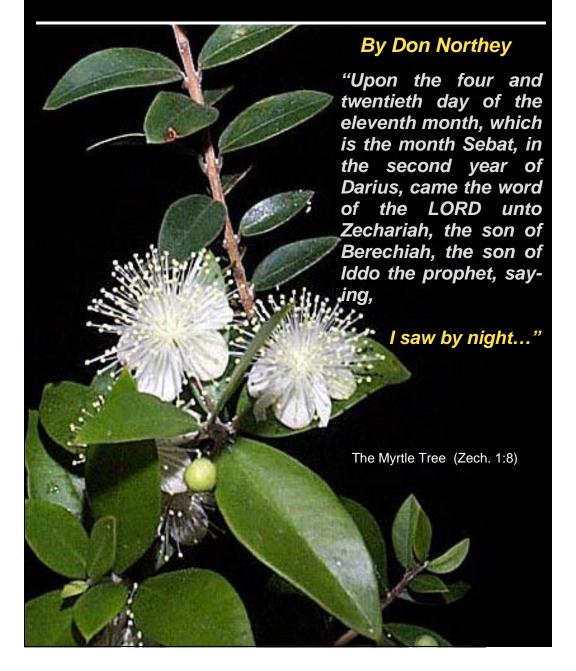
# The Seven Night Visions of Zechariah



## The Seven Night Visions of Zechariah

By Don Northey



"The doctrine of Messiah's reign with the Saints on earth for a long season did not originate with the Apocalypse. It is the burden of all the prophets from Moses to Malachi."

(<u>Eureka</u>, Vol. 1, pg. 31)

Edited and Published by: Truth Gleaner Publications 10101 Venango Lane Richmond, VA 23236

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#### ~ Introduction to Zechariah ~

The seventy years of captivity in Babylon was over, and Babylon had fallen under the hand of Cyrus (*like the heir*), thus fulfilling the prophecy Isaiah had made 200 years earlier:

"Who saith of Cyrus, He is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple, thy foundations shall be laid" (Isa. 44:28).

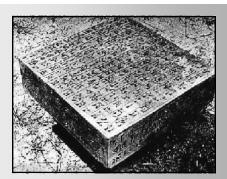
Cyrus types the work of the Lord Jesus who will soon steal into *Babylon the Great*, circumventing the rivers of humanity, and begin to lay siege



Cyrus

to the kingdoms of men. Jesus, upon his return, will assemble his spiritual house, the Israel of God, the now one in Christ Jesus, that new creation who through faith and covenant will be resurrected out of every dispensation. This will also coincide with the building of the great Ezekiel's Temple, a house of prayer for all nations. With the fall of historical Babylon, that dispensation closes and now the prophetic antitype seen in the prophecies of Zechariah project us also into the Apocalypse where Mystical Babylon the Great, that now *great looming mountain*, is to fall and become a plain before or in the presence of the resurrected Zerubbabel, literal and antitypical.

Under Cyrus, 49,697 Israelites elected to return to Israel, including the older Haggai and the much younger Zechariah. Cyrus had given the temple vessels to these returnees plus a large sum of money toward the rebuilding project. However, there were Samaritans already in the land who opposed this project. (The Chaldean manner was to displace various ethnic groups into conquered territories so as to prevent their reorganization and rebellion.) Today in Israel there are still "Samaritans in the land".



This stone tablet came from the palace of Darius Hystaspes, King of Persia, who is thought to have reigned during the life of Zechariah. The marble tablet inscribed with cuneiform writing was excavated from the walls of the Persian administrative capital of Susa.

In Chapter 1, verse 1, we are told that **Zechariah** (Yah hath remembered) was the son of Berechiah (Yah hath blessed), the son of Iddo (at the appointed time). Thus the message is "Yah hath remembered, Yah hath blessed at the appointed time". The time for these blessings to begin was immediate with the rebuilding of the temple in Jerusalem, but the ultimate fulfillment was to be in the Kingdom Age as represented in the Apocalypse where most of Zechariah's prophecies are fulfilled. Zechariah was also contemporary with Zerubbabel. Zerubbabel was a descendant of David therefore representing the civil authority,

and Joshua was the high priest of the time representing the *religious* authority.

In the 11th month of 519 B.C., Zechariah received the first of **Seven Visions.** Because these visions are war-like and aggressive, we want to first consider the concept of Yahweh's vengeance and wrath. While the world prefers appeasement rather than conflict, end time prophecy teaches that resolution and peace comes only out of conflict. Our understanding of the battle of Genesis 3:15 is that it dictates an ages-long struggle between the seed of the serpent and the seed of the woman. This is the *enmity factor*: sin in the flesh manifested amongst humanity within sequential "sin systems", such as the Four Beasts of Daniel 7, for example.

In Romans 12:19 Yahweh states, "Vengeance is mine, I will repay saith the Lord." Vengeance (#1557g) is rendered as retribution, vindication, to punish. Vine's renders vengeance as that which proceeds out of justice. Justice (#2919g) in turn is rendered to avenge, to decide (mentally or judicially), to call into question. Consider this principle in context with Revelation 14:9-10:

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb."

The word wrath (#2372g, #2380g) is rendered to breathe hard, fierceness, to smoke, to sacrifice, to slaughter. The word indignation (#3709g, "orge") is rendered an internal swelling, a bursting forth of anger and wrath as through justifiable abhorrence. So to combine these two thoughts, Deity's wrath has been held in check throughout the dispensations but is now building to burst forth in Divine retribution for all of the blasphemy and wickedness committed against His Holy Name, His Son, His Plan and Purpose and His Nation Israel. In a nutshell, His Divine vengeance will proceed out of Divine justice because there is no alternative solution. In other words, Haman the Agagite will be brought to justice, his ten antitypical sons (the ten horn/ toe kingdoms of Daniel's fourth beast) will be slain (Esther 9:10-14), and they together with their weapons of war will be buried in "Hamongog" (Ezek. 39:11).

#### Now consider Zechariah 1:12:

"O Lord of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years?"

If Yahweh's wrath was building after Jerusalem's 70 year captivity, think how it must be building today with the world-wide enemies of Zion bearing down upon her!



# I. <u>The 1st Night Vision</u> — Zechariah 1:7-17 The Four Horseman Standing Among the Myrtle Trees

"...<sup>7</sup>Upon the four and twentieth day of the eleventh month, which is the month Sebat, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying, <sup>8</sup>I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that were in the bottom; and behind him were there red horses, speckled, and white. <sup>9</sup>Then said I, O my lord, what are these? And the angel that talked with me said unto me, I will show thee what these be. <sup>10</sup>And the man that stood among the myrtle trees answered and said, These are they whom the LORD hath sent to walk to and fro through the earth. <sup>11</sup>And they answered the angel of the LORD that stood among the myrtle trees, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest.

"12Then the angel of the LORD answered and said, O LORD of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these three-score and ten years? <sup>13</sup>And the LORD answered the angel that talked with me with good words and comfortable words. <sup>14</sup>So the angel that communed with me said unto me, Cry thou, saying, Thus saith the LORD of hosts; I am jealous for Jerusalem and for Zion with a great jealousy. <sup>15</sup>And I am very sore displeased with the heathen that are at ease: for I was but a little displeased, and they helped forward the affliction. <sup>16</sup>Therefore thus saith the LORD; I am returned to Jerusalem with mercies: my house shall be built in it, saith the LORD of hosts, and a line shall be stretched forth upon Jerusalem. <sup>17</sup>Cry yet, saying, Thus saith the LORD of hosts; My cities through prosperity shall yet be spread abroad; and the LORD shall yet comfort Zion, and shall yet choose Jerusalem."

As with all of the night visions seen by Zechariah, there is an immediate application to the rebuilding of the Temple following the Babylonian captivity, and then there is also a latter day application to the cleansing of Zion and the building of the greater "house of prayer for all nations".

In this first vision, we have a horseman standing amongst the myrtle trees with three companion horses (presumably having riders) in the

The myrtle tree of Biblical times is a different tree than the myrtles which grow in North America. Holman's Bible Dictionary describes the myrtles in the area of the Holy Land as "Myrtus communis, a shrub with fragrant leaves white flowers frequent in bushy places." While only mentioned a few times within the Holy Scriptures, the myrtle tree provides a very apt



symbol of the saints and is always used within the context of the Kingdom of God.

bottom (the shade), looking out at both the immediate scene and into the future. The color of the horses suggest war and conflict: a red horse is emblematic of fresh bloodshed; the speckled or sorrel horse references bloodshed and the aftermath of conflict, even famine; the white horse references on-going pestilence and the death state of hostile regimes typified by the allusion to leprosy. The man in the forefront was described as the "one sent" in verse 10 and the "angel" in verse 11, both representative of Christ who is now the Commander of the armies of the future.

