovah Remembers")

- Zechariah is thought to have died a violent death (Matthew 23:35)
- Abel was the first martyr of the Old Testament, Zechariah was the last "A-to-Z" (2 Chronicles 24:20-21).

The Word of the Lord came to the Prophets

Isaiah	1:10; 28:13-14; 37:22; 38:4; 39:5; 66:5
Jeremiah	1:2, 4, 11, 13; 2:1, 4, 31; 7:2; 9:20; 10:1; 13:2-3, 8; 14:1; 16:1; 17:20; 18:5; 19:3; 20:8; 21:1, 11; 22:2, 29; 24:4; 25:3; 26:1; 27:1; 28:12; 29:20, 30; 30:2; 31:10; 32:1, 6, 26; 33:133:19, 23; 34:1, 4, 8, 12; 35:1, 12; 36:1, 27; 37:6; 39:15; 40:1; 42:7; 42:15; 43:1, 8; 44:16, 24, 26; 46:1, 13; 49:34; 50:1 (Daniel 5:10)
Ezekiel	1:3; 3:16; 6:1; 7:1; 11:14; 12:1, 8, 17, 21, 21; 13:1; 14:2, 12; 15:1; 16:1; 17:1, 11; 18:1; 20:2, 45; 21:1, 8, 18; 22:1, 17, 23; 23:1; 24:1, 15, 20; 25:1, 3; 26:1; 27:1; 28:1, 11, 20; 29:1, 17; 20:1, 20; 31:1; 32:1, 17; 33:1; 33:23; 34:1; 35:1; 36:16; 37:15; 38:1
Daniel	--
Hosea	4:1
Joel	1:1
Amos	3:1; 7:16
Obadiah	--
Jonah	1:1; 3:1, 3
Micah	1:1
Nahum	--
Habakkuk	--
Zephaniah	1:1; 2:5
Haggai	1:1, 3; 2:1, 10, 20
Zechariah	1:1, 7; 4:6, 8; 6:9; 7:4, 8, 12; 8:1, 18; 9:1; 11:11; 12:1
Malachi	1:1



The Declaration that the "Word of the Lord" came to the Prophet was reinforced more with Zechariah than other Minor Prophets

Zechariah

("Jehovah Remembers")

Outline of Zechariah's Visions

Chapters 1 & 2	Restoration of Israel
Chapter 3	Gospel Message/ Internal Cleansing
Chapter 4	Witness
Chapter 5	Warnings
Chapter 6	The Messianic Kingly Priest

- The Book of Zechariah is called "the Apocalypse of the Old Testament" (along with Ezekiel and Daniel).
- Zechariah chapters 1-8 are quoted most frequently in the book of Revelation while Zechariah chapters 9-14 are quoted most frequently in the Gospels.
- There is a spiritual reality outside of this material world, and the sovereign God is in control and has a plan to bring about His purposes.

Zechariah's Eight Visions

Zechariah's eight visions came in a single night.

Vision 1	Zechariah 1:8-17	Multi-colored Patrol Horses Among Myrtle Trees	God's Temple in Jerusalem would be rebuilt
Vision 2	Zechariah 1:18-21	Four Horns & Four Carpenters	God will use Gentiles to carry out His judgment and blessing
Vision 3	Zechariah 2:1-13	The Man with the Measuring Line	Jerusalem will be restored and inhabited
Vision 4	Zechariah 3:1-10	The High Priest on Trial before being re-dressed and consecrated	Satan cannot challenge God's plan
Vision 5	Zechariah 4:1-14	Seven Lamps & Two Olive Trees	God will accomplish His plan by His Spirit – not by man's power or might
Vision 6	Zechariah 5:1-4	The Flying Roll	The Temple will be Destroyed
Vision 7	Zechariah 5:1-11	The Woman sitting in an Ephah	Babylon's idolatry would be judged
Vision 8	Zechariah 6:1-8	Four Chariots between two brass mountains	The Messiah will build His Temple and rule as King-Priest upon His Throne

Zechariah's 1st Vision

Patrolling Angels Among Myrtle Trees (Zechariah 1:7-17)

⁷ On the **twenty-fourth day** of the eleventh month, which is the month of Shebat, in the second year of Darius, **the word of the LORD came to the prophet Zechariah** son of Berechiah, son of Iddo:



⁸ I looked out in the night and saw a man riding on a red horse. He was standing among the myrtle trees in the valley. Behind him were red, sorrel, and white horses.

⁹ I asked, "What are these, my lord?" The angel who was talking to me replied, "I will show you what they are."



¹⁰ Then the man standing among the myrtle trees explained, "They are the ones the LORD has sent to patrol the earth."

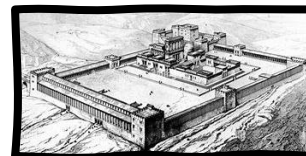
¹¹ They reported to the Angel of the LORD standing among the myrtle trees, "We have patrolled the earth, and right now the whole earth is calm and quiet."

¹² Then the Angel of the LORD responded, "How long, LORD of Hosts, will You withhold mercy from Jerusalem and the cities of Judah that You have been angry with these 70 years?"



¹³ The LORD replied with kind and comforting words to the angel who was speaking with me.

¹⁴ So the angel who was speaking with me said, "Proclaim: The LORD of Hosts says: I am extremely jealous for Jerusalem and Zion.



¹⁵ I am fiercely angry with the nations that are at ease, for I was a little angry, but they made it worse.

¹⁶ Therefore, this is what the LORD says: In mercy, I have returned to Jerusalem; My house will be rebuilt within it"—this is the declaration of the LORD of Hosts—"and a measuring line will be stretched out over Jerusalem.

¹⁷ "Proclaim further: This is what the LORD of Hosts says: My cities will again overflow with prosperity; the LORD will once more comfort Zion and again choose Jerusalem."

The first vision of Zechariah came three months after the Word of the Lord first came to Zechariah. The second year of Darius was 520BC.

Haggai had recorded multiple events on the 24th of various months (Haggai 1:15; 2:10, 18, 20).

The nighttime represents spiritual darkness, and this Man is said to be riding (Rev 19:11-12; Isaiah 63:1-3) before being mentioned three times as standing among the myrtle trees in a ravine.

This picture might symbolize God's remnant people of joy (Judah means "praise") experiencing a challenging time since they returned to Jerusalem.

Myrtle might be used to symbolize "joy" as the word "myrtle" means "sweetness" (Hebrew) or "perfume" (Greek).

The term "valley" (ravine) is used as a metaphor for difficult and challenging times.

"Horses" often relate to military activities. (Exodus 15:1; Joshua 11:4; 2 Kings 6:14; Deuteronomy 11:4)

The color "red" typifies blood/war while "sorrel" characterizes famine; the color "white" symbolizes purity. (Revelation 6:2-8)

Jesus is participating in intercessory prayer (1 John 2:1) and asks the Father how long God would withhold mercy the returned post-captivity, returned Israelites in Jerusalem (Jeremiah 25:11-12).

