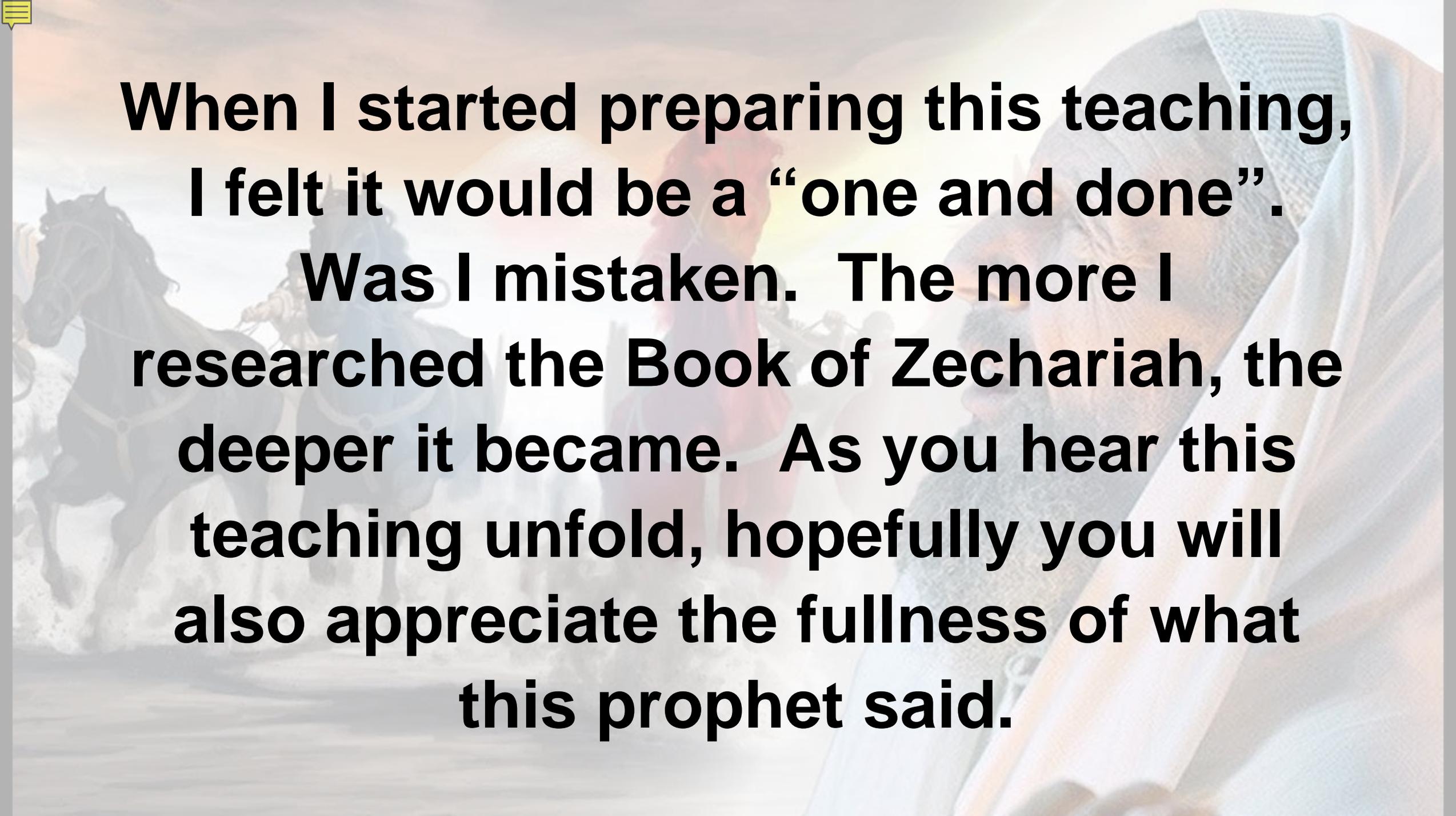
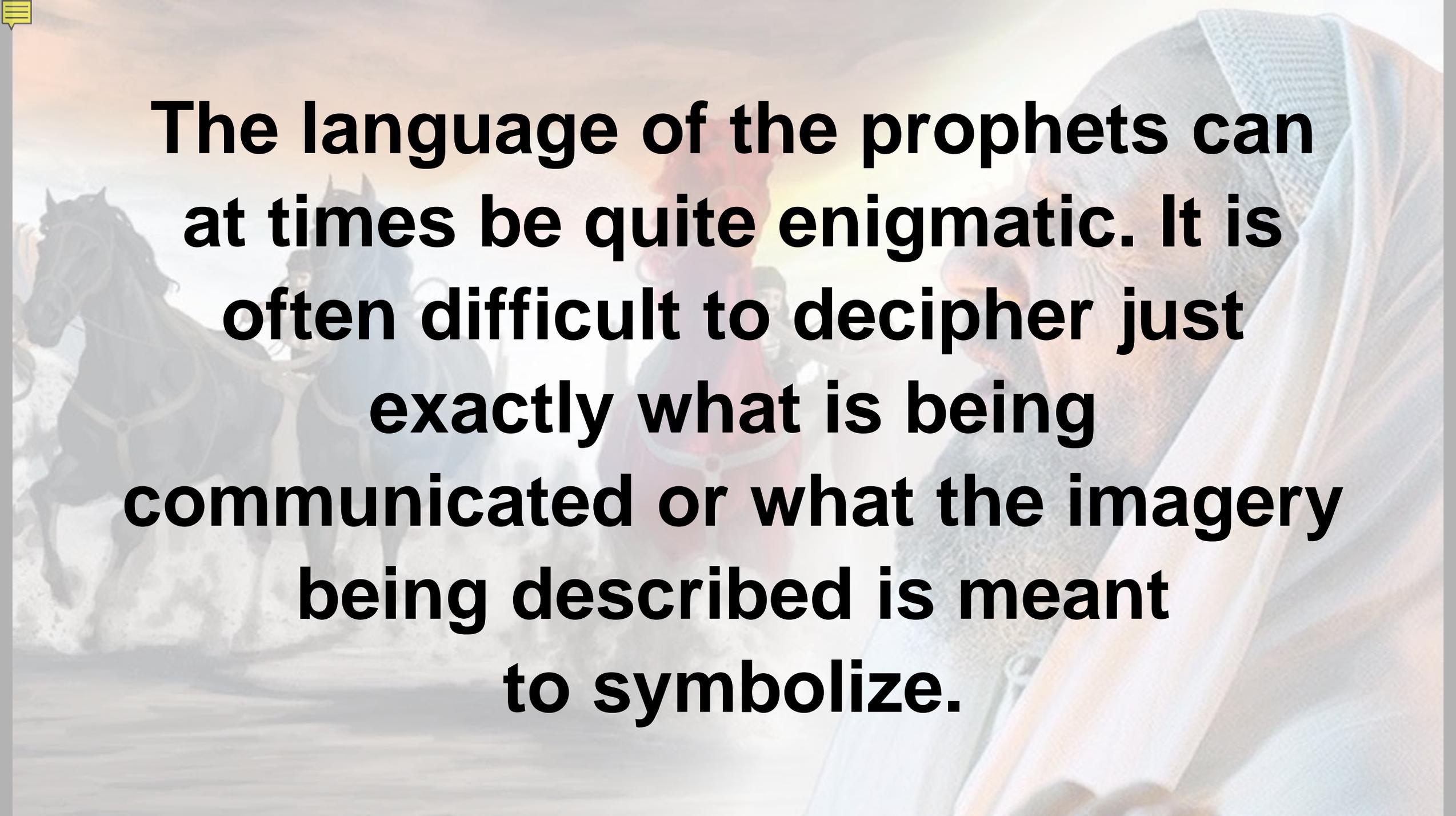


**My teaching on Zechariah
will primarily use Leeser's
Jewish Bible (LJB) as it's
scriptural source.**



**When I started preparing this teaching,
I felt it would be a “one and done”.**

**Was I mistaken. The more I
researched the Book of Zechariah, the
deeper it became. As you hear this
teaching unfold, hopefully you will
also appreciate the fullness of what
this prophet said.**



The language of the prophets can at times be quite enigmatic. It is often difficult to decipher just exactly what is being communicated or what the imagery being described is meant to symbolize.

The image is a composite. On the right side, there is a close-up profile of a man with a long, grey beard and a white head covering, looking towards the left. On the left side, there is a scene of a chariot pulled by several horses (one dark, one light, one red) moving across a dusty, hazy landscape under a bright, glowing sun. The text is overlaid on the center of the image.

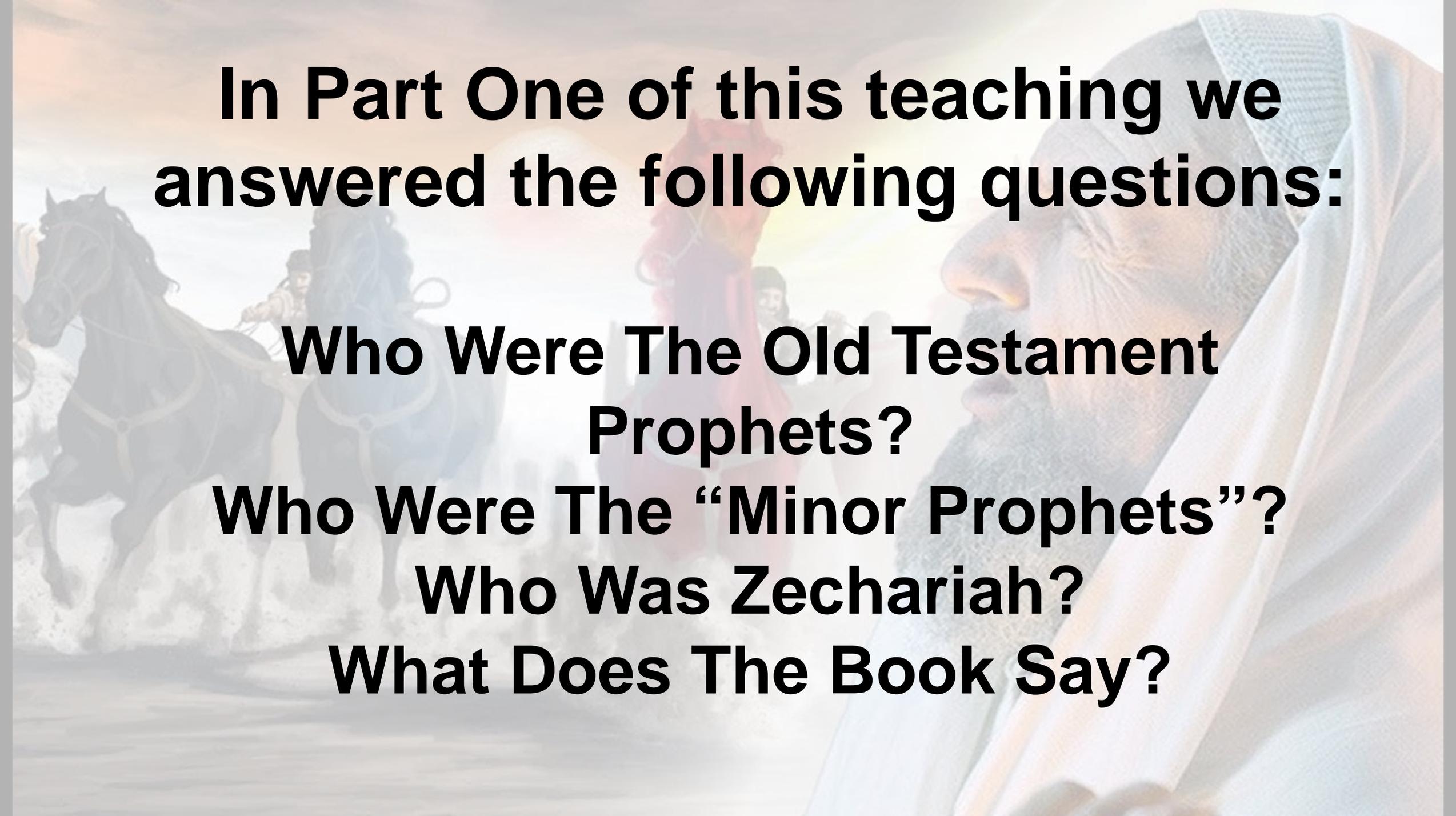
ZECHARIAH (זכריה)