This first vision is really a companion of the last vision given in Chapter 6:1-8 where we have the Four Charioteers who are sent forth to subdue the whole earth. These are the Cherubim/Saints of Yahweh, elsewhere identified as the Four Living Ones of the Apocalypse, the Four Cherubim of Ezekiel, the Four Spirits of the heavens, and the Four Carpenters in the second vision. In that way the seven visions represent a completion of events that usher in the peace of the Kingdom. Jerusalem is therefore the pivotal hub for all of the visions.

The time frame is the Feast of Tabernacles (or booths). The mention of myrtle trees suggests Israel is in their time of restoration. The booths were made of olive branches, pine branches, myrtle branches and palm branches, all suggestive of ornamental trees and here of fragrance as in a state of Divine redemption. We draw the conclusion that this is post-advent in that this is now *Spiritual Israel* in their glory serving Yahweh as His immortal host. Isaiah 55:13 reads, "*Instead of the thorn* [natural Israel], *shall come up the fir tree* [spiritual Israel], and instead of the brier [natural Israel], shall come up the myrtle tree [spiritual Israel]; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

The four horsemen have been bloodied but now they are at rest. "We have walked to and fro through the earth and, behold, all the earth sitteth still, and is at rest" (v. 11). These are four in number, representing the four-square Israel of the past and also the "all Israel" of the Kingdom Age (Romans 11:26). Two categories of people are here represented as united in Yahweh's army: the hierarchy of the immortalized saints (neither Jew nor Greek but now the Israel of God, Gal. 6:16) and the mortal Jewish contingency (Yahweh's battle axe and goodly horse in battle, Jeremiah 51:20, Zech. 10:3) who have "passed under the rod" of affliction and "have acknowledged the one whom they have pierced" and now make up the humble and blessed mortal populace of the nation of Israel proper. When Yahweh's "arm is bared" through his "prince of peace" and the Cherubim/Saints, the earth will be convulsed with much bloodshed until it is reduced to submission before the Yahweh of armies. Reading from Zechariah 1:14-15, "... I am jealous for Jerusalem and for Zion with a great jealousy. And I am very sore displeased with the nations that are at ease; for I was but a little displeased, and they helped forward the affliction."

We would project this to our day where the civilized world is in relative prosperity as in the days of Noah, and where the nation of Israel, since 1948, has been locked in a life and death struggle with the hostile Moslem radicals and the "handlers of the horse bridles" (Rev.14:20) in general. Her enemies are the string pullers and the schemers who manipulate and subsidize the antagonists of Israel on the front lines. These are the "stars and the moon" of our age, the diplomats of the EU, the Papists, the Russians, the Arab Emeritus and their business associates, who like Agag have been perpetual Jew haters. Thus the campaigns of the four horsemen through this vision and the seventh vision will bring the earth to its knees before the King in Jerusalem.



## II. <u>The 2nd Night Vision</u> — Zechariah 1:18-21 The Four Horns and the Four Carpenters

The second night vision reveals the process for Israel's restoration by the brethren of the carpenter:

"...<sup>18</sup>Then lifted I up mine eyes, and saw, and behold four horns.

<sup>19</sup>And I said unto the angel that talked with me, What be these? And he answered me, These are the horns which have scattered Judah, Israel, and Jerusalem. <sup>20</sup>And the LORD showed me four carpenters.

<sup>21</sup>Then said I, What come these to do? And he spake, saying, These are the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which lifted up their horn over the land of Judah to scatter it"

Horns are representative of strength and power. These Four Horns scattered Judah, Israel, and Jerusalem, taking them captive into foreign lands as referenced in verse 19. By now the prophecies of Daniel were known: the Babylonian head of gold had fallen, and the Medes and Persians were commencing to rule. The Greeks and the Romans had yet to be manifested, yet they were predicted as the metals of bronze and iron that would continue to scatter Israel and exalt Gentile dominion over the Holy Land. Verse 21 states "...so that no man did lift up his head", an important phrase as Israel is still under this proclamation of "captivity" today.

(As a side note, the use of the word *captivity* in scripture originates from three different words, all three of which are used in Ezekiel 39. In 39:23, "And the nations shall know that the house of Israel went into captivity [#1540h] for their iniquity..." This is rendered "led into captivity, to denude." Verse 25 reads "...Now will I bring again the captivity [#7622h] of Jacob... and will be jealous for my holy name." This is rendered "to restore to a former state of prosperity." And then in verse 28, "Then shall they know that I am the LORD their God, which caused them to be led into captivity [#1473h]..." rendered "exile".)

We would note that Israel has *at no time in her history* (since the partial restoration in the land) exalted herself as a horn power over any nation. As such, Israel does not fit the character of these or other horns descriptive of the beast nations in Zechariah, Daniel and Revelation. At length, however, Zion's horn will be exalted when the Stone of Israel (The Christ and his immortalized brethren) pulverizes all the united ele-

Those rebuilding the Temple in Jerusalem at the time of Zechariah would want to know when Zechariah's prophetic vision would ultimately be fulfilled under the hand of the "Master Carpenter".

The logical question asked by every Watchman in every age is "When does this all happen?" The "How Long, O Lord?!"



ments of the Image as seen by Nebuchadnezzar (Dan. 2:34-35; I Sam. 2:10; Psa. 89:17; Psa. 132:17; Psa. 148:14; Ezek. 29:21; Dan. 2:34; Micah 4:13; Luke 1:69).

The Four Carpenters are "brethren of the master carpenter" Jesus, and they are commissioned in Zechariah 1:21 "...to cast out the horns of the nations, which lifted up their horn over the land of Judah to scatter it." They are those represented in the first vision doing their restorative work after the wars are over; they are elsewhere identified as the Seraphim of Isaiah, the Four Cherubim of Ezekiel, and the Four Living Ones of the Apocalypse in Revelation 4:6-9. "And before the throne there was a sea of glass like crystal; and in the midst of the throne, and round about the throne, were four living creatures full of eyes in front and behind" (Rev. 4:6).

These Cherubim/Saints, when described in more detail in Ezekiel 1, are referenced in verse 7 as having "...straight feet, and the sole of their feet was like the sole of a calf's foot; and they sparkled like the color of burnished brass." This reminds us of the feet of Christ as represented in Revelation 1:15 standing in the midst of the seven Lampstand Ecclesias. "And his feet like unto fine brass, as if they burned in a furnace; and his voice like the sound of many waters."

Brass is the symbol of flesh purified by fire. In Numbers 31:22 we find that all the metal that remained after going through the fire was accounted as cleansed. Therefore the feet (Divine actions) of Jesus and "his fellow carpenters" will terrify and tread down the wicked. This includes breaking the Fourth Beast Kingdom by impacting the "clay toes mixed with iron fleck" upon his return as the pummeling

Stone Power referenced in Daniel 2. Thus together will all the metals of the kingdoms of men be brought down, and the great Image collectively as it stands upon its feet of clay and iron fleck will become as the chaff of the summer threshing floor. This corresponds to the "great mountain" which was to loom before the resurrected Zerubbabel in Zechariah 4:7 that was to "become a plane". This would be a thought for those rebuilding the Temple to ruminate upon at the time of Zechariah; they would want to know when this would ultimately be fulfilled under the hand of the "Master Carpenter". The logical question asked by every Watchman in every age is "When does this all happen?" The "How Long, O Lord?!"



## III. <u>The 3rd Night Vision</u> — Zechariah 2 The Man with the Measuring Line

"I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand. <sup>2</sup>Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. <sup>3</sup>And, behold, the angel that talked with me went forth, and another angel went out to meet him, <sup>4</sup>And said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein: <sup>5</sup>For I, saith the LORD, will be unto her a wall of fire round about, and will be the glory in the midst of her.

"Ho, ho, come forth, and flee from the land of the north, saith the LORD: for I have spread you abroad as the four winds of the heaven, saith the LORD. Deliver thyself, O Zion, that dwellest with the daughter of Babylon. For thus saith the LORD of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye. For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the LORD of hosts hath sent me.

"10 Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the LORD. <sup>11</sup> And many nations shall be joined to the LORD in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee. <sup>12</sup> And the LORD shall inherit Judah his portion in the holy land, and shall choose Jerusalem again. <sup>13</sup> Be silent, O

all flesh, before the LORD: for he is raised up out of his holy habitation."

The imagery here of a man with a measuring line would be familiar to those men working on the Temple in the day of Zerubbabel and Joshua. It was also used here to project a time line representing the affliction of Jerusalem and the time of restoration as projected into the future. Nothing is left to chance as "The Most High ruleth in the kingdoms of men" and there is a set time to favor Zion. "Thou shalt arise, and have mercy upon Zion; for the time to favor her, yea, the set time, is come. For thy servants take pleasure in her stones, and favor the dust thereof" (Psa. 102:13-14).