The Lord has degrees of anger and can get angrier. God used the cruel nations to carry out His judgment, but the wicked nations went too far.

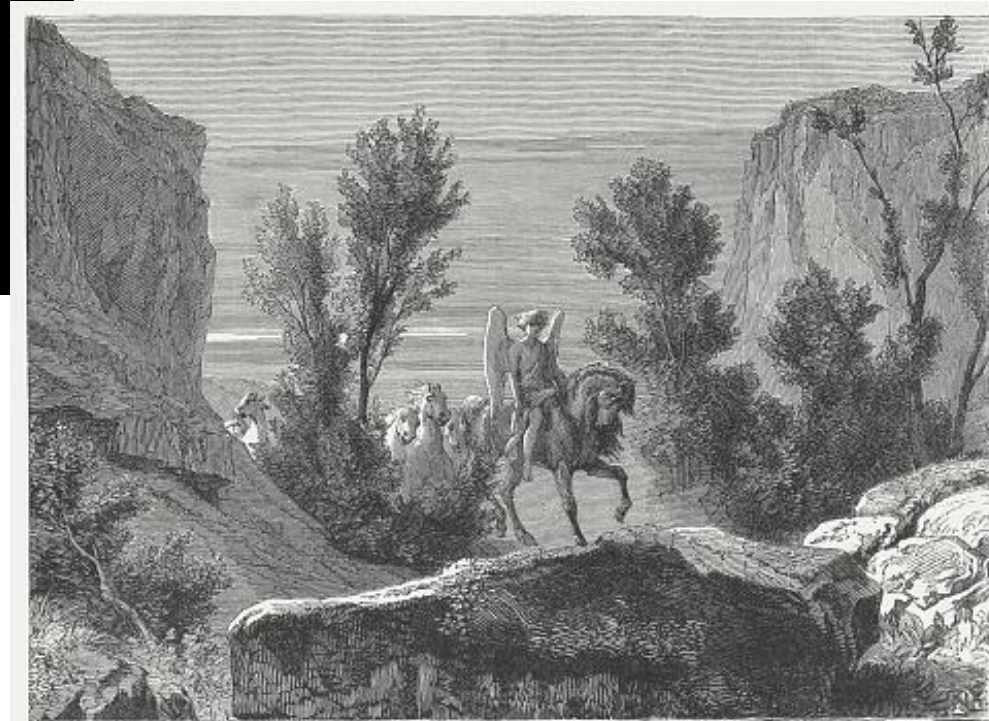
The Lord would now bless Jerusalem

Zechariah's First Vision

(Zechariah 1:7-17)

- The “nighttime” represents spiritual darkness.
- “Horses” often relate to military activities. (Exodus 15:1; Joshua 11:4; 2 Kings 6:14; Deuteronomy 11:4)
- The color “red” typifies blood/war while “sorrel” characterizes famine; the color “white” symbolizes purity. (Rev 6:2-8)
- “Myrtle” might be used to symbolize “joy” as the word “myrtle” means “sweetness” (Hebrew) or “perfume” (Greek). Judah means “praise.”
- “Trees” are often people or peoples.
- The term “valley” (ravine) is used as a metaphor for difficult and challenging times.

- Angels are patrolling the earth (Spiritual Reality).
- There is divine care for God’s people during challenging times.
- The Angelic hosts are warriors.



Zechariah's 2nd Vision

The Four Craftsmen & Horns (Zechariah 1:18-21)

18 Then I looked up and saw **four horns**.

19 So I asked the angel who was speaking with me, "What are these?" And he said to me, "**These are the horns that scattered Judah, Israel, and Jerusalem.**"

20 Then the LORD showed me **four craftsmen**.

21 I asked, "What are they coming to do?" He replied, "These are the horns that scattered Judah so no one could raise his head. **These craftsmen have come to terrify them, to cut off the horns of the nations that raised their horns against the land of Judah to scatter it.**"

The creative power of the craftsmen was instead used to destroy each kingdom.

The angels assigned to each kingdom (Daniel 10:20-21) may be related to these craftsmen.



The four horns may reference the four world empires outlined in Daniel 2 & 7 as Babylon, Persia, Greece, and Rome

The four world empires (horns) had exiled and scattered the northern kingdom (Israel) and the southern kingdom (Judah) as well as the capital of Jerusalem.

The purpose of these craftsmen/carpenters was to keep each kingdom in check.

Jesus (& Joseph) were carpenters (Mark 6:3); the Greek term for "carpenter" is "tektón" (τέκτων) which is the root for the earth's "tectonic" plates by the Creator Carpenter.



Throughout Scripture the word "horn" is used as a metaphor for strength.

Ancient scribes first used "horns" to symbolize strength in the reading of Exodus 34:29.

"It came about when Moses was coming down from Mount Sinai (and the two tablets of the testimony were in Moses' hand as he was coming down from the mountain), that Moses did not know that the skin of his face shone because of his speaking with Him."

The face of Moses' "shone" (literally "emitted rays"). The Hebrew word "qaran" (קָרַן) from "qeren," (קֶרֶן a horn) meant "to shoot forth horns." The light rays from Moses were "horn-like." Jerome's Latin Vulgate defined this as "put forth horns."

Zechariah's Second Vision

(Zechariah 1:18-21)

- The “horns” represent power & authority.
 - “Craftsmen” are carpenters that can be used to build or destroy
-
- Gentile World Empires will be used by God (Babylon, Persia, Greece, Rome)
 - The four horns of world empires had scattered the southern kingdom (Judah), the northern kingdom (Israel) as well as the capital of Jerusalem.
 - The Craftsmen will use Empires to build and destroy according to God's plan
 - Angels are assigned to each kingdom (Daniel 10:20-21) & may be related to these craftsmen.



Zechariah's 3rd Vision

Measuring Jerusalem to Care For It (Zechariah 2:1-13)

1 I looked up and saw a man with a measuring line in his hand.

2 I asked, "Where are you going?" He answered me, "To measure Jerusalem to determine its width and length."

3 Then the angel who was speaking with me went out, and another angel went out to meet him.

4 He said to him, "Run and tell this young man: Jerusalem will be inhabited without walls because of the number of people and livestock in it."

5 The declaration of the LORD: "I will be a wall of fire around it, and I will be the glory within it."

6 "Get up! Leave the land of the north"—this is the LORD's declaration—"for I have scattered you like the four winds of heaven"—this is the LORD's declaration.

7 "Go, Zion! Escape, you who are living with Daughter Babylon."

8 For the LORD of Hosts says this: "He has sent Me for His glory against the nations who are plundering you, for anyone who touches you touches the pupil of His eye."

9 I will move against them with My power, and they will become plunder for their own servants. Then you will know that the LORD of Hosts has sent Me.

10 "Daughter Zion, shout for joy and be glad, for I am coming to dwell among you"—this is the LORD's declaration.

11 "Many nations will join themselves to the LORD on that day and become My people. I will dwell among you, and you will know that the LORD of Hosts has sent Me to you."