Is He A Minor Prophet?



Part Two:

The Eight Visions



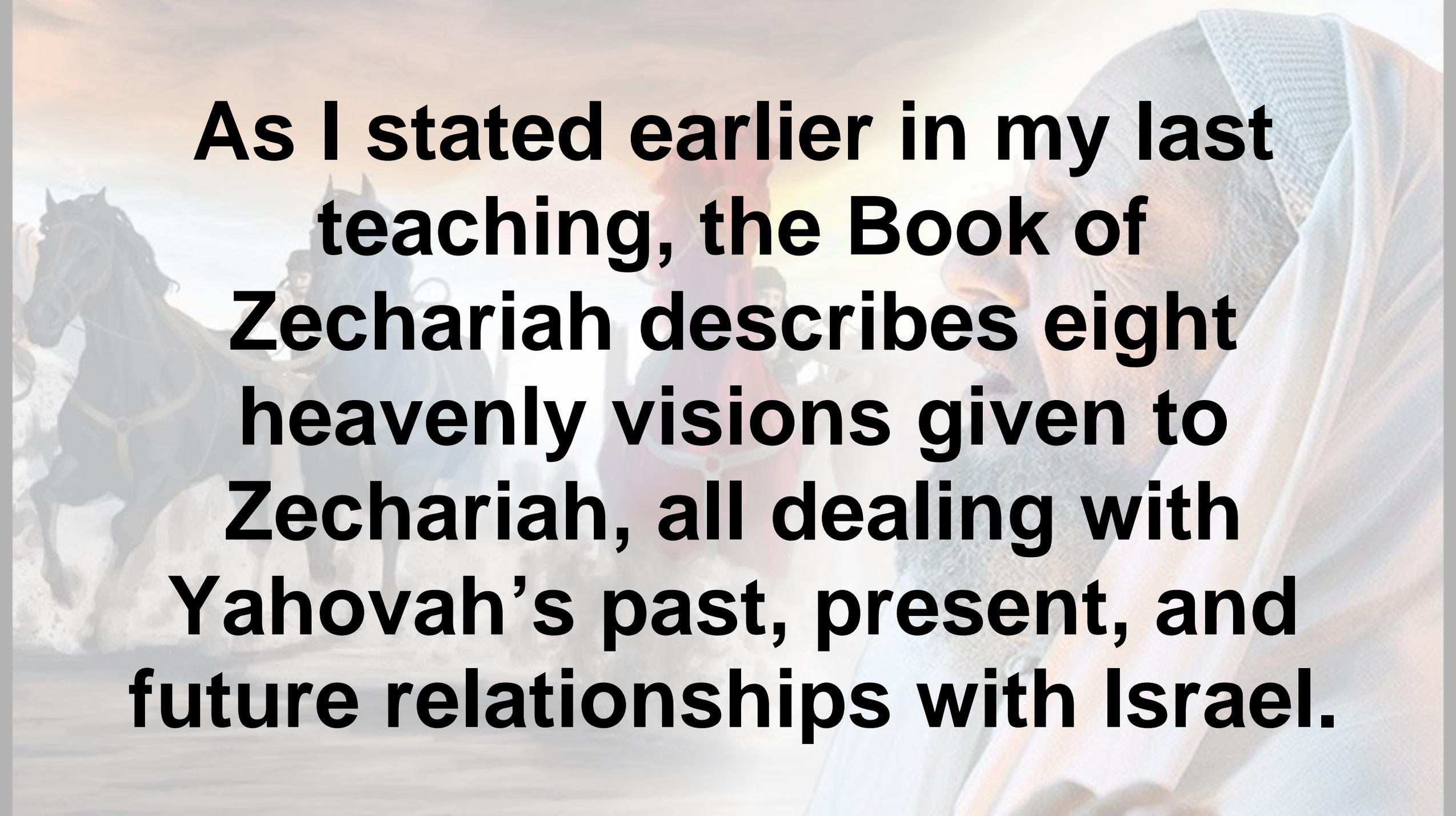
In Part One of this teaching we answered the following questions:

Who Were The Old Testament Prophets?

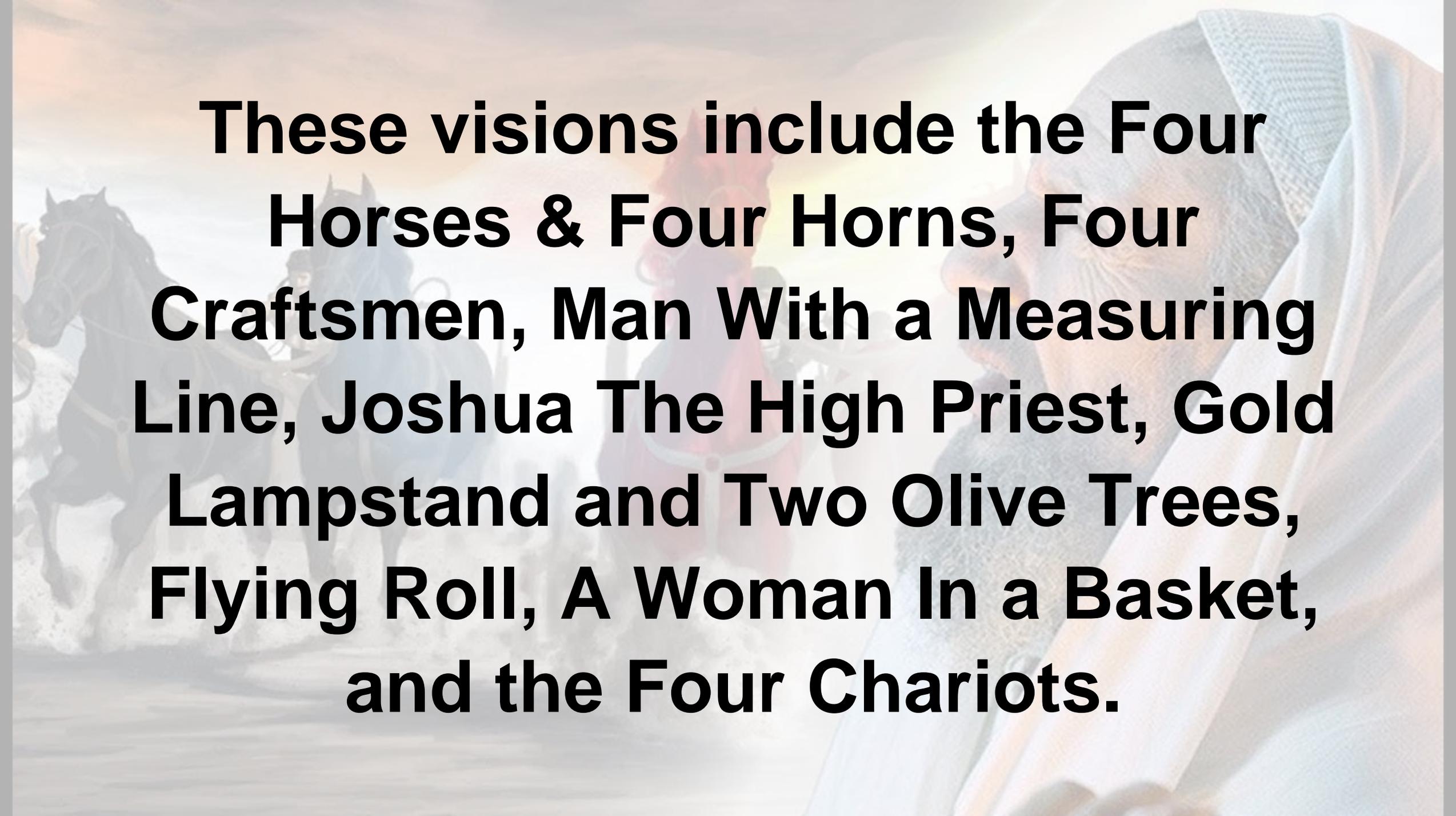
Who Were The “Minor Prophets”?

Who Was Zechariah?

What Does The Book Say?



As I stated earlier in my last teaching, the Book of Zechariah describes eight heavenly visions given to Zechariah, all dealing with Yahovah's past, present, and future relationships with Israel.