This attests to the preservation and historical witness of both Yahweh's people and His Holy City in that He would appear in Jerusalem at the "end of the measuring line" to restore it to a state of peace and prosperity, as an open city without walls (see Zech. 2:4). So the inference is that Yahweh manifested in His Son and the Saints will appear in Jerusalem at the end of this measuring line, and they will be the "wall around Jerusalem". This wall is the New Jerusalem referenced in Revelation 21. "And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel... And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb... And the building of the wall of it was of jasper; and the city was pure gold, like clear glass" (Rev. 21:12,14,18).

Thus the Lord Jesus and His Saints, representing *the glory of Yah-weh* in verse 5 of Zechariah 2, are depicted as the many gemstones who will be the protector of Zion as well as her beacon to the nations, *"for the Lamb is the lamp of it."* 

In Zechariah 2:6 reference is made of "fleeing from the land of the North." North (#6828h) is referenced as hidden, dark, unknown, to cover over. This is the domain of Gog who will descend upon Israel in the near future; it is also a term meaning regions beyond the boundaries of the Holy Land and the "known world" in general, regions rather obscure to the kingdoms which reigned during the times of the prophets of Yahweh. Those of Jewish descent are already migrating from these regions of Eastern Europe and the former Soviet provinces. At this writing, Jews are coming out of Europe to avoid the rise in anti-Semitism fostered by centuries of Papal influence, and in more recent decades behind the formation of the "European Union", aided and

abetted by the rising Moslem populations in those countries. At the resurrection, a dispensation of Saints will be represented from among those who took refuge in these "northern frontiers" of the Roman Empire under Constantine (Rev. 12:16-17) when "the earth helped the woman... and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

In Zechariah 2:7 the call to "come out of Babylon" was as pertinent to the Jewish remnant returning from captivity under Joshua as it has been since 1948 for modern Jewry. And it will only accelerate upon the final call of Christ during the proclamation of the mid-heaven Gospel (Rev. 14:6).

The "glory" in Zechariah 2:8 is Christ with His Saints apocalypsed in the earth, then resident in a secure Jerusalem. The Saints, represented as horsemen and four carpenters, will provide Light around Zion and will begin to push the boundaries of the Kingdom throughout the entire world. Yahweh has said, "I will shake my hand upon them", for "he that toucheth you toucheth the apple of [my] eye." Because of Gog's attempt to spoil and destroy Israel, the "all nations" will have figuratively poked their fingers in the eye of Deity for the last time (Ezek. 38:11-12; Joel 3:2; Zech. 2:8-9; Zech. 14:2). Verse 10 reads, "...I will dwell in the midst of thee," and verse 12 tells us, "Yahweh shall inherit Judah his portion in the holy land."

In Ezekiel 48:8-13 is the description of the raised up portion of Jerusalem called the *Holy Oblation*. This approximately 2,500 square mile raised up plateau, created by the earthquake of Zechariah 14:4-10, is roughly the same territory of the allotment given to Judah. *Oblation* is from the same rendering as "offering" [#8641h], specifically a heave offering. Thus the domain of "the house of prayer for all nations" is regarded as a presentation to the LORD forever.

Verse 13 of Zechariah 2 ends with, "He is raised up out of his holy habitation", or as the last verse of Ezekiel 48 reads, "...and the name of the city from that day shall be Yahweh Shammah" (which is rendered "the LORD is there"!) This then all occurs at the end of the measuring line, which in figure is also a tether, "for the Hope of Israel [we are all] bound with this chain."



#### IV. The 4th Night Vision — Zechariah 3

#### Yah's Salvation Through The Branch and The Headstone With Seven Eyes

"And he showed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him. And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? <sup>3</sup>Now Joshua was clothed with filthy garments, and stood before the angel. <sup>4</sup>And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. 5And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by. <sup>6</sup>And the angel of the LORD protested unto Joshua, saying, <sup>7</sup>Thus saith the LORD of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by.

"Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH. For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day. In that day, saith the LORD of hosts, shall ye call every man his neighbour under the vine and under the fig tree."

In verses 1-3 we find Joshua, the high priest of that day who oversaw the rebuilding of the Temple in Jerusalem after the return from Babylon. This corresponds to the accounts in Ezra 4, 5, and 6. The "satans" (adversaries) resisting Joshua were the Samaritans in the land, much like the opposition Jesus faced at his first advent as he sought to establish the "foundation stones" for his future Temple. [Remember that Joshua (Yahshua) means "Yahweh's Salvation".] Verse 8 says, "I will bring forth my servant the Branch." We are clearly referencing Christ here. Joshua did his historical work in helping to raise up that literal Temple in Jerusalem, and his counterpart Jesus, working in the days of

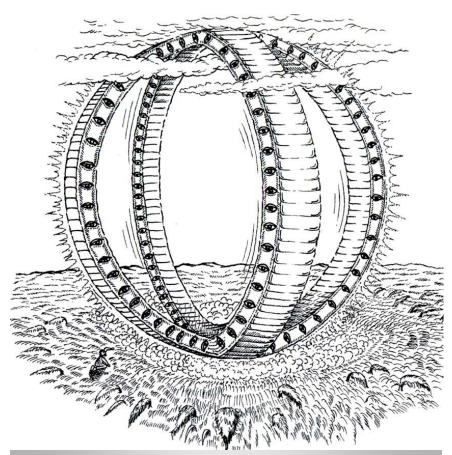
his filthy garments or his mortality, laid the foundations of the spiritual temple in and through his personal redemptive and ratifying sacrifice. Jesus accomplished all of this confronted with his "satans" of the day, the Sadducees and Pharisees.

"I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment" (Zech. 3:4). Iniquity here is also used in Psalm 31 where reference is made to Jesus: "For my life is spent with grief, and my years with sighing; my strength faileth because of mine iniquity..." (rendered "to be bent or crooked"). The reference is to the drag of our mortality; our weight of sin in the flesh. Just as Joshua assumed his priestly duties upon the completion of that Temple, likewise Yahshua was crucified in his "flesh of sin" (thereby condemning sin in the flesh), received a change of raiment, and was then elevated to Yahweh's right hand and assumed his priestly duties as well. Jesus in Revelation 1:13 is depicted as "one like the son of man, clothed with a garment down to the foot."



The garments of the high priest clothed to the foot prefigure the Christ, clothed with immortality, entering into the Most Holy Place.

In verse 7, the phrase "to keep my courts" alludes to the administrative duties that will go forth from the greater Ezekiel's Temple, the house of prayer for all nations. Chapter 3 ends with reference to a Stone with Seven Eyes, interpreted to be the eyes of Yahweh. This would draw from the literal building of the temple foundations in Zechariah's day, but now projected into the future to be fulfilled by the Branch. Reading from I Peter 2:4-6, "To whom coming as unto a living stone, disallowed indeed of men but chosen of God, and precious. Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ... Behold I lay in Zion a chief cornerstone, elect, precious, and he that believeth on him shall not be confounded."



An artist's rendition of Ezekiel's "*rings of the wheels* were full of eyes round about them four" - From The Cherubim, Divine Majesty in Motion, Logos Publications

This is what Jacob saw when he spent that fitful night at Luz with a stone for his pillow. When he arose and anointed that stone, he said, "how awesome is this place; this is none other but the house of God." Jacob had seen the promises of Abraham fulfilled through the Elohim working between heaven and earth over the course of time (represented by the ladder), and he renamed that place Bethel, meaning the house of God. Bethel is just north of Jerusalem and will be within the area designated as the Holy Oblation.

This *Christ/Stone* rejected by the Jews was now seen studded with *seven Eyes* and thus represented the *Divine completeness* of the multi-

tudinous Christ, all one in mind, purpose and commitment to doing the will of Yahweh. The word seven in Hebrew is rendered oath and points to the fact that the multitudinous Christ is bound together as one by the oath of the covenant. In Ezekiel 1:18, you recall, the "...rings of the wheels were full of eyes round about them four." In verse 4 it is referenced "...out of the midst thereof as the color of amber, out of the midst of the fire." The word color [#5869h] is rendered eye, used "literally or figuratively, a fountain, to think, resemble, knowledge." Thus the many eyes of Yahweh representing the multitudinous saints doing His administrative work are actually focused as a singular eye, functioning out of a Divine position of all knowledge, as a fountain, in resemblance of their Majesty. The word Cherubim, after all, is rendered from two words meaning "resemblance of the Majesty"! In Revelation 4:6, "four living creatures full of eyes before and behind" were all "round about the throne", all focused in doing the will of "the one seated on the throne". So built upon the headstone (Christ) studded with the seven eyes (multitudinous Saints) is represented the entire Spiritual House of Yahweh. In the Kingdom there will be total vigilance to His will. All things will come under the supervision of His throne, through the seven Eyes and the Headstone.