12 The LORD will take possession of Judah as His portion in the Holy Land, and He will once again choose Jerusalem.

13 Let all people be silent before the LORD, for He is coming from His holy dwelling."



Jesus is the surveyor/judge (Revelation 21:2, 15), but this time the measuring line is used in preparation for building instead of destruction (Ezekiel 40:3, 5, 42:16-19; 2 Kings 21:13; Is 28:17, 34:17; Jeremiah 52:21; Zechariah 2:1; Revelation 11:1).

God is a wall of fire towards unbelievers (Heb 12:29; Ex 24:17; Dt 4:24 & 9:3) while a (shekinah) glory to those who follow Him (Is 4:5-6; Ex 13:21, 43:1-7; Revelation 21:3, 23)

Only 50,000 Israelites had returned after Babylonian Captivity, but the Lord was going to bring judgment on the Fertile Crescent, so He urged everyone to return to the Promised Land.

Those nations who plundered would now be plundered by others (Zechariah 1:15). The waving of the hand refers to God's action and engagement in judgment (Isaiah 11:15; 19:16).

God foretold the inclusion of Gentiles ("nations") as His covenant people in the last days (Zechariah 8:20-23). This was always God's plan and the "mystery" (Ephesians 2-3).

This is the only place in all of the Old Testament that Palestine is called the "Holy Land." The Temple began at Gilgal, then Shechem, Shiloh & finally Jerusalem; God would once again establish Jerusalem as His choice for His name to dwell.

Although this first Angel leaves Zechariah, he will return on or before Zechariah 4:1. The second angel was told to "run" due to the urgency & importance of this message; that a city without walls inferred peace & prosperity without bounds or constraints because of God's protection (Revelation 21:25).

God has bid His Israel to return (repent) throughout the ages – from Egypt after slavery, Babylon after captivity, Russia (the north) in 1948, and even into the future as they will be scattered by the Tribulation.

The pupil of the eye in which the light enters is incredibly sensitive (Deuteronomy 32:9-10; Psalm 17:8; Proverbs 7:2).

This Daughter Zion (Zechariah 9:9) is juxtaposed to Daughter Babylon (Zechariah 2:7; Rev 18) and the Hebrew word "dwell" (hekinah) is the root of "Shekinah."

The word "Shekinah" is not in Scripture although the description was; The Targum did include "shekinah" to mean "to reside" (Exodus 19:16-18; 40:34-38; 1 Kings 6:13)

Immanuel means "God with Us" and the ultimate goal of God is His dwelling peaceably with His people.

Zechariah's Third Vision

(Zechariah 2:1-5)

- Jesus is the Surveyor / Judge (Revelation 21:2, 15)
 - This time the measuring line is used in preparation for building instead of destruction (Ezekiel 40:3, 5, 42:16-19; 2 Kings 21:13; Is 28:17, 34:17; Jeremiah 52:21; Zechariah 2:1; Rev 11:1).
 - There could be multiple fulfillments including the measurement of future Jerusalem.
 - The second angel was told to “run” due to the urgency and importance of this message
 - A city would be without walls inferred peace and prosperity without bounds because of God's protection (Revelation 21:25).
-
- God is a wall of fire towards unbelievers (Heb 12:29; Ex 24:17; Dt 4:24 & 9:3)
 - God is the (shekinah) glory to those who follow Him (Is 4:5-6; Ex 13:21, 43:1-7; Revelation 21:3, 23).



Zechariah's 4th Vision

¹ Then he showed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to accuse him.



² The LORD said to Satan, "The LORD rebuke you, Satan! Indeed, the LORD who has chosen Jerusalem rebuke you! Is this not a brand plucked from the fire?"

³ Now Joshua was clothed with filthy garments and standing before the angel.



⁴ He spoke and said to those who were standing before him, saying, "Remove the filthy garments from him." Again he said to him, "See, I have taken your iniquity away from you and will clothe you with festal robes."

⁵ Then I said, "Let them put a clean turban on his head." So they put a clean turban on his head and clothed him with garments, while the angel of the LORD was standing by.

⁶ And the angel of the LORD admonished Joshua, saying,

⁷ "Thus says the LORD of hosts, 'If you will walk in My ways and if you will perform My service, then you will also govern My house and also have charge of My courts, and I will grant you free access among these who are standing here.'



The Divine Court (Zechariah 3:1-7)

Joshua is introduced in Haggai 1:1 as the high priest; in Israel, the high priest is representative of all of Israel (e.g., Yom Kippur).

The name "Joshua" (Yeshua) is the same name as "Jesus" meaning "Yahweh saves." (Matthew 1:21)

This chapter may represent spiritual leadership under spiritual attack where only God can sustain and protect.

Satan (meaning "accuser") is standing in the place of power (at the right hand). The position of "standing at the right hand" was a common legal procedure which is still the case in modern judicial system with the prosecutor on the right. (Job 1:6-12; 2:1-7; 1 Kings 22:19; Psalm 109:6)

Satan is not even allowed to speak regardless of the validity of his charges.

"Standing Before..."	
Standing Before in a "Priestly" Sense	Standing Before in a "Legal" Sense
Deuteronomy 10:8	Number 35:12
2 Chronicles 29:11	Deuteronomy 19:17
Ezekiel 44:15	Joshua 20:6
	1 Kings 3:16

The LORD (Yahweh) rebukes Satan twice (Jude 1:9) – the second time while reminding Satan who God has chosen.

The man is likened to sparked kindling (Amos 4:11) that is saved (John 15:5-7; Jude 1:23).

The high priest dressed in more finery (lived more purely) than anyone else (Ex 28), but clothing represents righteousness, and any manmade clothing is polluted (Is 64:6)

The term "filthy" is used for human excrement which made his clothing ceremonially unclean. (Isaiah 64:6; 2 Corinthians 5:3)

God put His own clothing (righteousness – Isaiah 61:10) on Joshua (Is 61:10) replacing his high priest headdress (Miter) with a clean turban (Ex 29:6; Lev 8:9)

Jesus "charged" Joshua with a challenge of obedience instead of Satan's accusation.

Governing God's Temple and attending the Temple's courts were the functions of the priests; however, the focus is on following God's regulations Spiritually (His house) and Judicially (His courts).

Zechariah's Fourth Vision

(Zechariah 3:1-4)

- The high priest is representative of all of Israel (e.g., Yom Kippur).
- The name “Joshua” (Yeshua) is the same name as “Jesus meaning “Yahweh saves.” (Matthew 1:21)
- Satan (meaning “accuser”) is standing in the place of power (at the right hand)
- Standing at the right hand was a common legal procedure which is still the case in modern judicial system with the prosecutor on the right. (Job 1:6-12; 2:1-7; 1 Kings 22:19; Psalm 109:6)
- The LORD (Yahweh) rebukes Satan twice (Jude 1:9) – the second time while reminding Satan who God has chosen.

- During the post-exilic period, the High Priest began to take on more esteemed (king-like) duties and authority.
- During the Hasmonean dynasty (140BC-37BC), there were eight sequential kings who also held the role of High Priest.