**These visions include the Four
Horses & Four Horns, Four
Craftsmen, Man With a Measuring
Line, Joshua The High Priest, Gold
Lampstand and Two Olive Trees,
Flying Roll, A Woman In a Basket,
and the Four Chariots.**

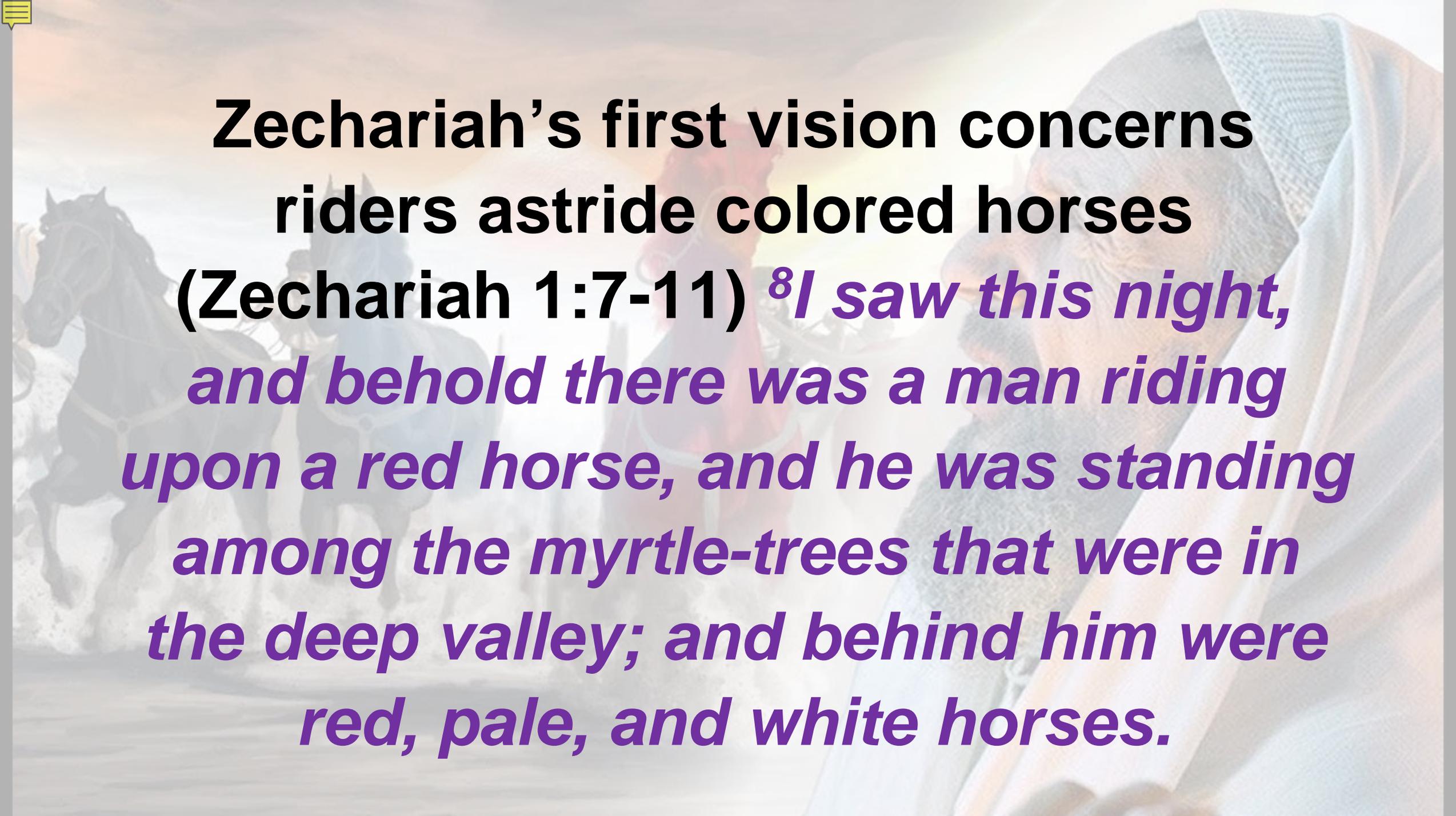


Zechariah's 8 Visions

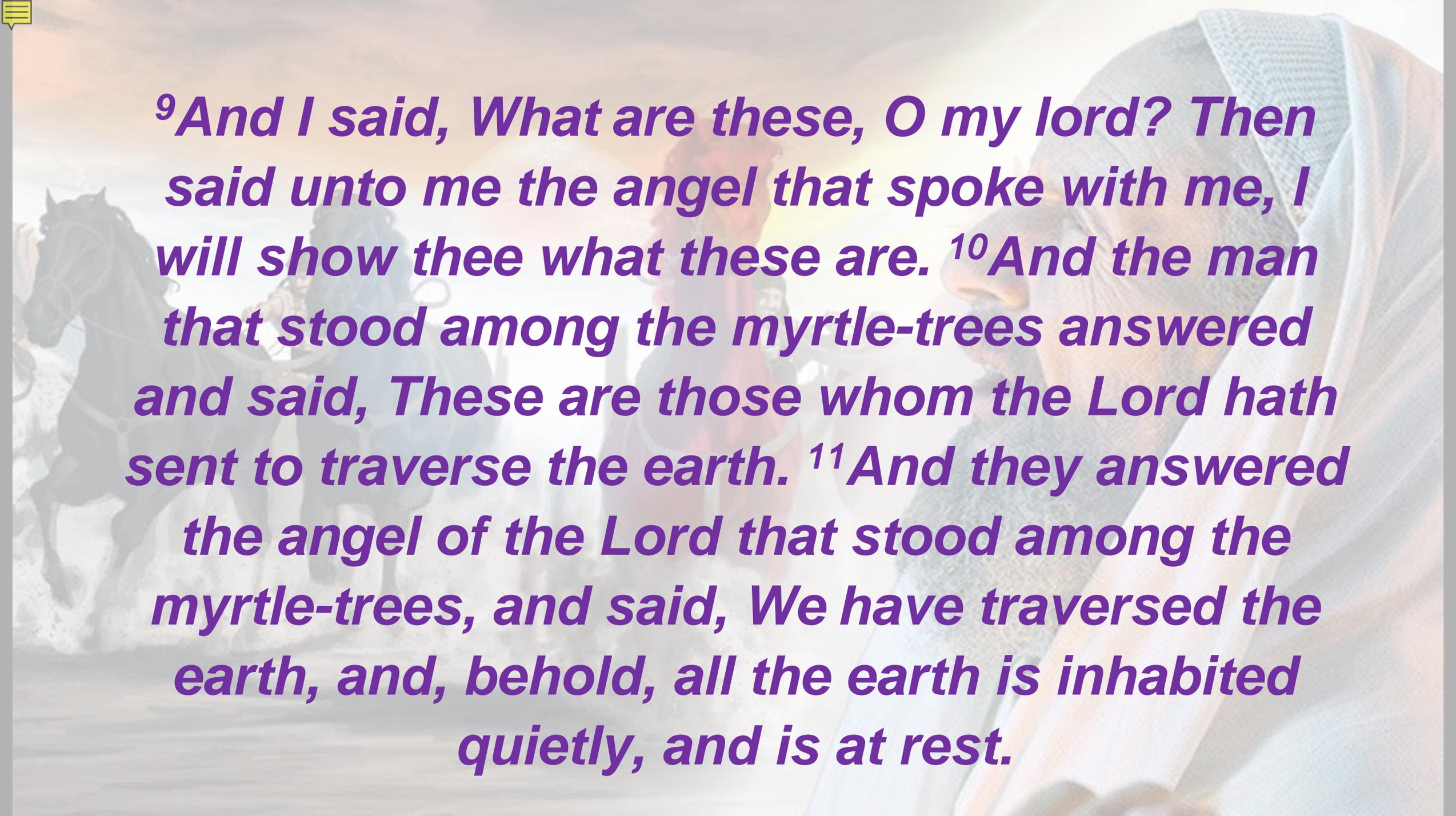


The Four Horses

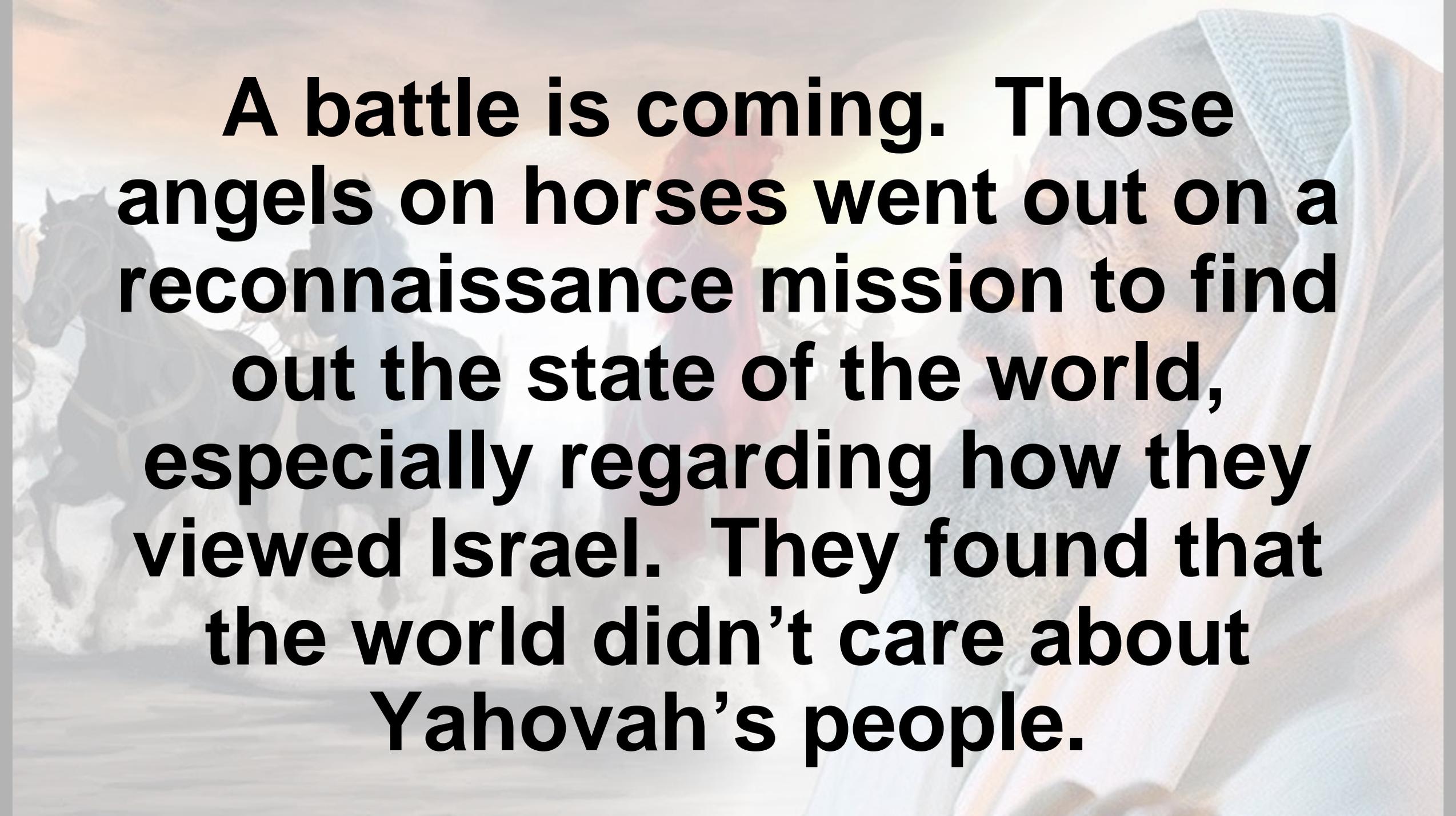




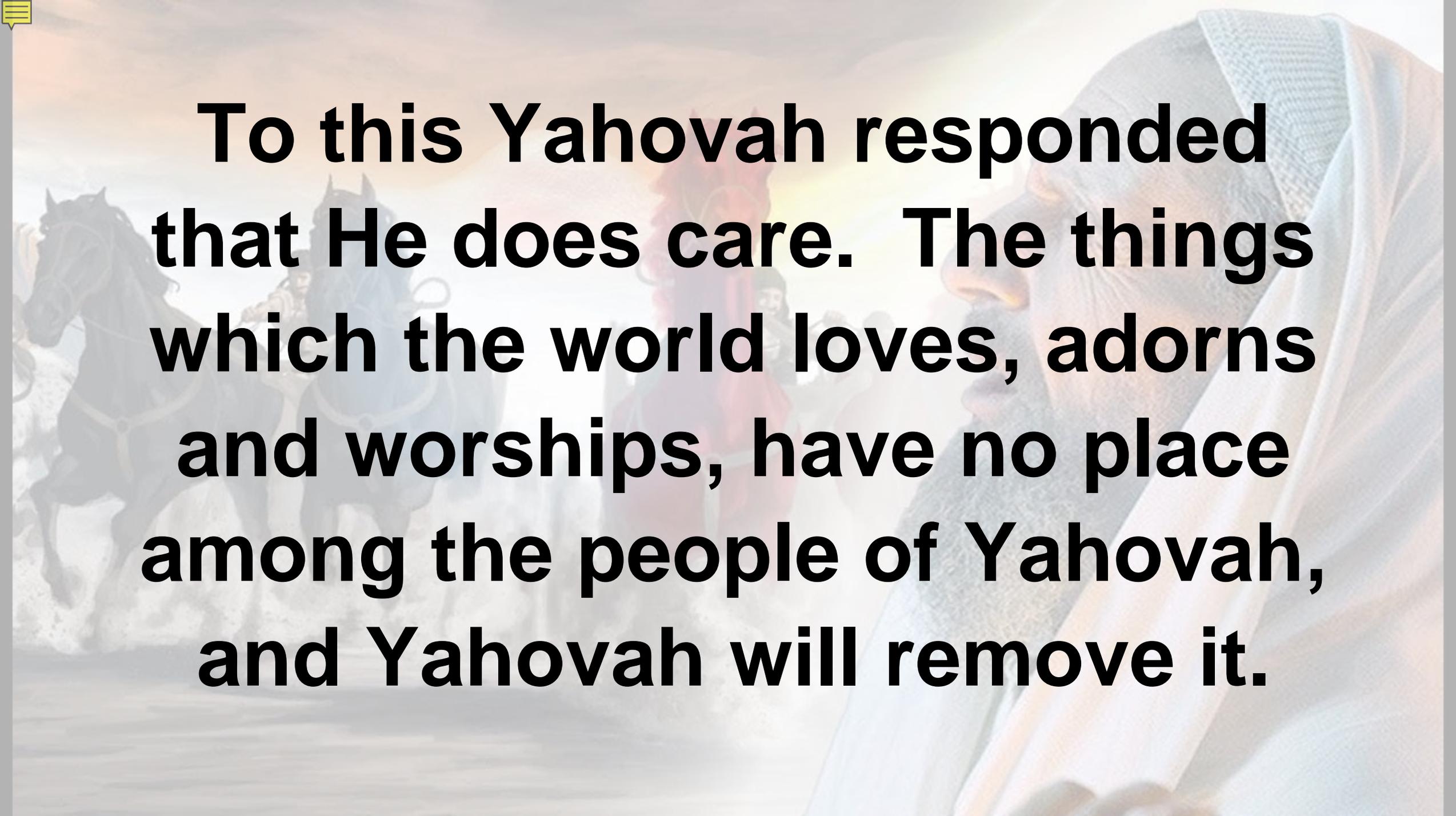
**Zechariah's first vision concerns
riders astride colored horses
(Zechariah 1:7-11) *⁸I saw this night,
and behold there was a man riding
upon a red horse, and he was standing
among the myrtle-trees that were in
the deep valley; and behind him were
red, pale, and white horses.***