Isaiah 30, verses 20-21, is relevant here as the Saints will inform the nations, "This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." As in Revelation 4:11, this is all to the glory of Yahweh: "Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created."

Concluding this vision in Zechariah 3:9 is a reference to Yahweh who will "engrave the engraving thereof"; He will shape the Foundation Stone with the seven Eyes. In Psalm 80:17, Jesus is revealed as the one whom Yahweh "made strong for Himself." In Isaiah 11:1-3, we have a glimpse of the qualifications of Christ due to his Divine parentage; the Spirit, which was poured out upon him without measure, "made him of quick understanding in the fear of Yahweh." Thus Yahweh shaped a choice vessel unto honor in the person of His Son by the intellect which Christ inherited and by the things which he suffered. And as the aspiring antitypical "eyes" we attach ourselves now to the headstone voluntarily and likewise place our lives in the hands of the "Divine Potter", in effect saying, "Help mold me into a vessel of honor."

Zechariah 3:9 ends with "...and I will remove the iniquity of that

land in one day." We would connect this to Zechariah 13:8-9 referencing the "third part [natural Israel in the end time] brought through the fire". This is best understood through a word study of "parts".

The word *parts* is different for verses 8 and 9 of Zechariah 13. In verse 8, the *two parts* (#6310h) is rendered *mouth*, *to speak* (perhaps a reference to false ideologies), and we feel represents the dross or the corrupting pollutants in Israel today of all classes that will be purged in the "Time of Jacob's Trouble" (Isa. 1:22-25; Isa. 4:1-4; 33:1-2; Jer. 30:7; Ezekiel 22:17-22; Mal. 3:1-3). In verse 9 the *third part* (#7992h) is feminine, a *third* (*part*, *rank*, *time* – as also used in Ezekiel's parable of the third parts, "for thereof shall a fire come forth into all the house of Israel" -- Ezek 5:4). Thus, for the repentant Jew who heeds the end time call to "come out of her my people" and to repent and who beholds "the one whom they have pierced", there is the opportunity to be "grafted back into the Holy Roots" and to be numbered amongst "the Israel of God". They will then root into the Land and prosper "under the vine and under the fig tree" (the fruit bearers, or glorified Saints) as in Zechariah 3:10.

Bro. Thomas writes, "But if Israel be the dross of silver, the Gentiles are the dross of brass, iron, lead, and tin. The Gentile dross is of no more value than Israel's; for 'God has concluded all under sin.' Israel boasts in Moses, and pays no regard to what he prescribes; and the Gentile bepraises Jesus, while their ears are closed, and their hearts steeled against his teaching and commands: so that Jews and Gentiles are both guilty before God; they only excepted who believe the gospel of the kingdom and obey it. They have all, therefore, to be gathered into a furnace glowing with intense combustion, before their races can attain to the blessedness that is to come upon all nations through Abraham and his seed. Jews and Gentiles must be 'melted in the fire of Yahweh's wrath,' which fire will glow at the Feet of the Son of man..." (Eureka, Vol. I, Pg. 151 – Red Edition; emphasis ours).



## V. <u>The 5th Night Vision</u> — Zechariah 4 The Golden Lampstand and The Two Olive Trees

"And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep, <sup>2</sup>And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: <sup>3</sup>And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof. <sup>4</sup>So I answered and spake to the angel that talked with me, saying, What are these, my lord? 5Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord. <sup>6</sup>Then he answered and spake unto me, saying, This is the word of the LORD unto Zerubbabel, saying, *Not by might, nor by power, but by my spirit, saith the LORD of hosts.* <sup>7</sup>Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it. 8 Moreover the word of the LORD came unto me, saying, <sup>9</sup>The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the LORD of hosts hath sent me unto you. 10 For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the LORD, which run to and fro through the whole earth.

"11 Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof? 12 And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? 13 And he answered me and said, Knowest thou not what these be? And I said, No, my lord. 14 Then said he, These are the two anointed ones, that stand by the Lord of the whole earth."

This vision includes a *Lampstand* flanked by two *Olive Trees*, and there is also reference again to the *Eyes* and the *Headstone* (vs. 10 and 7) which rises to dominance at the expense of the *great mountain* which becomes a plain. This chapter represents the pinnacle or water shed of the Seven Visions, in that it depicts the ultimate consuming glory of Yahweh's restorative work rooted in Zion and eventually

spreading to the entire world. In chapter 4 Zerubbabel is the recipient of the vision, whereas in chapter 3 Joshua had been the recipient. These together represent both aspects of Jesus' reign, the *civil* and the *religious*, to be ushered in upon their resurrection. (Zerubbabel, you recall, was a descendant of David, and therefore an ancestor of the Lord Jesus; he also helped build the Temple.) Joshua and Zerubbabel were allowed to realize this literally after the captivity, and they will do so again upon their resurrection; their roles will also be embodied in the One Master Builder, the Christ, when the headstone is once again established in Jerusalem.

Within any mountain are many strata of rock, minerals, fossils, dirt and decaying matter, plus artifacts of past civilizations. *This great mountain is another way of looking at Daniel's metallic image in Daniel 2.* At the time of Zechariah, historical Babylon (called "the burnt mountain" in Jer. 51:25) had fallen already; the Medes, Persians and Greeks would also fall due to natural warfare. But the Terrible Fourth Beast "diverse from all the beasts that were before it, having ten horns... dreadful and terrible with great iron teeth... devouring and breaking in pieces" represents a cumulative threat to the emerging Christ/headstone Kingdom. This is Mystery Babylon the Great or "the greater" in all of her finery.

From the early Sumerian roots, the defiance of Nimrod, the worship at Babel, through the Kingdom of Babylon, the Medes and Persians, the Greeks and the Romans, this system transformed from raw paganism into pseudo-Christianity under Constantine (the first great earthquake of Revelation 6:12). With the apostasy complete and the Papal System in full flower, we witness the Dark Ages in the European/Beast domain. The second great earthquake referenced in Revelation 11:13 takes us to the French Revolution where the Papacy was compelled to transform again. As described in Revelation 16:11, after her loss of power under the armies of Napoleon, she continued to "blaspheme the God of heaven because of their pains and their sores, and repented not of their deeds." This ushered in the next century where the French Frog-like Spirits did their work of "Liberty, Equality and Fraternity", where humanism, the rights of man and the relaxing of all spiritual values became the norm. Today we are truly in the days of Lot and Noah. The creature is worshipped at the expense of any obligation to a Creator!

Some of the ingredients of this Great Mountain include the UN, the EU, the developing Gogian confederacy, EU/Russia-sponsored radical



The European "Great Mountain" looms like a modern day Tower of Babel over the nations seeking dominance in all things political, economic, military, and religious.

Islam, and as always the corrupting Mystery Religion of the Vatican with all its humanistic populace, looming over her harlot daughters of Western Christendom, all infected by the three frog-like spirits. We have witnessed the churning of this conglomerate while watching the UN and the EU (most notably France, Germany and Russia, or *Gomer, Magog, Rosh, Meshech and Tubal*) oppose the Iraqi war (and the accompanying world-wide reaction). We have included the Moslem populace in this because both England and France now have over 5 million Moslems living in their countries because of a liberal immigration/appeasement policy that has been proven to house significant terrorist cells of the worst stripe. (Recent findings in Baghdad show documentation that confirms the very close relationship between the French, German and Russian governments and former Iraqi dictator, Saddam Hussein).

Although these "beast" nations see themselves as sovereign powers in their own right, soon to be "riding" this Beast will be the Papal harlot, as depicted in Revelation 17:3-5: "...I saw a woman sit upon a scarlet-colored Beast, full of names of blasphemy, having seven heads and ten horns. And the women was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: and upon her forehead was a name written, Mystery, Babylon the Great, The Mother of Harlots and Abominations of the Earth."

This description is elaborated upon in Revelation 18:7, "...I sit a queen, and am no widow, and shall see no sorrow". This latter day Jezebel, after setbacks at the hand of Napoleon and later confined to the Vatican, has since sought other paramours geo-politically with the kings of the earth. In Revelation 18:3 Zechariah's great mountain is presented as a political and economic conglomerate, which historically has trafficked in "the souls of men", robbing the masses of any hope of seeing Yahweh's beautifully simple Plan of Salvation because of the mixture or polluted blend of "Christianity" and apostate Judaism. Professing to be a champion of the poor, she actually robs the poor of any hope, keeping them numb by the doctrine of her cup of mixture. "Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all" (v. 21). That Italy and Rome proper will literally drop off into the sea is witnessed to by Mt. Vesuvius showing signs of eruption again! Thus the leveling of the great mountain will occur during the third great earthquake as mentioned in Revelation 16:18-20:

The Lampstand of the Tabernacle in the wilderness was an Almond tree representation of the "Tree of Life" through light brought forth from the combustion of the "oil of gladness" - the Word manifest in the flesh of

Yahshua and his brethren.