“Standing Before....”

Standing Before in a “Priestly” Sense

Deuteronomy 10:8
2 Chronicles 29:11
Ezekiel 44:15

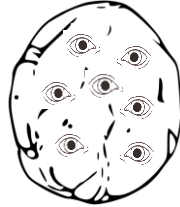
Standing Before in a “Legal” Sense

Number 35:12
Deuteronomy 19:17
Joshua 20:6
1 Kings 3:16



A Messianic Prophecy

⁸ Now listen, **Joshua the high priest, you and your friends** who are sitting in front of you—indeed **they are men who are a symbol, for behold, I am going to bring in My servant the Branch.**



⁹ For behold, **the stone that I have set before Joshua; on one stone are seven eyes. Behold, I will engrave an inscription on it,** declares the LORD of hosts, 'and I will remove the iniquity of that land in one day.'

¹⁰ 'In that day,' declares the LORD of hosts, **'every one of you will invite his neighbor to sit under his vine and under his fig tree.'**



**Two Messianic terms:
"My Servant" & "The Branch"**

The Branch & Stone (Zechariah 3:8-10)

Jesus of Nazareth (meaning "Branch" – Is 4:2, 11:1, 53:2; Jeremiah 23:5, 33:15) is juxtaposed to the burning sticks (Amos 4:11; Zechariah 3:2).

The friends of the High Priest are other priests serve in the Temple.

The phrase "my servant" is an ancient title used for Job (Job 1:8); Moses (Joshua 1:2), and David (2 Samuel 3:18). Isaiah defined the "Suffering Servant" in a Messianic sense (Isaiah 40-66).

The "Branch" was also Messianic to identify the "Coming One" (Isaiah 4:2; 11:1; 53:2; Jeremiah 23:5; 33:15)

Zerubbabel was called "my servant" earlier (Haggai 2:4-5). Zerubbabel was in the Davidic lineage of Jesus as well as Jesus would come as the King-Priest (Psalm 110:1, 4).

A white stone being cast was used in non-guilty verdict (Rev 5:6), and the seven (complete) eyes (sight/understanding) – Zechariah 4:10.

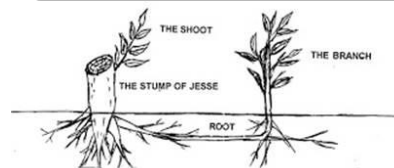
This stone is one bringing salvation although others stumble over the stone (Romans 9:33; 1 Peter 2:8)

The iniquity of the land will be removed on a single day (Jeremiah 31:33)

Ownership and harvest reminiscent of Solomon's days (1 Samuel 4:25) which the world falsely offers (2 Kings 18:31; Isaiah 36:16), but God will bring to fruition (Micah 4:4)

The partial fulfillment would occur with the restoration of the Temple in Jerusalem post-Babylonian exile; however, a more complete fulfillment will occur at the second coming of Jesus when the Millennial Temple is established.

The concept of sitting "under his own vine and fig tree" is a symbol of peace and prosperity (1 Kings 5:5; Micah 4:4)



Zechariah's 5th Vision

Two Olive Trees & Lampstand (Zechariah 4:1-14)

¹ Then the angel who was speaking with me returned and roused me, as a man who is awakened from his sleep.

² He said to me, "What do you see?" And I said, "I see, and behold, a lampstand all of gold with its bowl on the top of it, and its seven lamps on it with seven spouts belonging to each of the lamps which are on the top of it;

³ also two olive trees by it, one on the right side of the bowl and the other on its left side."

⁴ Then I said to the angel who was speaking with me saying, "What are these, my lord?"

⁵ So the angel who was speaking with me answered and said to me, "**Do you not know what these are?**" And I said, "No, my lord."

⁶ Then he said to me, "This is the word of the LORD to Zerubbabel saying, **'Not by might nor by power, but by My Spirit,' says the LORD of hosts.**

⁷ 'What are you, O great mountain? Before Zerubbabel you will become a plain; and he will bring forth the top stone with shouts of "Grace, grace to it!"'"

⁸ Also the word of the LORD came to me, saying,

⁹ "The hands of Zerubbabel have laid the foundation of this house, and his hands will finish it. Then you will know that the LORD of hosts has sent me to you.

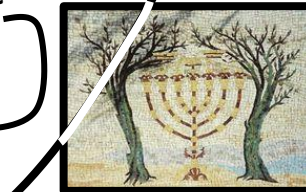
¹⁰ For who has despised the day of small things? But these seven will be glad when they see the plumb line in the hand of Zerubbabel—*these are the eyes of the LORD which range to and fro throughout the earth.*"

¹¹ Then I said to him, "What are these two olive trees on the right of the lampstand and on its left?"

¹² And I answered the second time and said to him, "What are the two olive branches which are beside the two golden pipes, which empty the golden oil from themselves?"

¹³ So he answered me, saying, "**Do you not know what these are?**" And I said, "No, my lord."

¹⁴ Then he said, "These are the two anointed ones who are standing by the Lord of the whole earth."



Repeatedly required
acknowledged
limitation

Repeats the
Question

Messianic Promise:
Zerubbabel was a
foreshadowing of Jesus

This sequence is similar to Jesus' waking Peter at the transfiguration (Lk 9:32) which is interesting in relation to the two olive trees defined in Zechariah 4:14.

This lampstand may represent the churches (Rev 1:20) on fire by the oil (Spirit) each being sealed with a bowl (seven seals). This resembles, but not exactly, a menorah meaning "light bearer" (Ex 25:31-40)

From olives come oil, and these two olive trees may represent the Old and New Testaments (Zechariah 4:6). These two olive trees ensure perpetual oil for the lamps.

There were external challenges to rebuild the Temple, but God would overcome any challenges. Mountains represent political systems (governments), and this "great mountain" speaks of Jerusalem's reconstruction that the surrounding nations are antagonizing; however, those nations (mountain) would be beaten down (flattened).

The plumb line is now being used in the sense of restoration according to God's standard

Visions into the spiritual world seemed physically debilitating (Ezekiel 3:15; Daniel 7:28; 8:17-18, 27; 10:10-19; Revelation 1:17)

The Hebrew word for "lampstand" is menorah (מְנוֹרָה) which means "to flame." The menorah is a seven-branched lampstand which is the modern symbol of the Nation of Israel. The central candle stands apart while the other 6 branch out.

The "cornerstone" of Jesus (Mt 21:42; Mk 12:10; Lk 20:17; Eph 2:20; 1 Pet 2:4-6) would be laid and the "capstone" of Jesus (Is 19:19) would be put into place.