The background of the slide features a soft-focus image of a man with a long white beard and a white robe, looking down. To his left, a woman is riding a dark horse in a desert landscape. The overall scene is bathed in a warm, golden light, suggesting a sunrise or sunset. The text is overlaid in a bold, purple font.

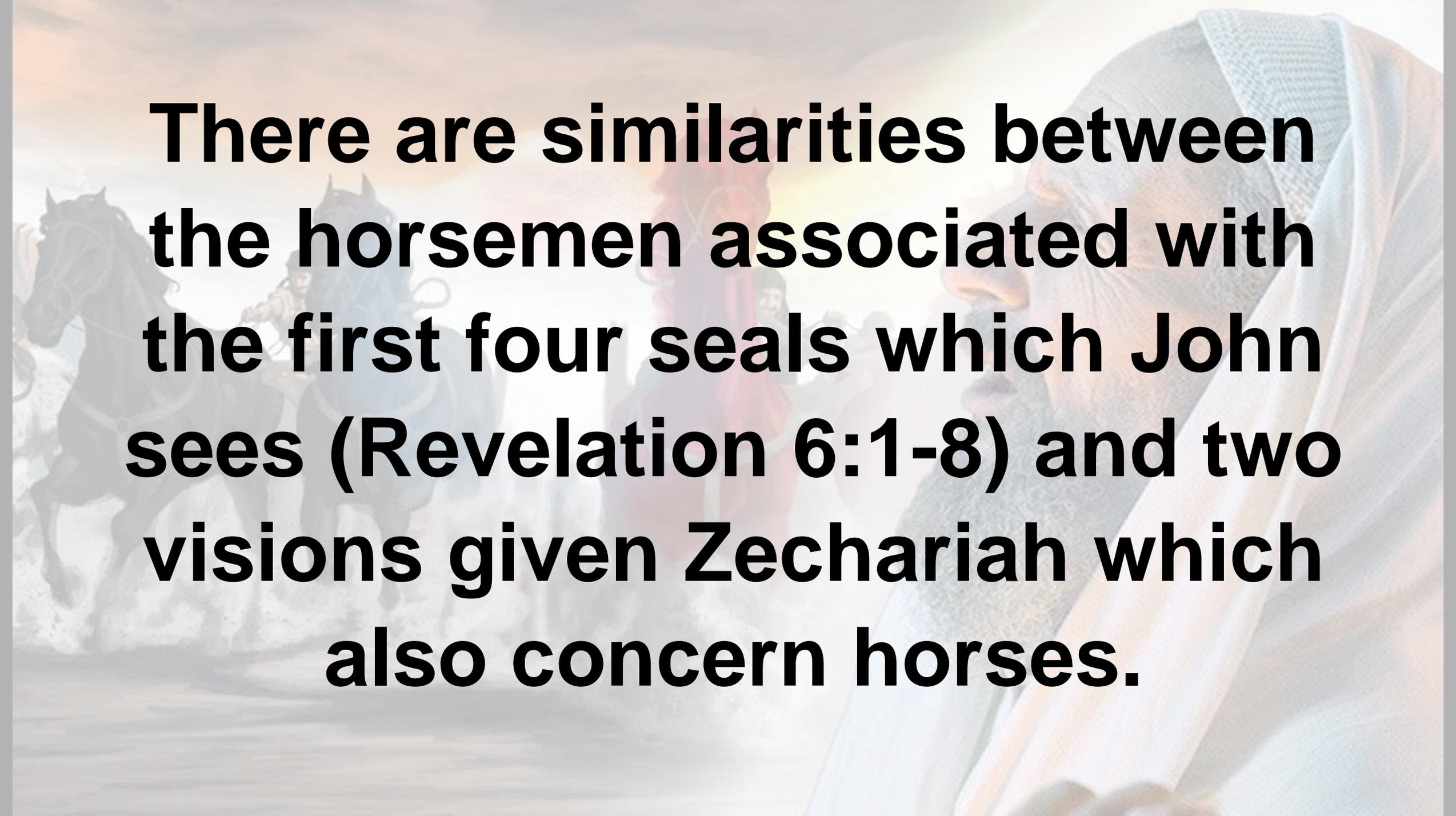
⁹And I said, What are these, O my lord? Then said unto me the angel that spoke with me, I will show thee what these are. ¹⁰And the man that stood among the myrtle-trees answered and said, These are those whom the Lord hath sent to traverse the earth. ¹¹And they answered the angel of the Lord that stood among the myrtle-trees, and said, We have traversed the earth, and, behold, all the earth is inhabited quietly, and is at rest.