"And there were voices, and thunders, and lightnings; and there was a great earthquake such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts [the realms of the Beast, the Dragon, and the False Prophet] and the cities of the nation fell; and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And fled every island away [pockets of resistance]. and the mountains were not found."



This then represents the final demise of Daniel's Fourth Beast as described in Daniel 7:7-8. We read in verses 11 and 12 of that same chapter, "I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and its body destroyed, and given to the burning flame."

Returning now to Zechariah chapter 4, after these catastrophic world-shaking events have occurred, the time for regeneration and direction will come. *This is what the Vision of the Lampstand is all about*. It is an apparatus for Kingdom Age reconstruction and enlightenment. This apparatus represents a composite of how the Kingdom Age will be spiritually and politically managed (after Joshua is awakened or "resurrected" in verse 1). In verse 2, *lamps* [#5216h] is rendered *lamps*,

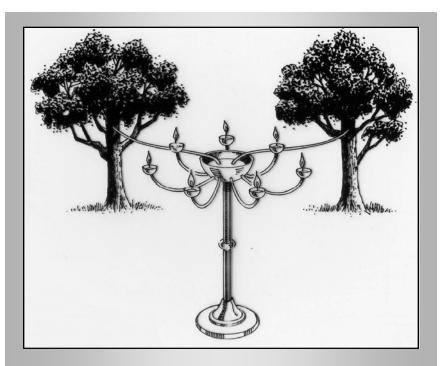
*gleaming* and used figuratively of *progeny*; progeny is also intimated in II Kings 8:19 (a reference to David's children as lights).

To summarize, the Lampstand is first a light-giving apparatus, and therefore we recall Jesus saying in Matthew 5:14, "Ye are the light of the world. A city that is set on a hill cannot be hid." In John 8:12 Jesus also said: "I am the light of the world..." Jerusalem as a light was destined to be extinguished in 70 A.D. However, in the future it will once again become a beacon because all of the little lights Jesus ignited, beginning with the twelve apostles and then spreading throughout the Roman world and beyond over the next 2,000 years, all of which will soon be united to become "the light of the world", an aggregate of Saints beaming forth from Jerusalem. Reading from Psalm 132:17, "There will I make the horn of David to bud; I have ordained a lamp [#5216h, gleaming progeny] for mine anointed."

Revelation 4:5 gives us a general clue: "And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God." The Seven Spirits represent the complete, though diversified, manifestation of God's One Spirit. (The Greek for lamps signifies torches fed by oil; therefore we reference this as oil burning lamps and not candlesticks!) This same concept of many in one is illustrated in Revelation 5:6, "And I beheld and, lo, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as though it had been slain, having seven horns and seven eyes which are the seven spirits of God sent forth into all the earth."

What will be immediately accomplished in "all the earth" by the Holy Spirit of Yahweh manifested in a righteous host, will be the leveling of the "great mountain" and the establishment of the "headstone" in Zion in both the literal building of Ezekiel's great Temple and the establishment of the King-Priest rule and government of Christ.

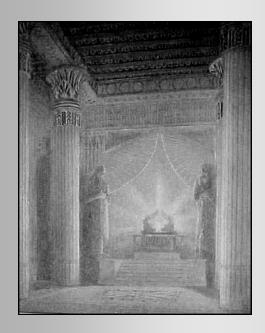
In Zechariah 4:6 this is "not by might, nor by power, but by my Spirit, saith Yahweh of Armies." Guns, missiles, modern aircraft and naval warships will be as nothing against the victory intended by Yahweh and His Saints who will "walk…through the heap of great waters" (Hab. 3:15). Yahweh will summon the fury of the weather, earthquakes, fiery hail and things unknown, to obliterate the armies of men. Through His "chief princes" like Michael (Dan. 10:13), and with Judah as His "goodly horse" (Zech. 10:3), and with Ephraim as His "bow" (Zech. 9:13), Yahweh of Armies will prevail.



## The Golden Lampstand and the Two Olive Trees:

The wilderness lampstand was in a sense onedimensional (flat, representing our service while still in our mortality). Zechariah's lampstand, however, is multi-dimensional (representing our service in a multitude, as the immortal "eyes of Yahweh").

Regarding the *seven burners*, though Yahweh has only one Holy Spirit, the number 7 represents divine completion in and through His immortalized Ecclesia of Saints who are His "eyes and ears" and who stand before His throne to run to and fro throughout the entire earth doing His will. Regarding the *Lampstand stem and the Lamp bowl reservoir*, this is representative of Jesus who was pictured in Revelation 1 as the figure "*standing in the midst of the seven ecclesias clothed in garments of immortality*." The Lord Jesus is Yahweh's "*lamp bowl*", the receptacle for His indwelling Holy Spirit represented by the "*pure*"



Solomon's temple had giant cherubim made of olive wood overlaid with gold representing spiritual Israel, who will be immortalized in the Kingdom Age as the eyes and ears of Yahweh, working to spread His glory.

olive oil". This oil was to be combusted by the Cherubim (the multitudinous Saints) represented as the seven Lamps, now equal unto the angels, who with the Light of the world (Christ), the lamp stem and principle receptacle shine forth to enlighten a dark mortal earth.

This was taught in type for us in Exodus 27:20-21 where the children of Israel were commanded to "...bring pure oil olive beaten for the light, to cause the lamp to burn always... Aaron and his sons [typing Christ and His Sons of Oil] shall order it from evening to morning before the Lord; it shall be a statute forever unto their generations on the behalf of the children of Israel." The great seven bowl lampstand in the wilderness Tabernacle stood in the Holy Place where we figuratively walk now. As mortal Saints we combust the "pure Spirit Word of God" as best we can in service to Him. Our worship and service now shines through the torn veil into Yahweh's presence through the mediatorship of His risen Son, Jesus.

The wilderness lampstand was in a sense *one-dimensional* (flat, representing our service while still in our mortality). Zechariah's lampstand, however, is multi-dimensional (representing our service in a multitude, as the immortal "eyes of Yahweh"). Beginning in Jerusalem, the Divine Light will spread into every recess of the world. This helps

us to appreciate Revelation 21:23: "And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the lamp thereof." Remember that "lamp" (Strong's #5216h in the Lexicon) is used figuratively of progeny!

A study of trees as another medium for propagating Yahweh's Truth will reveal that olive trees are used figuratively of spiritual Israel while the fig tree is used figuratively of natural Israel. It was the fig tree that Jesus cursed after it had been "digged and dunged" (or had witnessed his ministry and bore no fruit) and was eventually cut down in 70 A.D.

Olive trees reach their loftiest figure in I Kings 6:23-32 where they are used as the core of the giant cherubim in Solomon's Temple in the Most Holy Place. "And the other cherub was ten cubits: both the cherubim were of one measure and one size. The height of the one cherub was ten cubits, and so was it of the other cherub" (vs. 25-26). Using the King's (or Royal) cubit of 21 inches, this equates to 17.5 feet. Allowing for the body, these cherubim literally spread from one wall to the other of the Most Holy Place which was 20' by 20' (vs. 27). The figurative meaning is that this was a glimpse of the future when the Cherubim/Saints burst the confines of their natural abode and spread into the entire world in the Kingdom Age.

Solomon's giant wood cherubim, made of olive wood overlaid with gold, represented spiritual Israel, who will be immortalized in the Kingdom Age as the eyes and ears of Yahweh, working to spread His glory. His Light will be represented in the lampstand apparatus, crowding out darkness and culminating with the final cutting off of sin and mortal flesh at the end of the millennium.

The two olive trees standing beside the lampstand in Zechariah 4:11 (just like the two giant cherubim with olive wood cores) represent the *two mortal ingredients* making up spiritual Israel. As referenced in Romans 11, the Gentile wild olive branches are grafted into the holy roots of natural Israel to enjoy the "fatness thereof", the faithful progeny of the Abrahamic covenant. The use of the term grafting is the same as "splicing" or laminating to the woodworker. The giant cherubim in Solomon's Temple would have had to been spliced to make their wings spread outward; it is highly unlikely that two olive trees would be found and hewn in one piece. These two olive trees indicate the Jew and Gentile stock, yet they need to be viewed as *one tree*, combining (as the grafting process of Romans 11, or the laminating of

the cherubim cores suggests) to form "spiritual Israel". "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature" or The Israel of God (Gal. 6:15).

*Immortalized* spiritual Israel is represented by the *two Golden Pipes*, those who have obtained crowns of immortality out of their mortal sojourn as either a natural Jew or Gentile. They now qualify to become the facilitators and administrators of the Kingdom Age, managing the spiritual fruits of the mortal subjects of the millennium.