Zerubbabel was in the Davidic lineage of Jesus (Mt 1:13; Lk 3:27)

Interpretations of the Two Anointed Ones "Who Stand By The Lord Of The Whole Earth" (Zechariah 4:14)		
Local:	Joshua	Zerubbabel
Broad: (Rev 11:4)	Elijah	Moses
Spiritual:	Spirit	Jesus
Jesus:	Divine	Human

Zechariah's Fifth Vision

(Zechariah 4:1-7)

- This lampstand may represent the churches (Rev 1:20) on fire by the oil (Spirit) each being sealed with a bowl (seven seals).
- The Hebrew word for “lampstand” is menorah (מְנוֹרָה) which means “to flame” or “light bearer.”
- There was a seven-branched lampstand in the Tabernacle in the wilderness (Exodus 25:31-40).
- The menorah is a seven-branched lampstand which is the modern symbol of the Nation of Israel. The central candle stands apart while the other 6 branch out.
- The “Hanukkah” menorah is a nine-branched lampstand used solely for Hanukkah. The central candle stands apart while the other 8 branch out.



“Not by strength or by might, but by My Spirit, ’says the LORD of Hosts.”

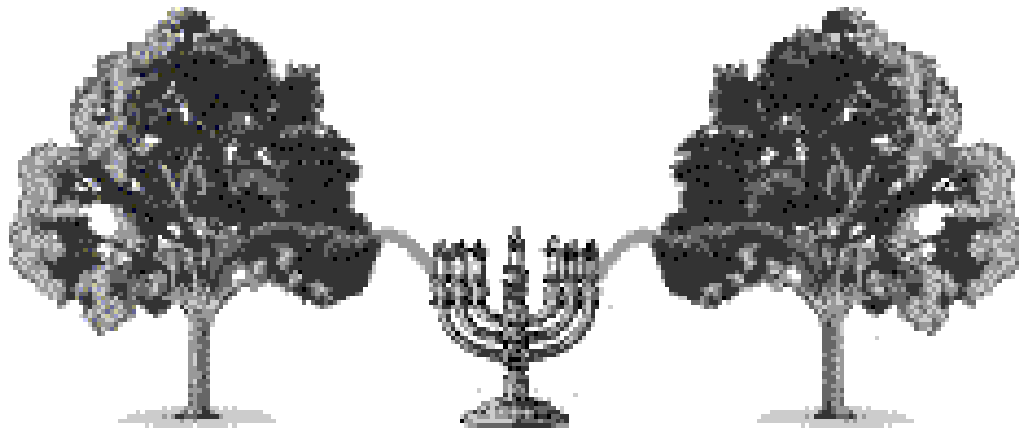
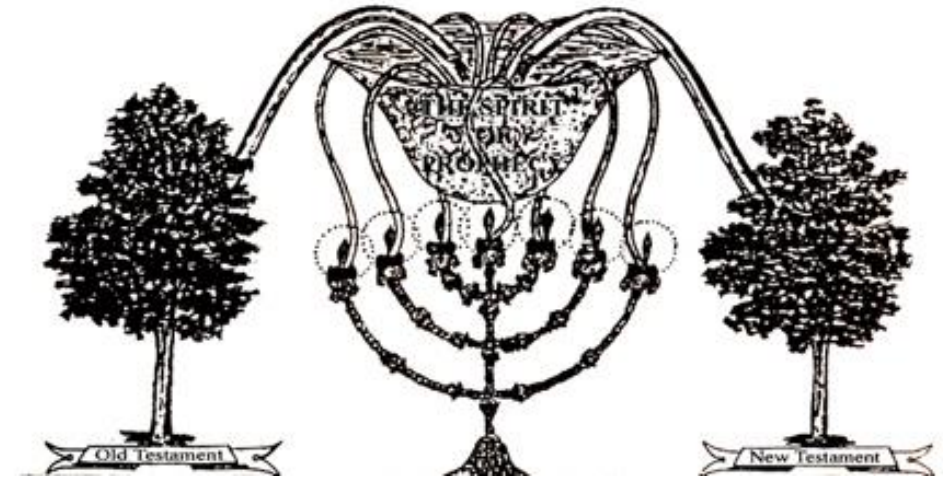
Zechariah 4:6

- The word “strength” (wəḵōah נְזִי) infers the ability to “carry a load” via human or animal strength (1 Samuel 2:9; 2 Kings 19:3; Isaiah 37:3).
- The word “might” (wəḥayil חַיִל) symbolizes “military strength” (2 Kings 6:14; Jeremiah 46:22; Ezekiel 38:15).

Zechariah's Fifth Vision

(Zechariah 4:1-7)

- The Hebrew word for “golden” (hazzāhābֿ :הַזָּהָבֿ) can carry the connotation of dripping.
- The branches may be hanging over the large bowl on the top of the lampstand as they drip into it.
- The Hebrew word for “speak” (nataph נָטַף) also means to “drip” (Judges 5:4; Job 29:22; Psalm 68:8; Joel 3:18), so prophets can be referenced as “drippers.” (Ezekiel 20:46, 21:2; Amos 7:16, 9:13; Micah 2:6, 11)
- These olive trees may infer prophets (drippers) who are speaking the truth



Interpretations of the Two Anointed Ones

“Who Stand By The Lord Of The Whole Earth”
(Zechariah 4:14)

Local:	Joshua	Zerubbabel
Broad: <i>(Rev 11:4)</i>	Elijah	Moses
Spiritual:	Spirit	Jesus
Jesus:	Divine	Human

Zechariah's 6th Vision



¹ Then I lifted up my eyes again and looked, and behold, *there was a flying scroll.*



² And he said to me, "What do you see?" And I answered, "I see a flying scroll; its length is twenty cubits and its width ten cubits."

³ Then he said to me, "This is the curse that is going forth over the face of the whole land; surely everyone who steals will be purged away according to the writing on one side, and everyone who swears will be purged away according to the writing on the other side."

⁴ I will make it go forth," declares the LORD of hosts, "and it will enter the house of the thief and the house of the one who swears falsely by My name; and it will spend the night within that house and consume it with its timber and stones."

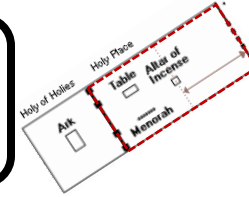


The Flying Scroll (Zechariah 5:1-4)

The flying (swift) scroll (papyrus) representing the curse (Numbers 5:23) for those unfaithful to God and man (Zechariah 5:3).

This was a readable banner removed from a scroll and lifted into the air; similar to the billboard size messages pulled behind airplanes.

The dimensions match that of the Holy place of Moses' Tabernacle and Porch of Solomon's temple (1 Kings 6:3) where the law was usually read (10 yards x 5 yards).



It is also the size of Solomon's bronze altar for the sacrifice of sins (2 Chronicles 4:1).

Jesus preached on Solomon's Colonnade during the end of His ministry (John 10:23), and it was the place of meeting for the first church (Acts 5:12).

The thief and the liar seem to represent the whole law, and they are inscribed (like Moses' tablets – Ex 32:15) both front and back.

A man is a thief to his fellow man and a liar to God thus being false to both which God hates (Zechariah 8:17).



The pagan empires of ancient days symbolize all of human society organized and functioning apart from God.