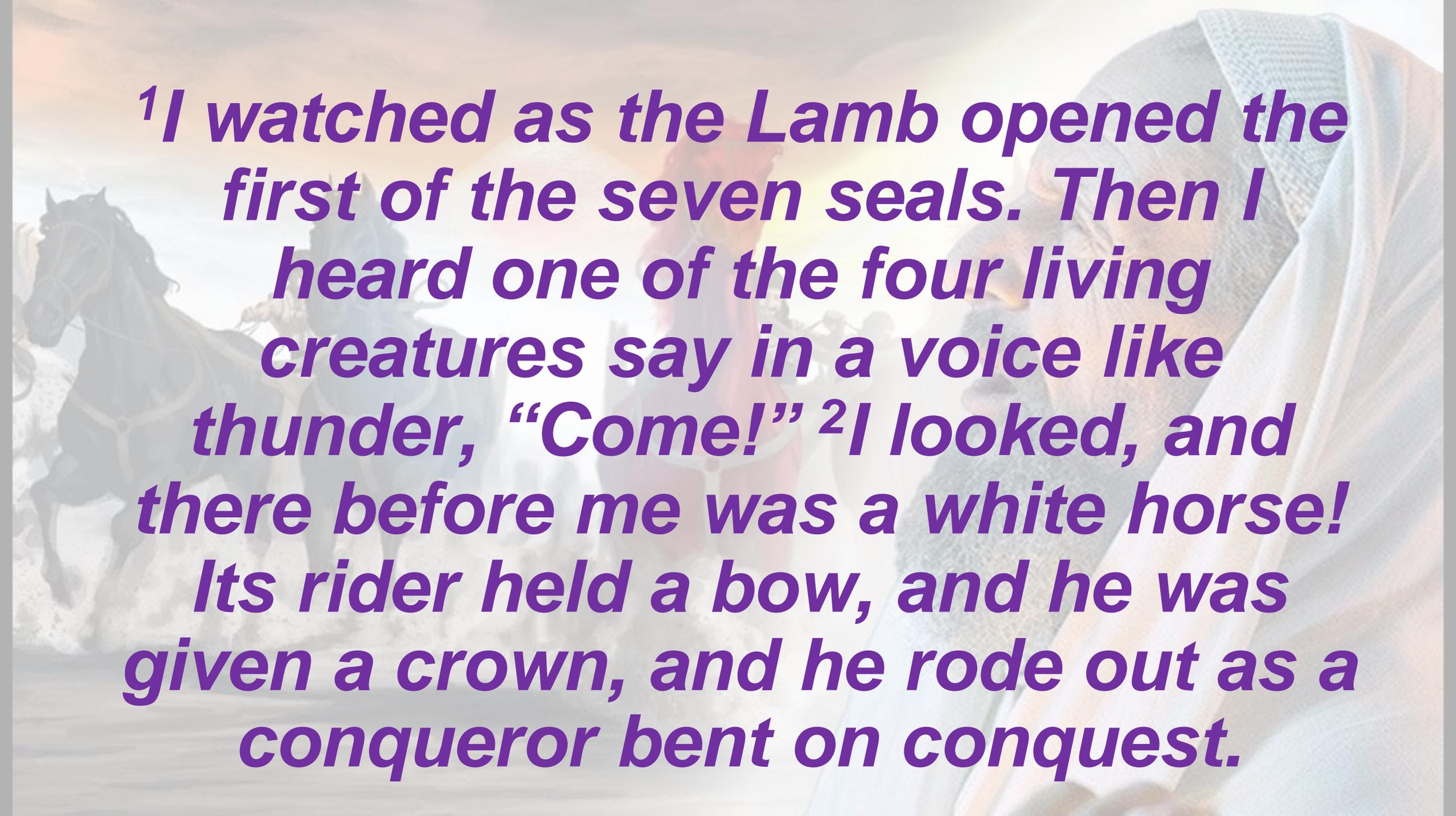
A battle is coming. Those angels on horses went out on a reconnaissance mission to find out the state of the world, especially regarding how they viewed Israel. They found that the world didn't care about Yahovah's people.



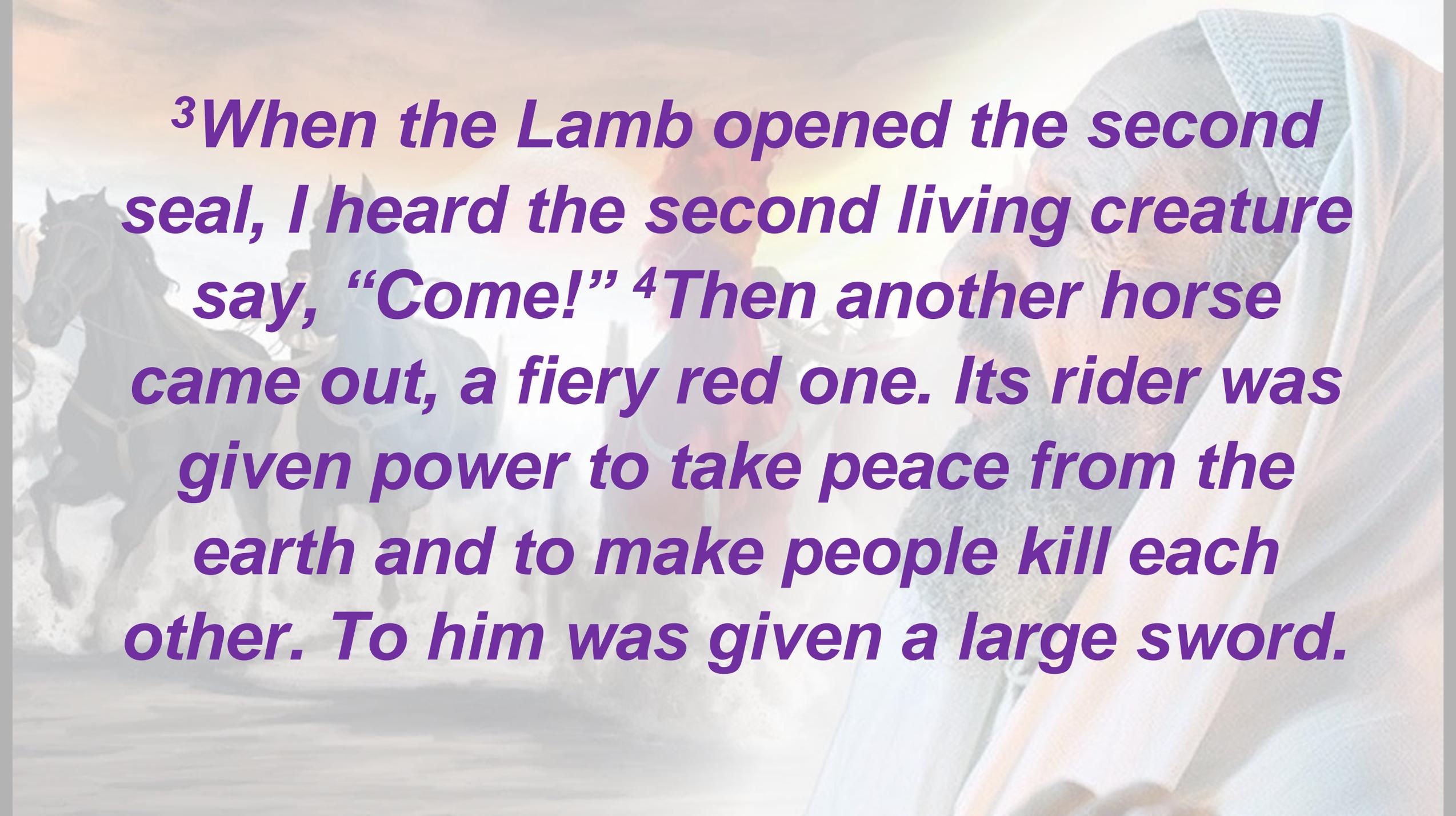
**To this Yahovah responded
that He does care. The things
which the world loves, adorns
and worships, have no place
among the people of Yahovah,
and Yahovah will remove it.**



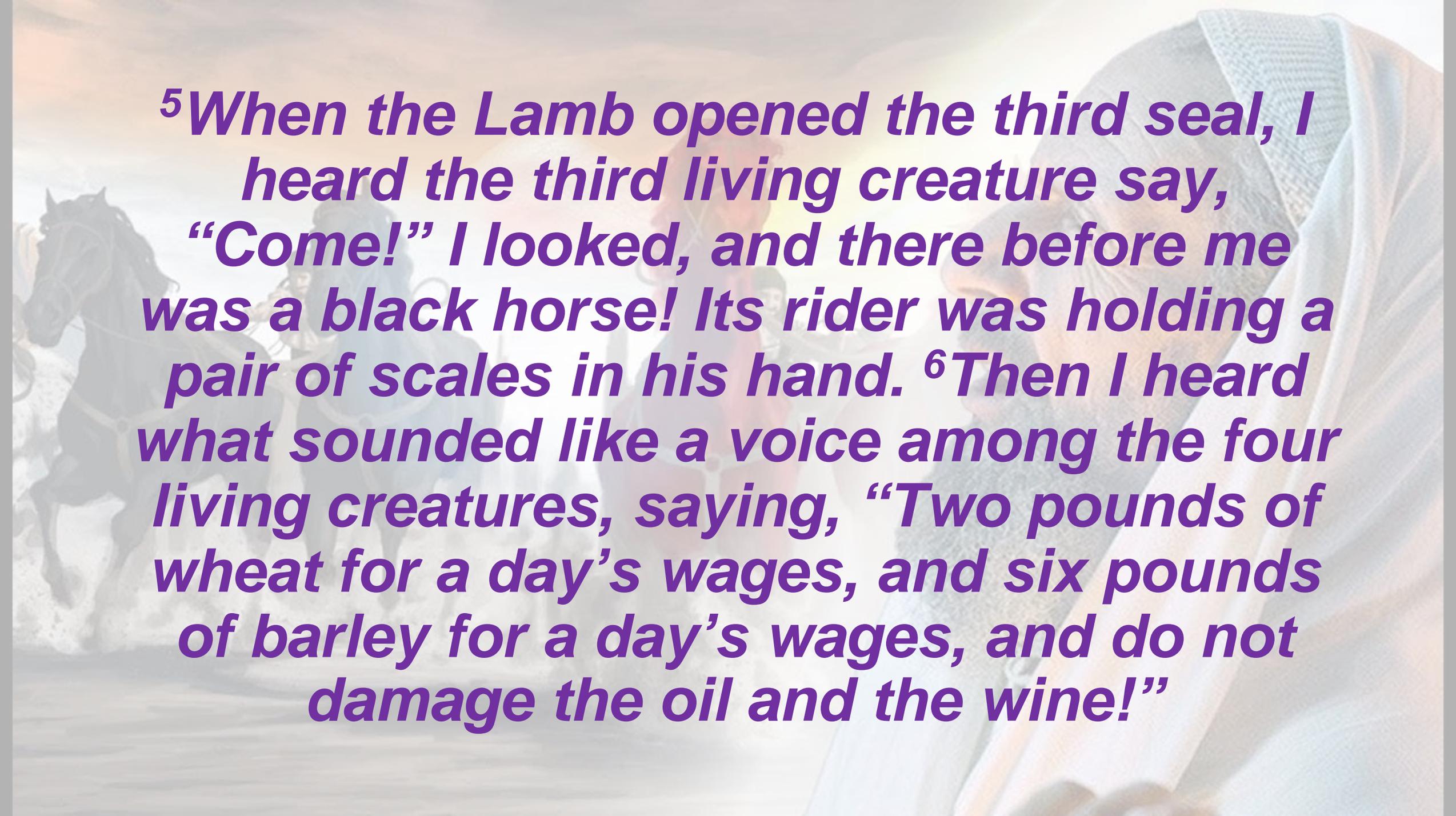
There are similarities between the horsemen associated with the first four seals which John sees (Revelation 6:1-8) and two visions given Zechariah which also concern horses.