In Revelation 21:2 we see referenced the *wood of life* (Gr. *xulon*) which is a multitudinous grove of Redeemed. Their leaves are for the "healing of the nations". A tree's leaves are a miniature factory which require sunlight (Son-Light) to carry on photosynthesis. The byproduct is chlorophyll which sustains the tree; the counterpart here is the golden oil that pours into the lampstand which continues to enhance the light given off by the lampstand apparatus. Thus in figure this is like a fusion reactor: Yahweh's glory via the "sun" of righteousness will drive out the darkness from every corner of the world.

To close this vision, we see that the two golden pipes and the two anointed ones (just like the seven lamps and the seven eyes on the headstone) here represent the *singular spiritual Israel* who stands by their Lord (Adon or Ruler). Jesus as "God manifest", together with his Saints, will be *the Light of The World* in the Kingdom Age. These are the resurrected *Sons of Oil* who will serve before the throne of the Lord of the whole earth, administering, receiving, synthesizing the spiritual fruits of the mortal nations and generating light from Jerusalem until at the end of the millennium when there will be no more death, and the earth is ready to be presented to Deity, and the scene is called "*the all in all.*"



#### VI. The 6th Night Vision — Zechariah 5

## The Flying Scroll, and the Vision of the Ephah and the Woman



"Then I turned, and lifted up mine eyes, and looked, and behold a flying roll. And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof is twenty cubits, and the breadth thereof ten cubits. Then said he unto me, This is the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off as on this side according to it; and every one that sweareth shall be cut off as on that side according to it. I will bring it forth, saith the LORD of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof.

"5Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what is this that goeth forth. 6And I said, What is it? And he said, This is an ephah that goeth forth. He said moreover, This is their resemblance through all the earth. 7And, behold, there was lifted up a talent of lead: and this is a woman that sitteth in the midst of the ephah. 8And he said, This is wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof. 9Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind was in their wings; for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven. 10Then said I to the angel that talked with me, Whither do these bear the ephah? 11And he said

unto me, To build it an house in the land of Shinar: and it shall be established, and set there upon her own base."

In verse 1, the fact that the prophet "turned" implies that he put the previous visions behind him and faced new ones. In this sequence he is looking away from millennial age fulfillment and is looking back into history. Much like the Apocalypse reveals visions of glory and the Lamb enthroned and then folds back into history as a ribbon folded back upon itself, Chapter 5 of Zechariah now takes us back into history to remind us more specifically of the troubled past of Israel.

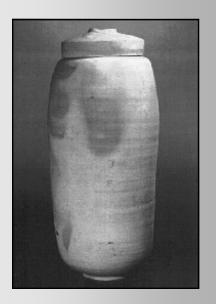
In verse 3, there was a curse inscribed on both sides of a scroll, so it was called "the curse" going forth to all the earth. This phrase "all the earth" is used in Daniel 2:39 in reference to the bronze or Grecian Kingdom which did not reign over the entire globe, so this too is limited in scope. To "fly" implies to go throughout history or time in this region of the earth. The writing on both sides recorded sins described as thieves and perjurers. Dr. Thomas directs us to Jeremiah 23:30-32 for the answer: "Therefore, behold, I am against the prophets, saith the Lord, that steal my words every one from his neighbor... I am against the prophets that...cause my people to err by their lies and by their instability." The sins, then, were in the way the leaders of Israel mismanaged the oracles of God and wrested them to the destruction of many.

Referencing then the mortal leaders of Israel, the prophets and the priests, these leaders were the Jews in charge over Yahweh's house from that time forward to the present. Reading from Jeremiah 5:30, "An appalling and horrible thing is committed in the Land. The prophets prophesy falsely, and the priests bear rule by their means, and my people love to have it so; and what will ye do in the end of it all?" (In the New Testament, these are those "having itching ears" to hear some new thing.)

In Zechariah 5:4, Yahweh declares that these indictments will be remembered and will afflict His people. This was to occur a number of times through the remaining two horns of Zechariah 1:18, corresponding to the Grecian and Roman Empires. Jesus reiterated this indictment when he said of the Scribes and Pharisees, "...behold your house is left unto you desolate" (Luke 13:35). Yahweh's household continues to labor through the long Gentile night. Both Jew and Gentile communities have been racked by their thieves and perjurers who have pummeled Yahweh's Truth throughout the ages. This now dovetails into

#### The Ephah was Sealed with Lead

A figurative "melt down" was destined to occur in the historical future of this vision. The woman represented the wicked influences of Babylon that had trickled back from the captivity that influenced the now commerce of everything done, both worship as well as in trade.



the vision of the ephah, the woman, and the storks.

The vision of the ephah and the woman continues the *flying scroll* just considered. Verses 5 to 11 further elaborate how the leaders of Israel would corrupt the way of Yahweh, so that by the time of Christ he called them "hypocrites". Reading from Matthew 23:31, "Wherefore ye are witnesses against yourselves, that ye are the sons of them who killed the prophets... fill up then the measure of your fathers."

The ephah was the most common Jewish measure (about a bushel in size) and therefore a symbol of trade in general. It represented the "measure" of their iniquity. The Jews survived historically as merchandisers in general, and by the time of Christ, of their religion. *Everything they did was for financial gain*.

In verse 6, this ephah is referenced as "their resemblance through all the earth". Resemblance in Hebrew is eye. The RSV renders it iniquity. The on-going iniquity of the Jews was their focus upon commercialism. It affected the Temple worship and permeated the entire national pursuit. Jesus had condemned them for making his "father's house a den of thieves."

Next, in verse 7, we are told the ephah had a *lead cover* that was lifted up to reveal a *woman* sitting inside. Lead is a base metal and is in stark contrast to the golden lampstand of Christ referenced earlier. The RSV is more clear: "behold the leaden cover was lifted up, and there was a woman sitting in the ephah." Lead as a metal is toxic and is used either to keep toxins in or out. The woman was hidden for a duration and therefore her "toxins" were contained and not readily seen. Lead melts quickly at low temperatures; a figurative "melt down" was destined to occur in the historical future of this vision. She represented the wicked influences of Babylon that had trickled back from the captivity that now influenced the commerce of everything done both in worship as well as in trade. The woman sitting there references a comfortable state of Babylonish materialism that permitted the ecclesiastical "thieves" and "false swearers" to flourish.

In verse 8, the name of the woman is wickedness or lawlessness or (as Bro. Thomas would inject) *the Lawless One*. Remember that Zechariah received these first seven visions in 519 B.C. The Temple was finished in 516 B.C. The lead cover was to be off the ephah from this time frame until 70 A.D. The influences of Babylon (the land of the *enemy's tooth*, from the word Shinar in verse 11) and the Roman World were to corrupt and to leaven the Plan of God until that measure became full at the day of Christ.

The mission of John the Baptist was to effect a cleansing of the house of Judah, a sweeping of their house of leaven in preparation to receive the Christ. His preaching was to be a reversal of the effects of the Babvlonish Woman let out of the ephah for the past 500 years and the flying scroll; the flagrant thievery of the Truth. Likewise, Jesus railed against his generation of Pharisees in Matthew 23 calling them a generation of "vipers, hypocrites, fools and blind who swear by the temple, who swear by heaven, who clean the outside of the cup and not the inside" thus denouncing their purity of worship with a deceitful heart. Instead, the Jewish rulers of the day were disappointed in Jesus; they hid their faces from him and esteemed him not. They oppressed and afflicted him; and though he had borne their grief and carried their sorrows, healing their diseases, they scourged and crucified him between two thieves, a striking parallel with the two women referenced in verse 9 which actually depicted themselves — two apostate daughters whose names identify Jerusalem and Samaria. You may read Jeremiah 3:6-10 and Ezekiel 23:4-5 to further identify these two corrupt "daughters" of Zion.



Seventy A.D. marked the end of that dispensation. It also marked the fulfillment of verse 8 in Zechariah 5: "...this is wickedness [lawlessness]. And he cast it [rendered "her"] into the midst of the ephah; and cast the weight of lead upon the mouth of it." The melt down of wicked Israel was to happen in 70 A.D. by the Romans, the agents of the Fourth Beast with the great iron teeth, bringing Yahweh's wrath to bear upon that generation of thieves.

In verse 9, the contents of the ephah (the collective Babylonish influences along with the now corrupt Jewish faith) were lifted up by the two women with stork-like wings (representing the two adulterous daughters, Judah and Israel, described in Jeremiah 3:6-11) and together they were blown by an ill wind into the land of Shinar (the realm of the enemy's tooth) and later dispersed into the Roman world eventually becoming the seat of the Roman Catholic apostasy. We take note that storks are unclean birds representing the state of collective Jewish Israel wandering over the course of the next 2000 years. The wind driving them references the judgments of God upon that wicked generation which, through the armies of Titus, destroyed their center of worship and their commerce, and dispersed them into the world where in verse 11 they were compelled "to build their own house upon a new base."