The two listed sins of "stealing" and "swearing" may be symbolic of the two halves of the Ten Commandments ("The Decalogues"). The act of stealing would represent man's interactions while the act of swearing would relate to man's interaction with God.

Beyond the High Priest (Joshua 3:3-5), God would cleanse all of His people and change their hearts towards Him. God would take away the sin in His people's lives (Daniel 9:24), and those who would not stop sinning would themselves be taken away.

Sinners have been False to Mankind (Civil) and to God (Spiritual) (Zechariah 5:3)

Chapters in Zechariah	Persons	Function	Revelation 11	Revelation 13
3	Joshua	Religious	Elijah	False Prophet
4	Zerubbabel	Civil	Moses	Roman Beast

This complete destruction is likened to the demolition of the leper's house, so that the disease would not pollute those around the diseased (Leviticus 14:45)

God's house would be holy, sacred and safe while the house of sin will bring death.

Zechariah's Sixth Vision

(Zechariah 5:1-4)

- The flying (swift) scroll (papyrus) representing the curse (Numbers 5:23) for those unfaithful to God and man (Zechariah 5:3).
 - This was a readable banner removed from a scroll and lifted into the air; similar to the billboard size messages pulled behind airplanes.
- These dimensions are that of the Holy place of Moses' Tabernacle and Porch of Solomon's temple (1 Kings 6:3) where the law was usually read (10 yards x 5 yards).
 - It is also the size of Solomon's bronze altar for the sacrifice of sins (2 Chronicles 4:1).
 - Jesus preached on Solomon's Colonnade during the end of His ministry (John 10:23), and it was the place of meeting for the first church (Acts 5:12)
- The two listed sins of "stealing" and "swearing" may be symbolic of the two halves of the Ten Commandments ("The Decalogues"). The act of stealing would represent man's interactions while the act of swearing would relate to man's interaction with God.



Sinners have been False to Mankind (Civil) and to God (Spiritual)

(Zechariah 5:3)

Chapters in Zechariah	Persons	Function	Revelation 11	Revelation 13
3	Joshua	Religious	Elijah	False Prophet
4	Zerubbabel	Civil	Moses	Roman Beast



Zechariah's 7th Vision

⁵ Then the angel who was speaking with me went out and said to me, **"Lift up now your eyes and see what this is going forth."**

⁶ I said, "What is it?" And he said, **"This is the ephah going forth."**

Again he said, "This is their appearance in all the land



⁷ (and behold, a lead cover was lifted up); and **this is a woman sitting inside the ephah."**

⁸ Then he said, **"This is Wickedness!"** And he **threw her down into the middle of the ephah and cast the lead weight on its opening.**

⁹ Then I lifted up my eyes and looked, and **there two women were coming out with the wind in their wings; and they had wings like the wings of a stork, and they lifted up the ephah between the earth and the heavens.**

¹⁰ I said to the angel who was speaking with me, **"Where are they taking the ephah?"**

¹¹ Then he said to me, **"To build a temple for her in the land of Shinar; and when it is prepared, she will be set there on her own pedestal."**

The Woman in a Basket (Zechariah 5:5-11)



The defining characteristic of the angel was that it communicated with Zechariah and gave him spiritual insight and understanding.

This manna/grain represents the Word of God conveying a religious aspect while the basket implement conveys commercialization; this may be a rebuke on the commercialism of religion (Micah 3:11).

The lead cover (bronze/lead symbolizes judgment) weighs a talent (the heaviest Hebrew weight).

The woman of wickedness had no power over the angel as he thrust her into the basket and impeded her escape.



The woman represents wickedness. She could symbolize the woman in Revelation 17 (Jeremiah 44:24-25); a woman who is trapped in commercialism of the religious. The woman may be an idolatrous statue of Ishtar.

The two (witness) women (in past were Assyria and Babylon) had wings like a stork (unclean animal – Deuteronomy 14:18)

Storks were known for their strength & stability; storks are heavy (up to 10 pounds) with wide wing spans (up to 7 feet)

The measuring basket was used by Israel in gathering manna.

The Ephah is the largest "dry" commercial measure (7-10 gallons in volume; a bushel).

Just as the "flying scroll" was "going out" to accomplish God's purpose (Zechariah 5:3), the basket was also "going out" to accomplish God's purpose (Zechariah 6:7).

The heavy cover is related to the balances and weights used for commercial transactions. The false economic system was characteristic of the world systems apart from God (Hosea 12:7; Amos 8:5; Micah 6:11). Religious leaders had commercialized religion to preach what they were paid to preach.

The land of Shinar is used for Babylon seven times in the Bible. Wickedness (possibly idolatry) is being taken out of Palestine and returned to the land that much of it originated (Joshua 24:2)

Two women with wings carried the wicked woman from Palestine into Babylon. These women may have represented workers of evil (Assyria and Babylon) who carried out the will of God. The Hebrew word "ruah" (or "pneuma" in Greek) can mean wind or spirit.

Zechariah's Seventh Vision

(Zechariah 5:5-11)

- This manna/grain represents the Word of God conveying a religious aspect while the basket implement conveys commercialization; this may be a rebuke on the commercialism of religion (Micah 3:11).
- Just as the “flying scroll” was “going out” to accomplish God’s purpose (Zechariah 5:3), the basket was also “going out” to accomplish God’s purpose (Zechariah 6:7).
- The woman represents wickedness symbolizes the woman in Revelation 17 (Jeremiah 44:24-25); a woman who is trapped in commercialism of the religious.
- The woman may be an idolatrous statue of Ishtar.
- These two (witness) women (in past were Assyria and Babylon) had wings like a stork (unclean animal – Deuteronomy 14:18)
- Two women with wings carried the wicked woman from Palestine into Babylon.

- Storks were known for their strength and stability.
- Storks are migratory and mute without any bird call.
- Storks are carnivorous and heavy (up to 10 pounds) with wide wing spans (up to 7 feet) that rely on thermal air currents to carry them; they glide a great deal to conserve energy.

**The Hebrew word “ruah”
(or “pneuma” in Greek)
can mean wind or spirit.**



Religious leaders had commercialized religion to preach what they were paid to preach.

Zechariah's 8th Vision

The Four Chariots (Zechariah 6:1-8)

¹ Now I lifted up my eyes again and looked, and behold, **four chariots were coming forth from between the two mountains; and the mountains were bronze mountains.**

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 **strong dappled horses.**

⁴ Then I spoke and said to the angel who was speaking with me, "What are these, my lord?"

⁵ The angel replied to me, "These are the **four spirits of heaven, going forth after standing before the Lord of all the earth,**

⁶ with one of which the **black horses are going forth to the north country; and the white ones go forth after them, while the dappled ones go forth to the south country.**

⁷ When the strong ones went out, they were **eager to go to patrol the earth.**" And He said, "Go, patrol the earth." So they patrolled the earth.

⁸ Then He cried out to me and spoke to me saying, "See, those who are going to the land of the north have appeased My wrath in the land of the north."