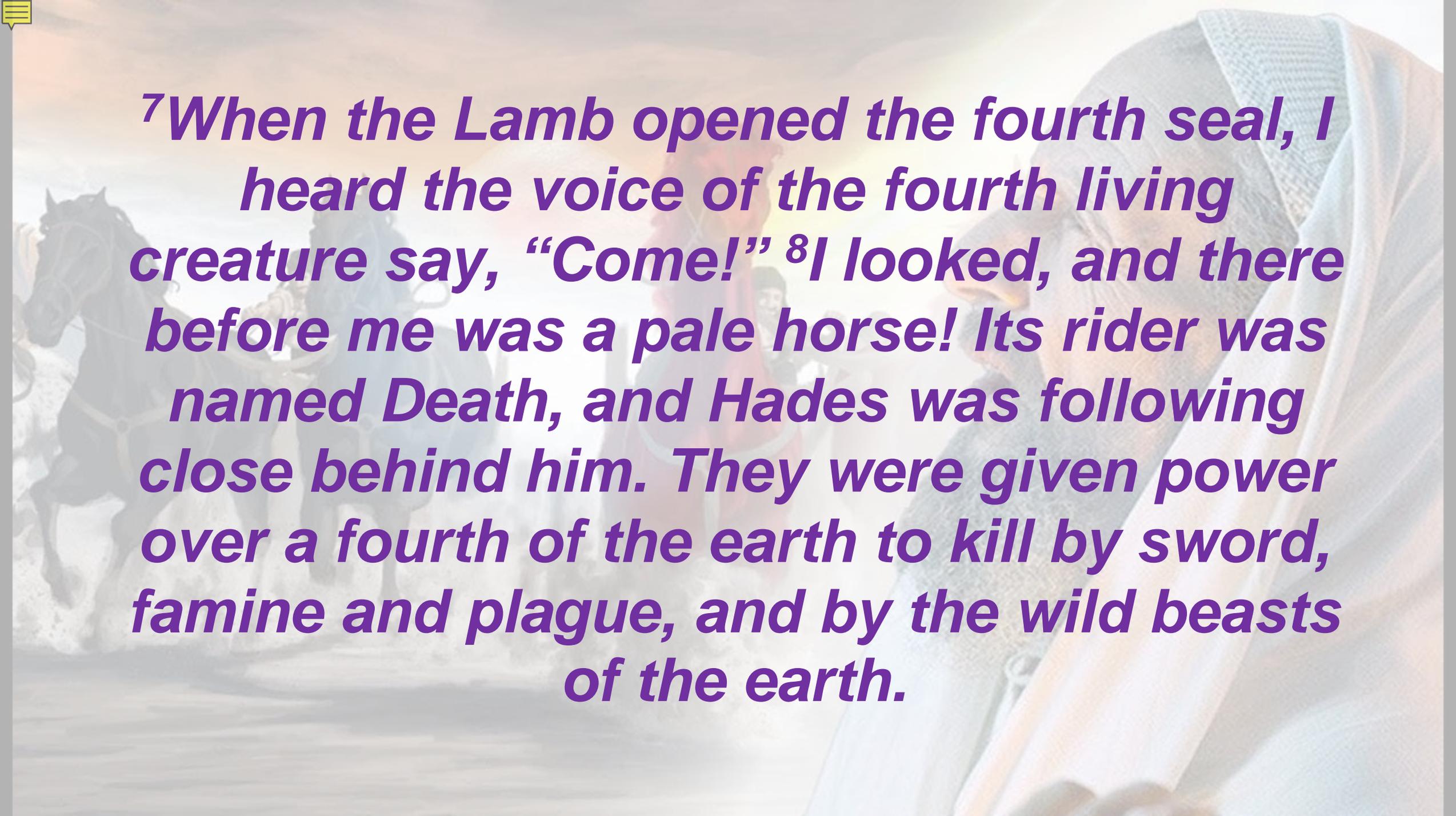
¹I watched as the Lamb opened the first of the seven seals. Then I heard one of the four living creatures say in a voice like thunder, “Come!” ²I looked, and there before me was a white horse! Its rider held a bow, and he was given a crown, and he rode out as a conqueror bent on conquest.

The background of the image is a faded, artistic representation of the Four Horsemen of the Apocalypse. On the left, several dark horses are galloping. In the center, a red horse is visible. On the right, a close-up of a rider with a long, grey beard and a blue and white patterned head covering is shown. The overall scene is set against a bright, hazy sky.

³When the Lamb opened the second seal, I heard the second living creature say, “Come!” ⁴Then another horse came out, a fiery red one. Its rider was given power to take peace from the earth and to make people kill each other. To him was given a large sword.

The background of the slide features a soft-focus image of a man with a long white beard and hair, wearing a white robe, looking down. To the left, a black horse is visible, and in the center, a person in a red tunic is partially visible. The overall scene is set against a light, hazy background.

⁵When the Lamb opened the third seal, I heard the third living creature say, “Come!” I looked, and there before me was a black horse! Its rider was holding a pair of scales in his hand. ⁶Then I heard what sounded like a voice among the four living creatures, saying, “Two pounds of wheat for a day’s wages, and six pounds of barley for a day’s wages, and do not damage the oil and the wine!”

The background features a soft, painterly illustration of the Four Horsemen of the Apocalypse. On the left, a dark horse is shown in profile, facing left. In the center, a red horse is visible, and to its right, a pale horse is depicted. On the far right, a close-up of a rider's head and shoulders is shown, wearing a light-colored, textured garment. The overall scene is set in a hazy, atmospheric landscape with a warm, golden light source in the background.

⁷When the Lamb opened the fourth seal, I heard the voice of the fourth living creature say, “Come!” ⁸I looked, and there before me was a pale horse! Its rider was named Death, and Hades was following close behind him. They were given power over a fourth of the earth to kill by sword, famine and plague, and by the wild beasts of the earth.