Referring to its own base is also a way of saying that the wandering Jew throughout history would survive and emerge as Yahweh's witness because of their constant clinging to the Old Testament, while denying Christ in the New. Their monetary skills, specifically their money management, is also represented by the ephah, and during the



This coin dramatically illustrates Revelation chapter 12:7, where "Michael [Constantine] and his angels fought against the dragon". Constantine's victory over Licinius (the last emperor of Pagan Rome) is illustrated by the "Christian Banner" piercing the "Serpent Power" of paganism. Thus, after 280 years of political and religious gestation, Michael (Who Like El) gains the victory over the power of sin (the serpent) and enthrones Catholicism as the State religion.

Middle Ages, by their little money scales. Reference to a new house implies that a *new religious system* was destined to emerge from the cauldron of "Christian" beliefs of which the problems found in the Lampstand ecclesias attest to, especially the devastating chaos of the Judaizers already mentioned.

So the end of Israel was worse than that first generation who returned from the captivity at the beginning of the measuring line. The apostle Paul picks up on this development, as it was already fermenting within the budding apostolic movement, and he references this "sin system" in II Thessalonians 2:8: "...and then shall that wicked one [lawless] be revealed, whom the Lord shall destroy with the brightness of his coming."

The name *Judaizers* is the term for the collective challenges this strata of Jews caused in the early ecclesial movement. After 96 A.D. in the lampstand ecclesias of Revelation chapters 2-3, they are referenced in their different garb as Nicolaitans, the Synagogue of Satan, and followers of Balaam and Jezebel. Modern day Jewry continues to uphold the same amalgamation of doctrine as represented by the ephah and the flying scroll; the majority of Jewry today is secular, and the religious minority holds fast to the teachings of the Roman Apostasy (the teachings of the immortality of the soul and heaven-going, in particular).

The apostle Paul says of the Judaizers that they were false apostles, deceitful workers, and ministers of Satan, who perverted the truth, and preached another Jesus, another Spirit, and another Gospel, and that therefore they were accursed (Gal. 1:6-9; 2:4; 4:17). Brother Thomas explains that this corrupt Jewish attack upon the early Christian movement helped contribute to the seed-bed which spawned the Catholic Apostasy 250 years later. This directs us to Revelation 18:2, "...Babylon the great is fallen... and is become the habitation of demons, and the hold of every foul spirit, and a cage of every unclean and hateful bird" of whom sadly is still housed the secular Jew at this writing. At length, the Gospel, having been corrupted by wolves in sheep's clothing, was to transform into a new and apostate religion with the birth of the "Man Child" referencing Constantine in Revelation 12, following a gestation period.

Human gestation is regarded as 280 days. Using a day-for-a-year calculation, beginning at approximately 33 A.D. when Peter established the ecclesia of Christ, 280 years later brings us to 313 A.D., the time of Constantine the first "Christian" Emperor. This is the birth of the man child in Revelation 12 from a now corrupted Christian movement. Concealed within this movement is the true remnant who "keep the commandments of God and hold the testimony of Jesus" (verse 17). The true Bride of Christ is to remain a chaste virgin unspotted from the world, waiting for the return of her Lord (II Corinthians 11:2). In prophecy, the use of the terms fornication and adultery represent liberties or compromising alliances with false doctrine. This was the practice with the historical Jezebel who was now referenced in Revelation 2:20 as "that woman Jezebel".

Jezebel was historically a Phoenician princess and queen of Israel under her corrupt husband Ahab. In Thyatira she was "called a prophetess, but seduced my servants to commit fornication, and to eat things

sacrificed unto idols." In Revelation 2:20, we have the reintroduction of "that woman Jezebel" so we are reminded of her historical past in how she was a Baal worshipper who corrupted Israel and engineered the acquisition of Naboth's vineyard. This vineyard is representative of Naboth's holdings of the Truth, which he was willing to die for, foreshadowing the faithful Jesus and every true Saint as "joint-heirs" of the same promise.

It was inevitable that Jezebel's corrupting influence would impregnate the ecclesia with apostasy (as with Israel of old), and that the pregnancy would produce the man child 280 years later in a corrupted Church system that Constantine rode in his alliance with the budding bishops of Rome. Reference also to the synagogue of Satan being present in Smyrna is another Jewish tie-in to a corrupted Jewish influence in the early lampstand ecclesias, i.e., the Judaizers that Paul warned against, the wolves in sheep's clothing, or those masquerading as Saints. This is all a by-product of the flying scroll of lies (corrupted Truth) and the ephah carried away to Shinar (literally the domain of the seven lampstand ecclesias, and now the "Roman world" in general, or mystical "Babylon the Great"). Both the progeny of Jezebel as the Catholicized harlot in Revelation 17 and a remnant of Jewish natural Israel (referenced as the *one third part* in Zechariah 13:9) have their end time dates with destiny. The one (Jezebel class) is to be totally destroyed (Rev. 18:21) and the other (faithful Jewish remnant) is to be cleansed and healed and blessed (Zech. 13:9, Romans 11:26-27, Isaiah 43:1).

This sixth vision is a pivotal one to understand as we view history over the last 2000 years and the continual unfolding events depicted in the Apocalypse.

As we leave this Sixth Vision, we make note that six is the number of the flesh (that which has corrupted the Truth) and now we turn to the Seventh Vision, the number of divine completion through covenant fulfilled. *Out of conflict comes peace*.



# VII. The 7th Night Vision — Zechariah 6

### The Charioteers of Yahweh

"And I turned, and lifted up mine eyes, and looked. and. behold. there came four chariots out from between two mountains: and the mountains were mountains of brass. <sup>2</sup>In the first chariot were red horses; and in the second chariot black horses: <sup>3</sup>And in the third chariot white horses: and in the fourth chariot grisled and bay horses. <sup>4</sup>Then I an-



From: The Cherubim, Divine Majesty in Motion, Logos Publications

swered and said unto the angel that talked with me, What are these, my lord? <sup>5</sup>And the angel answered and said unto me, These are the four spirits of the heavens, which go forth from standing before the Lord of all the earth. <sup>6</sup>The black horses which are therein go forth into the north country; and the white go forth after them; and the grisled go forth toward the south country. <sup>7</sup>And the bay went forth, and sought to go that they might walk to and fro through the earth: and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth. <sup>8</sup>Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north country have quieted my spirit in the north country.

"9And the word of the LORD came unto me, saying, <sup>10</sup>Take of them of the captivity, even of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah; <sup>11</sup>Then take silver and gold, and make crowns, and set them upon the head of Joshua the son of Josedech, the high priest; <sup>12</sup>And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD; <sup>13</sup>Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his

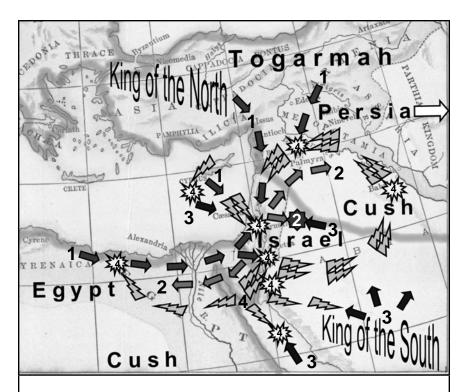
throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both. <sup>14</sup>And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the LORD. <sup>15</sup>And they that are far off shall come and build in the temple of the LORD, and ye shall know that the LORD of hosts hath sent me unto you. And this shall come to pass, if ye will diligently obey the voice of the LORD your God."

In verse 1, the prophet turned again, indicating a new vision was being seen. This phrase is used at the beginning of chapter 5 also; this second "turning" would also direct our gaze back toward the first vision of the four Horsemen, bloodied but now at rest amongst the myrtle trees. In chapter 1 the horsemen are building booths (the myrtle being a fragrant bough) and are ready to enter into the Kingdom Age once peace is established. In contrast, the vision of chapter 6 depicts the *Cherubim/Saints of Yahweh* on the move, going forth from Sinai toward Jerusalem to engage the hostile armies of the immediate region and ultimately the world.

Consider Psalm 99:1-2. "The Lord reigneth; let the peoples tremble. He sitteth between the cherubim; let the earth be moved." Also, Psalm 68:17: "The chariots of God are twenty thousand, even thousands of angels [#8132h, to change or alter]; the Lord among them..."

Cherubim, you recall, is rendered from two Hebrew words: *Kay* (resemblance) and *Rab* (majesty). In *Phanerosis*, Bro. Thomas suggests that the meaning is derived from the root *rachav* (*to ride*). As the cherubim relate to the Saints, many places in the Scriptures speak of the glorified Saints as chariots in whom Yahweh will ride to victory. The number 4 points to the camp of Spiritual Israel which now comprises the true commonwealth of Israel. "*And that he might reconcile both into God in one body by the cross, having slain the enmity thereby...*" (Eph. 2:16).