"Four Chariots Coming Between **Two Mountains**"
(Zechariah 6:1)



The eighth and last vision is like the first; chariots are used for war (as are horses) and God's judgments. These four (the number of the earth & testing) come between two mountains (governments) of bronze (strength/judgment).

Each of the chariot's horses represents a progression of affliction: 1.Red (War) 2.Black (Famine/Death) 3.White (Purity) 4.Dappled (Mix) → all were strong horses (Jeremiah 15:2).

Similar to the patrolling angels on colored horses, these chariots patrolled the four corners of the earth (East, West, North, South) and all of creation. (Isaiah 11:12)

"Horses" often relate to military activities. (Exodus 15:1; Joshua 11:4; 2 Kings 6:14; Deuteronomy 11:4) The colored horses of red, black, white, and dappled/pale are repeated as the "four horses of the apocalypse" at the end times (Rev 6:2-8)

Zechariah continues to ask for clarification and spiritual understanding as he addresses the angel as "my lord" (Zechariah 1:9, 4:4) Zechariah asks seven questions similar to "What are these?" (Zechariah 1:9, 19, 21; 4:4, 12; 5:6; 6:4)

The four winds/spirits are the heavenly patrols of earth (Psalm 104:4).

Bronze often represents strength and judgment; bronze was the strongest alloy that they knew in that day (1 Kings 7:13-22)

The direction of the north can include the east because enemies came over the fertile crescent from the north. Peace would follow famine in the north (Zechariah 6:8). The chariot pulled by the red horse is not mentioned.

These four angels (winds) from the four corners of the earth seem to be patrolling (testing) in the four directions to the ends of the earth (Isaiah 11:12; Jeremiah 49:36; Revelation 7:1-3)

The horses bringing judgment on the north had satisfied God's wrath. The white horse would follow the black horse of famine into the north country (Zechariah 6:6).

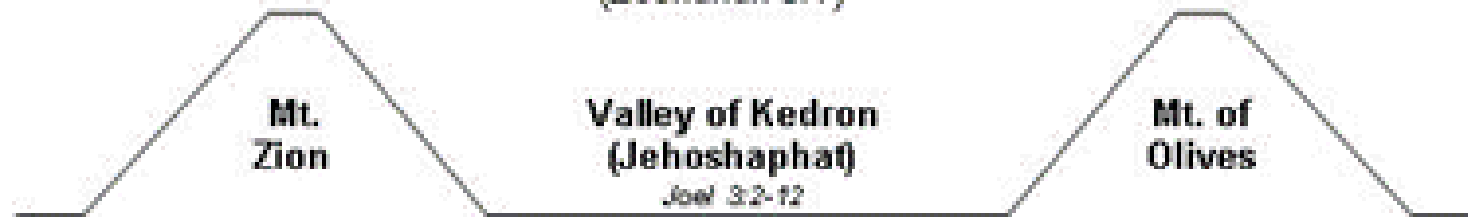
Zechariah's Eighth Vision

(Zechariah 6:1-8)

- Chariots are used for war (as are horses) and God's judgments.
- These four (the number of the earth & testing) come between two mountains (governments) of bronze (strength/judgment).
- Each of the chariot's horses represents a progression of affliction: 1.Red (War) 2.Black (Famine) 3.White (Purity) 4.Dappled (Death) → all were strong horses (Jeremiah 15:2).

"Four Chariots Coming Between *Two Mountains*"

(Zechariah 6:1)



Mountain Metaphors



God's Kingdom versus Satan's
Mt. Zion versus Mt. Gerizim



Religion as More the Ritual

(Zechariah 7:8-13)

- Instead of the fasts and rituals, God calls His people to justice and faithful love (hesed).
- Instead of attacking and exploiting the powerless, God’s people should love and protect the powerless.
- A man’s love for God is reflected in his obedience to God and a man’s love for his neighbor.

“They refused to pay attention and turned a stubborn shoulder and stopped their ears that they might not hear.” Zechariah 7:11

Blessings are not the result of hypocritical piety & routine rituals		
<i>(Eph 4:31-32; Jn 13:35)</i>		
<u>Godly Lifestyles Do:</u>		<u>Godly Lifestyles Do NOT:</u>
Render True Justice	versus	Oppress the Widow, Fatherless, Stranger, Poor

Show Faithful Love and Compassion	versus	Plot Evil Against One Another

All of the Major Prophets Repeat This Point:

Just as people would not listen to God, He would not hear their prayers.

**Isaiah 1:15, 59:2
Lamentations 3:8, 44;
Ezekiel 20:31**

Restoration of Zion

(Zechariah 8:1-6)

- **Zion is the spiritual representation of the physical Jerusalem.**
 - God would dwell (shekinah) in the midst of His people (Exodus 29:45).
 - Immanuel captures the concept of “God with us.”
- **Approximately 50,000 people had returned from Babylon (Ezra 2:64-65)**
 - Modern day returns to Israel are called Aliyah (“Ascender”)
- **The term “jealous” (qinnêṭî קִינְאָתִי) is used three times in Zechariah 8:2, and it carries the meaning of “zealous.” (Zechariah 1:14)**
- **Elderly and childhood denote blessings of God**

Israel’s Return after the Babylonian Captivity is a type of Israel’s Return after the Tribulation Diaspora.

(Zechariah 8)

		<u>Obedience</u>	<u>Blessing</u>
Then	→	Partial →	Partial
Millennial	→	Total →	Total

Restoration of Zion

(Zechariah 8:14-23)

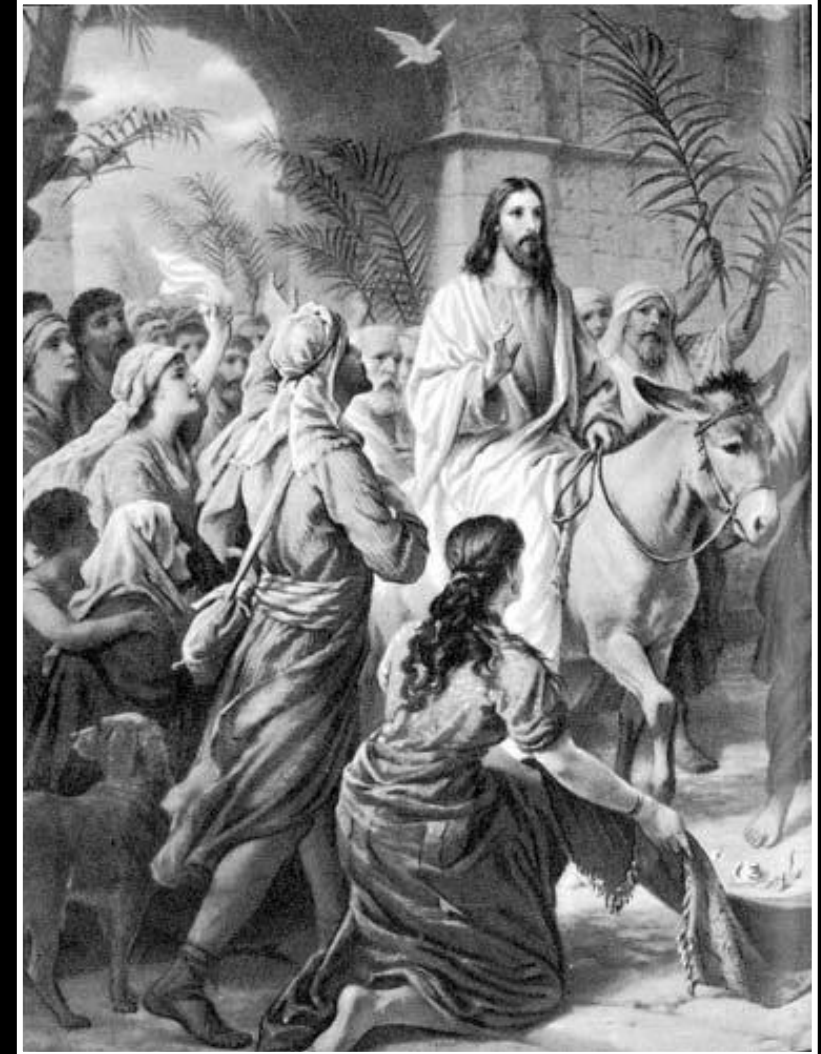
- **God's People were always meant to be a light to a dark world**
- **Although believers are not responsible for the world's attitudes towards them, the believer's relationship with God should be reflected in their love towards others.**
- **Fast days should become feast days as God's people walk with Him believing that He will bless them as His Word declares.**
- **Israel will be the entreated by the Gentile (Goyim) world to allow them to come worship. *'Let us go with you, for we have heard that God is with you.'***