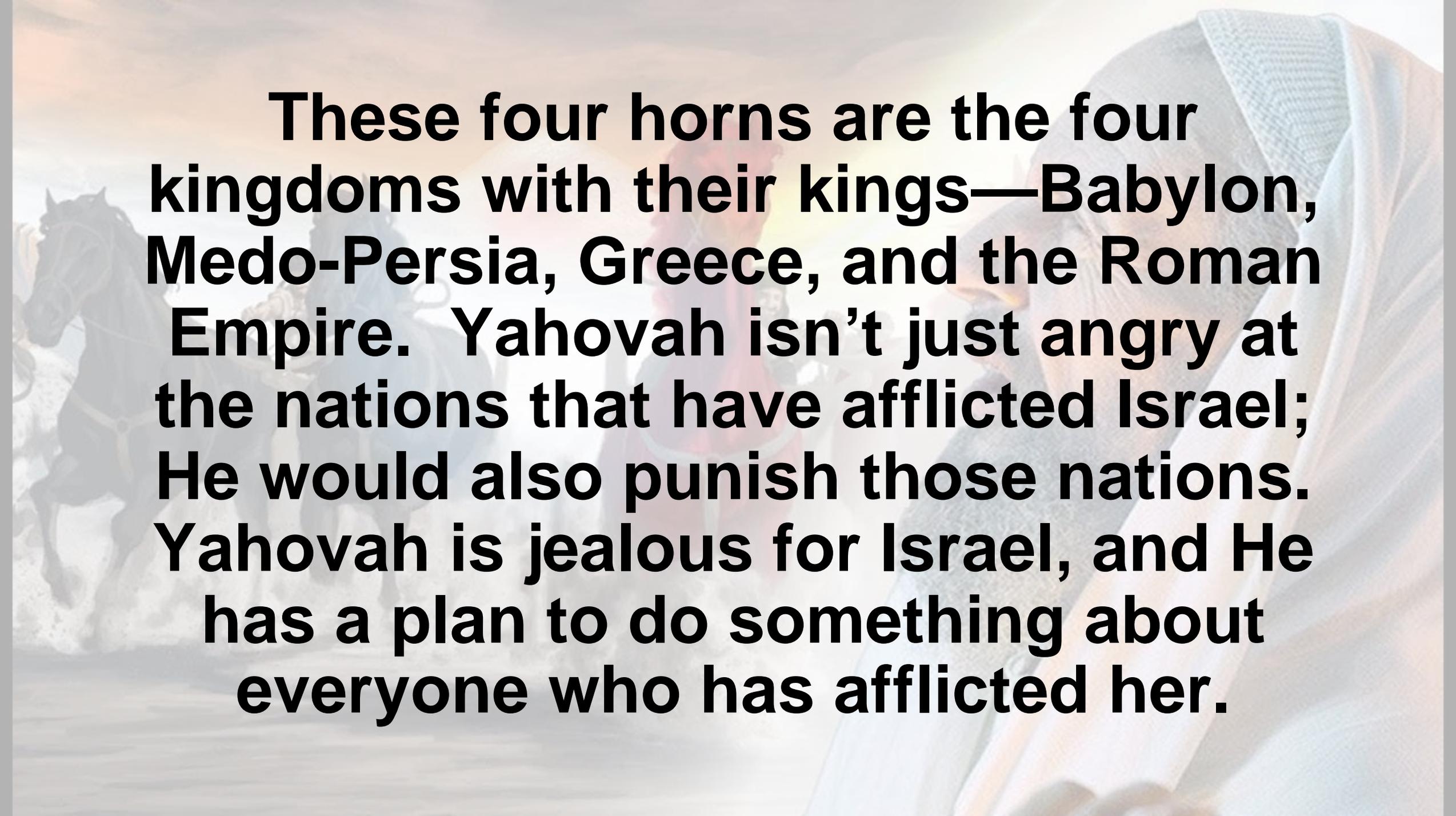
The Four Horns And The Four Craftsmen



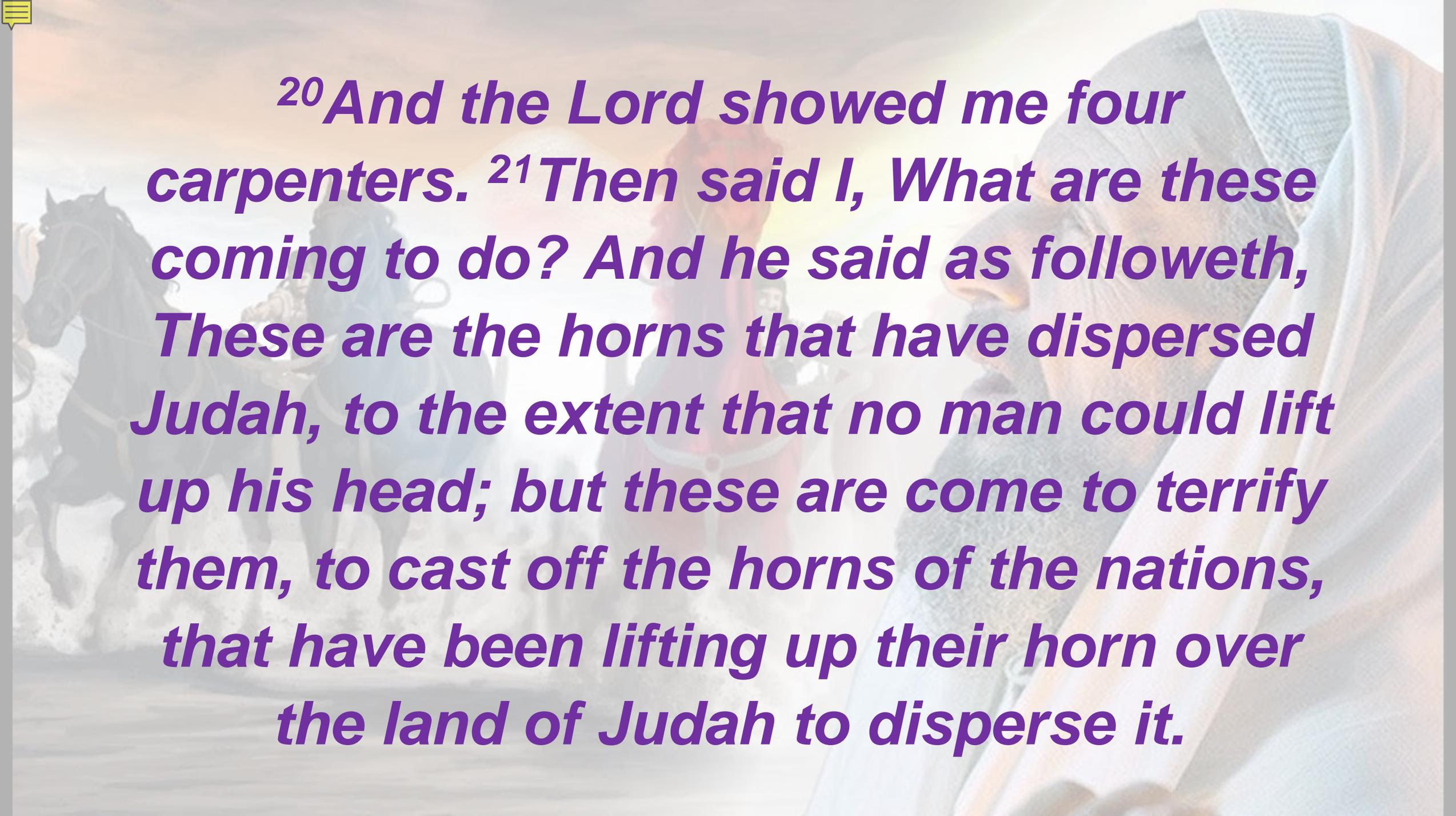


(Zechariah 1:18-21)

18 And I lifted up my eyes, and saw, and behold, there were four horns. 19 And I said unto the angel who spoke with me, What are these? And he said unto me, These are the horns that have dispersed Judah, Israel, and Jerusalem.



These four horns are the four kingdoms with their kings—Babylon, Medo-Persia, Greece, and the Roman Empire. Yahovah isn't just angry at the nations that have afflicted Israel; He would also punish those nations. Yahovah is jealous for Israel, and He has a plan to do something about everyone who has afflicted her.



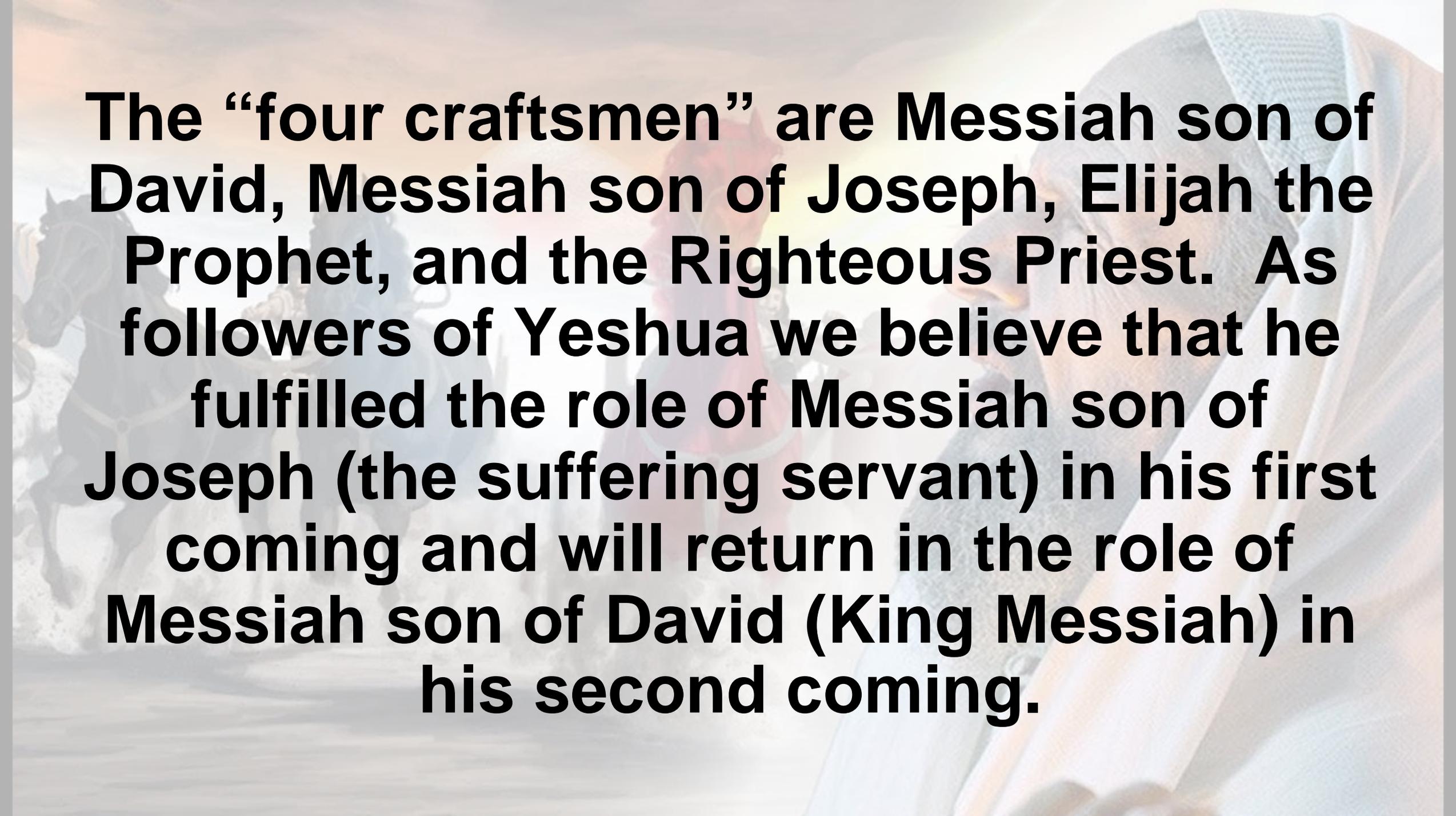
²⁰And the Lord showed me four carpenters. ²¹Then said I, What are these coming to do? And he said as followeth, These are the horns that have dispersed Judah, to the extent that no man could lift up his head; but these are come to terrify them, to cast off the horns of the nations, that have been lifting up their horn over the land of Judah to disperse it.



The Four Craftsman symbolize nations used as instruments of divine power for the destruction of Israel's enemies. The Talmud has a long-standing tradition about the identity of these craftsmen.



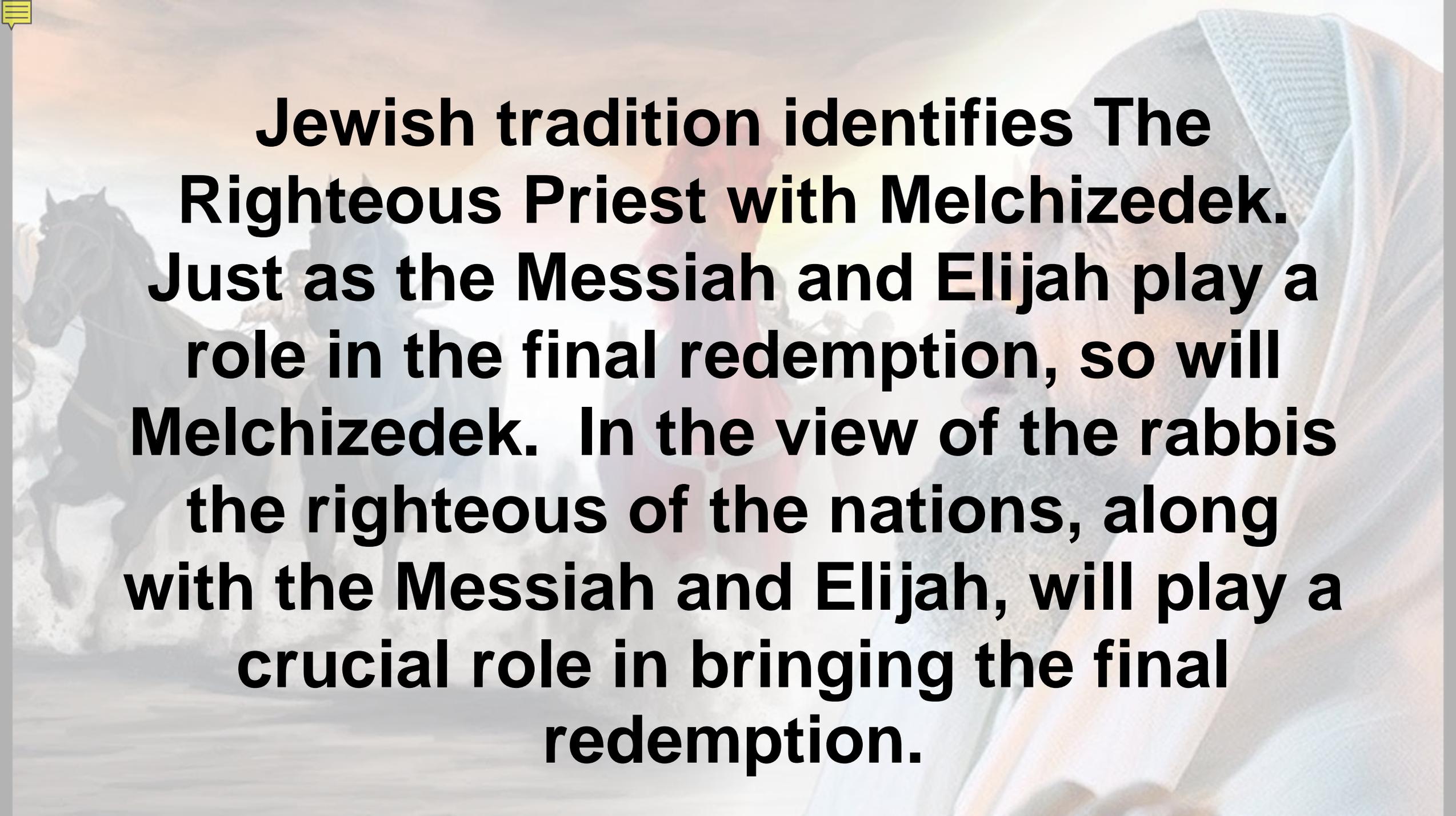
The Four Craftsmen are agents who bring about the ingathering of the exiles of the Jewish people back to the land of Israel and in turn bring the redemption.