Four are depicted because this is the military organization of Israel as was the order under the ensigns of *Judah* the Lion, *Reuben* the Man, *Ephraim* the Ox, and *Dan* the Eagle. These four faces were united in the two cherubim found in the Most Holy Place, and now after the type of Solomon's giant cherubim, they are bursting the bounds of that 20 by 20 cubit space. During the 1000 years *Olahm*, they will be "taking the divine light" to the mortal nations who will be



## First Phase Mission of the Four Chariots of Zechariah 6

- 1 The "Russian Nebuchadnezzar" of Ezekiel 38, shall come "like a cloud to cover the land" (Ezek. 38:9), he "shall enter into the countries, and shall overflow and pass over". Edom, Moab and Ammon (Jordan) shall be taken out of his hand, but Egypt shall not escape (Dan. 11:40,41). Conglomerate with his Sidonian allies (Joel 3:4) "he shall plant the tabernacles of his palace between the seas in the glorious holy mountain (Jerusalem); yet he shall come to his end" (Dan. 11:45).
- 2 The Jewish nation of the flesh will be overthrown by the northern invader after a fashion of the kingdom of Saul at the hands of the Amalekites (I Sam. 31). Yahweh hides His face from Israel for a time on account of their iniquity, "the time of Jacob's trouble" (Ezek. 39:23): two-thirds in the land shall be cut off and die (Zech. 13:8-9); one-third shall escape into Egypt and Assyria (Isa. 11:11; 19:19-21) and some into Moab (Jordan) through the valley created by the Olivet earthquake (Zech 14:1-2; Isa. 16:4). The city of Jerusalem shall fall. At length, facing national destruction, Israel will call upon Yahweh to send their Messiah, a deliverer "they shall call on my name, and I will hear them: I will say, 'it is my people:' and they shall say, 'Yahweh is my Mighty ones'."
- 3 Antitypical Tyre (Joel 3:4), the "Tarshish Power", and the "Young Lions" (Ezek. 38:13 U.S., British, Australian, and Indian), occupying the role of "King of the South", will question Gog's intentions and cause the Gogian invader and his allies to penetrate the land along the western-most routes through Turkey and Egypt. The vast sea power of Tarshish having been subdued (Psa. 48:7), we conclude that time and circumstances (arranged by the Elohim in advance) will not permit a counter campaign.
- **4** Zech. 14:3 "Then shall the Lord go forth and fight against those nations." The Saints will move out of Sinai in various directions to subdue the opposing powers gathered in the land (Deut. 33:2; Zech. 6:5).

converted by force in preparation for the *Olahm* and beyond. The same phrase used in Zechariah 6:5 is also found in Zechariah 5:14; the four chariots go "forth from standing before the Lord [or Ruler/Adon] of all the earth."

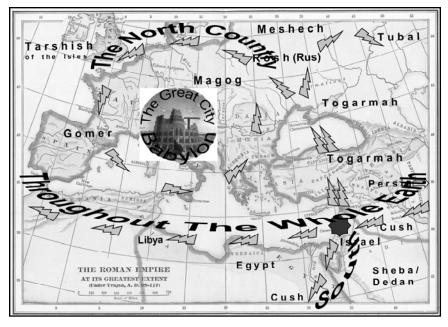
The chariots are seen going forth between *Two Mountains of Brass*, subsets of the great mountain looming before Zerubbabel in chapter 4:7, which is destined to become a plain. By referencing brass, we are drawn to the Greek element of that mountain, which developed into related, yet antagonistic, powers that would contend for the Holy Land in the latter days. Daniel identifies these antagonists as the kings of the North and the South in chapter 11. Although the Ottoman Turk occupied the position of the King of the North until his final defeat by Sir Edmund Allenby, a future manifestation, the Gog of Ezekiel 38 and 39, will emerge to occupy the Syrian regions of the North Parts and to enter the glorious land as a violent storm (Isa. 17:13; Ezek. 38:9; Dan. 11:40-41). The other "mountain", or King of the South, occupying Egypt, Edom, Moab, Ammon, and Arabia, is the antagonist against this northern aggressor who calls in question Gog's intentions (Ezek. 38:13). Israel, positioned in the middle of the conflict, will be threatened with national extinction. (See verse-by-verse commentary in the Zechariah Expositor, page 48, "The Ultimate Triumph", for further detail.)

To appreciate the identity of these two kingdoms, it helps to review the domains of the *Ptolomies* and *Seleucids* in the days of the Maccabees who came to power upon the break up of Alexander the Great's Empire. After the "great horn" of Alexander was broken, "four notable ones toward the four winds of heaven" came up (Daniel 8:8). The two eastern portions (north and south) are the ones most relevant to Israel's future and whose modern representatives (the Euro-Russian Nebuchadnezzar and Anglo-Tarshish Power) are the threatening Mountains of Brass in this 7<sup>th</sup> Vision.

The colors of the horses draw their meaning from those depicted in Revelation chapter 6 where the horses represent the troubles besetting historical Rome from 96 A.D. to 313 A.D. Although those horses are not to be associated with these four chariots, we may apply the colors of those horses here. Open bloodshed was represented by the *Red Horse*. The *Black Horse* depicted natural catastrophic phenomena and protracted hardship, which will reign down upon those hostile nations who oppose the Divine Government in Zion. The *White Horses* reference a

state of leprosy or decaying flesh, and the *Grizzled Horses* (grizzled rendered from the Hebrew as "hail-spotted") references Yahweh's use of natural phenomena to pound His enemies into oblivion.

Once the Gogian confederacy is defeated, and the Kingdom proper secured under the *first phase of military operations*, the nation of Israel will be the base and the Throne from which the everlasting gospel is proclaimed (Rev. 14:6-7) and subsequent military operations proceed. Following an ample period for response, the wise will seek to "kiss the son" (Psa. 2) while the "goat nations" prepare for war. Then shall the Four Chariots of the Cherubim go forth in their *second phase campaigns* to subdue the whole earth. They first stand by the Ruler of all the earth as the two anointed ones of the Four Faces, awaiting their divine orders. These are the *Four and Twenty Elders* and the *Four Living Creatures full of Eyes before and behind*. Once on the move, Ezekiel says they are "as the noise of great waters", a multitude of people. They are likened to the chariot wheels of the Spirit, full of eyes, and a burning fire, a stream of fire flowing and issuing from before the Ancient of Days.



During the <u>Second Phase</u> mission of the Four Chariots, Babylon the Great is destroyed and the Kingdom is enlarged to encompass the whole earth.

Quoting Bro. Thomas from *Eureka*, Volume 1, page 79:

"The Four chariots, then, in motion are the Four Living Ones of the Apocalypse, issuing forth at the head of Judah and Joseph against the Gentile dominions of the north and south."

Notice that two chariots go North. This would represent the general direction of most of the hostilities as we understand things in the realms of the Beast (Europe), the Dragon (Russia) and the False Prophet (The Papacy). This corresponds to Revelation 16:19, "And the great city was divided into three Parts, and the cities of the nations fell; and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath." Wrath, you recall, is the "bursting forth" of His vengeance or "righteous justice." These campaigns of the four Charioteers (Christ and his Cherubim Army) are discussed in more detail in Revelation 19:11-21 as "the armies that were in heaven followed him upon white horses, clothed in fine linen, white and clean."

Once the North Country is quieted (Zech. 6:7-8), the regions of the greatest hostilities will realize peace. Next, according to Isaiah 11:14, "...they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together; they shall lay their hand upon Edom and Moab, and the children of Ammon shall obey them", these being representative of the Gentile nations at large.

Thus concluding the seventh vision in Zechariah 6:7-8, "...the bay went forth and sought to go that they might walk to and fro through the earth." Sought is rendered "to search out". This implies a "mop up" operation, because "to walk" implies that things are now under control. "So they walked to and fro through the earth" to "quiet my spirit".

The final result of these campaigns will yield the peaceful state of the Cherubim/Saints "standing" in the midst of the myrtle trees, bloodied yet at rest. The four carpenters, the seven eyes on the Christ Headstone, the two golden pipes who process the pure oil, and the four cherubim/charioteers just discussed all symbolize the same class of agents, the "eternal spirit of Yahweh" post-resurrectionally manifested in Jesus and the Saints.

In conclusion, we are very near to these exciting events at "the end of the measuring line". Jesus said in John 14, "Peace I leave with you,

My Peace... not as the world giveth, give I unto you." In John 16, Jesus said, "These things I have spoken unto you, that in me you might have peace. In the world you shall have tribulation, but be of good cheer, I have overcome the world."

**Peace** (#1515) is rendered *to join, rest, to set at one again,* the consummation of Yahweh's plan to restore all things. We are talking about nothing less than "covenant peace", the reconciliation between sinful flesh and the Almighty God of Israel through His Son Jesus. This we have considered through the Seven Night Visions of Zechariah.



# Notes



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