Series of Fast Days Related to the Destruction of Jerusalem			
Timing	Scripture	Commemorates	Zechariah
1. In the Fourth Month	Jeremiah 39:2; 2 Kings 25:3	The Fall of the Walls of Jerusalem	7:3, 8:19
2. In the Fifth Month	2 Kings 25:8	The Destruction of the Temple	7:5, 8:19
3. In the Seventh Month	2 Kings 25:25	The Murder of Gedaliah	8:19
4. In the Tenth Month	Jeremiah 39:1; 2 Kings 25:1-2	Siege of Nebuchadnezzar	8:19

The Coming of the King

(Zechariah 9:9-11)

- **Jesus triumphant entry is foretold (Mt 21:5; Jn 12:15).**
- **God was always King of Israel in their theocracy (Genesis 49:8-12; 1 Samuel 8:7, 12:12)**
- **A donkey was the royal mount for the kings (Judges 5:10; 10:4; 12:14).**
 - A donkey represents natural man with his inherent rebellion while the colt represents the second generation or regenerate man.
 - Jesus riding on the donkey shows His command over man's rebellious nature.
- **The Hebrew word for “humble” (עָנִי) can also infer “poor” and “afflicted.” (Zechariah 11:7, 11; Isaiah 14:32; 51:21; 54:11)**



The Good Shepherd

(Zechariah 11:7-14)

- God shepherded the northern and southern kingdom of Israel with two staves: Favor (Blessing) and Union (Unity, Peace, Fellowship).
- Shepherds would carry two instruments: the rod and the staff (Psalm 23:4).
 - The crook-necked staff was used to manage the sheep.
 - The other item (the rod) was a “war club” that often hung from the shepherd’s belt.
 - Instead of having a rod, this shepherd had two staves.
- The threefold shepherds may have been the three roles of authority (Civil Authorities, Priests, Prophets), but the Targum believed that false priests were the sole focus as they considered the false shepherds as Aaron, Moses and Miriam.



“I took the 30 pieces of silver and threw it into the house of the LORD, to the potter.” Zechariah 11:13

Israel Will Mourn Christ's Crucifixion

(Zechariah 12:10-14)

- The reference to Jesus' crucifixion is obvious as the verse states "they will look at me (Aleph Tau) whom they pierced." (Numbers 21:9)
 - The Alpha/Tau in Hebrew (Alpha/Omega in Greek) are not translatable, so they are not written in the English translations although they are there in the Hebrew.
 - The verse literally reads, "they will look at me, the Alpha and Omega, whom they pierced" (John 19:37; Romans 11:25-27; Revelation 1:7)
- The Trinity is active together in this verse as God the Father pours out His Spirit while God's people look upon Jesus who they crucified.



**With the Death of the Messiah, Personal Sorrow
would be Represented in Every Strata of Society**

(Zechariah 12:12-14)

David's House	Kings/Rulers
Nathan's House	Prophets
Shimei's House	Priests
Each Family	People

Repentance was on a national level, a family level and an individual level as everyone in Israel is to personally mourn and repent. (Zechariah 12:14)

Jesus Second Coming & Beginning of Millennium

(Zechariah 14:1-9)

The Final Battle with the Nations

(Zechariah 14:2)

Isaiah 8:9-10, 17:12-14

Ezekiel 38-39

Joel 3:9-17

Revelation 16:14-16; 19:17-19

- There will be no dark places throughout the world because Jesus (the light of the world) will shine everywhere (Isaiah 16:19-20; John 8:12; Revelation 21:23, 25; 22:5)
- Jesus (the source of living water – Jn 4:10-11, 7:38) will reign from Zion, but the water is also tangible as it flows from the Temple (Ezekiel 47:1-2; Joel 3:18; Revelation 22:1-2)

- The Mt of Olives is on the east side of Jerusalem (2,580 Feet above sea level) on a high ridge (2,650 Feet above sea level) that runs north to south several miles long.
- A large hotel chain researched building a hotel on the Mt. of Olives, but they discovered a fault line that they believed might jeopardize their safety.

Natural Impact of the Second Coming of Jesus

Isaiah 13:10; 24:23

Jeremiah 4:23

Ezekiel 32:7

Joel 2:30-31

Matthew 24:29

Acts 2:16, 19

“On that day Yahweh will become king over all the earth - Yahweh alone, and His name alone.” (John 1:49)

Jesus is the Door

(John 10:9)

Physical Boundaries of Jerusalem represent aspects of Jesus

(Zechariah 14:10)

Benjamin Gate	Benjamin means “Son of the Right Hand” (Mk 16:19; Acts 7:55; Rom 8:34; Heb 12:2)	Jesus is at the throne of God with the right hand being the very strength of God
First Gate	Firstborn (Rom 8:29; Rev 1:5, Col 1:15; Heb 1:6)	Jesus was the first resurrected into a glorious eternal body
Corner Gate	Cornerstone (Mt 21:42; 1 Pet 2:6-7)	He is the foundation and union
Tower of Hananel	Tower is a fortress with vision; Hananel means “Grace of God” (2 Sam 22:51; Prov 18:10)	Jesus is the power of God with grace to His followers
Royal Winepresses	Wine is symbolic of Joy & Blood (Psalm 4:7; Isaiah 16:10, 24:11; Jeremiah 48:33)	Jesus has given His blood for mankind’s joy.

“On that day, the words HOLY TO THE LORD will be on the bells of the horses.”