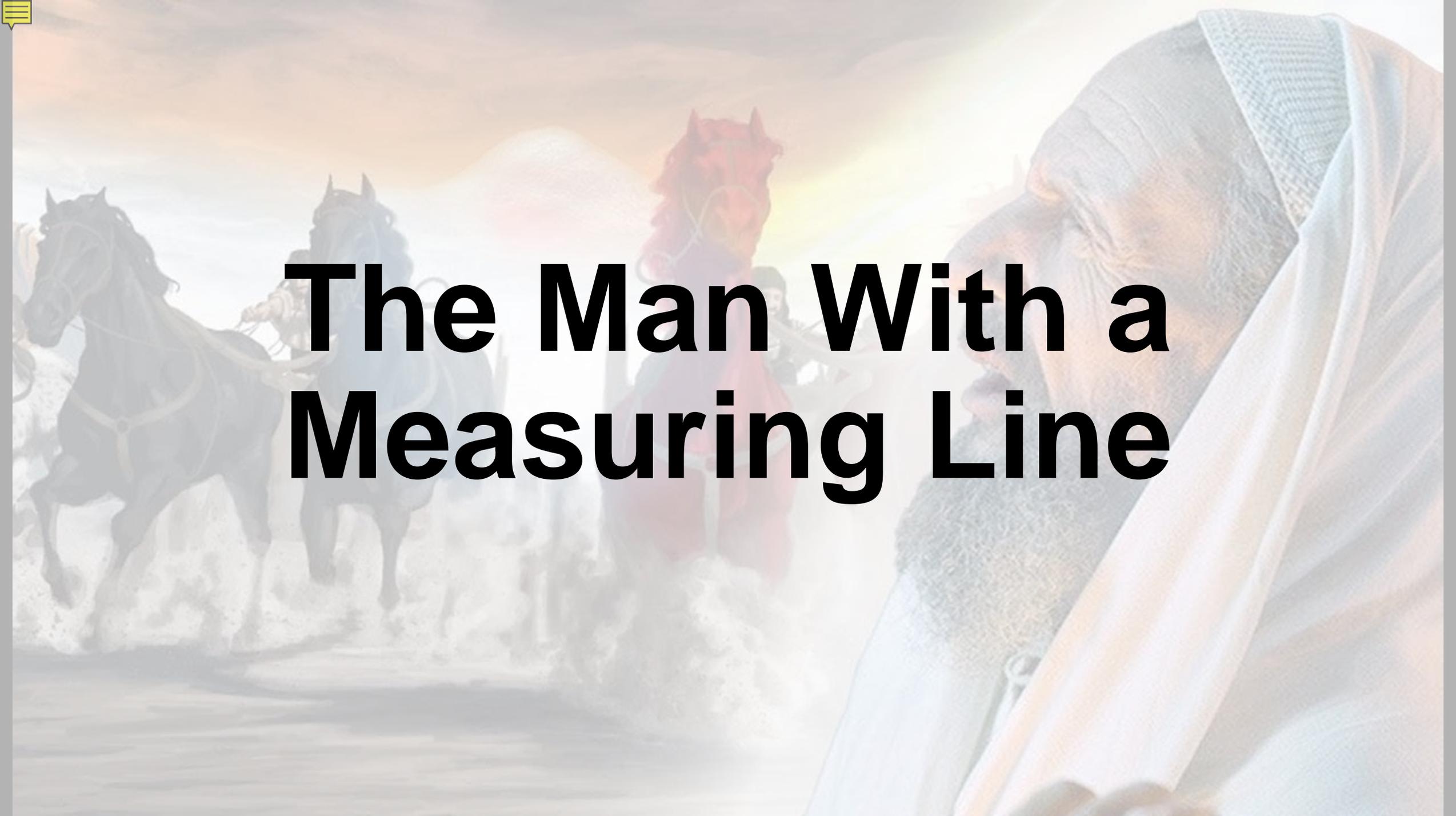
The “four craftsmen” are Messiah son of David, Messiah son of Joseph, Elijah the Prophet, and the Righteous Priest. As followers of Yeshua we believe that he fulfilled the role of Messiah son of Joseph (the suffering servant) in his first coming and will return in the role of Messiah son of David (King Messiah) in his second coming.



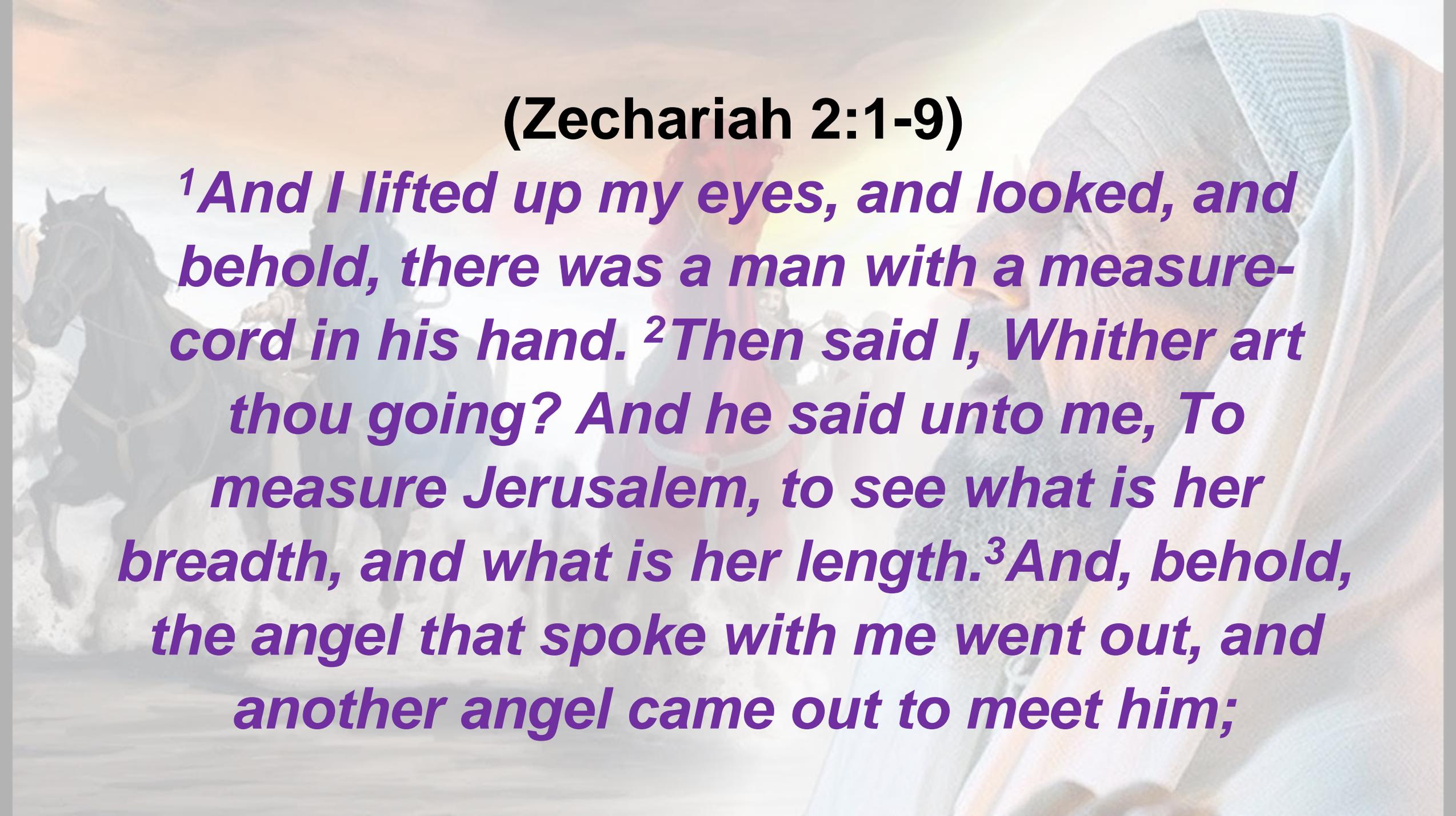
The Messiah is called a craftsman because he will rebuild the Temple (Jeremiah 33:18). Elijah is the herald of Messiah and the final redemption. When Yeshua Messiah came the first time, Elijah appeared in the spirit of John the Baptist and Elijah will again return to announce Messiah's second coming.



Jewish tradition identifies The Righteous Priest with Melchizedek. Just as the Messiah and Elijah play a role in the final redemption, so will Melchizedek. In the view of the rabbis the righteous of the nations, along with the Messiah and Elijah, will play a crucial role in bringing the final redemption.

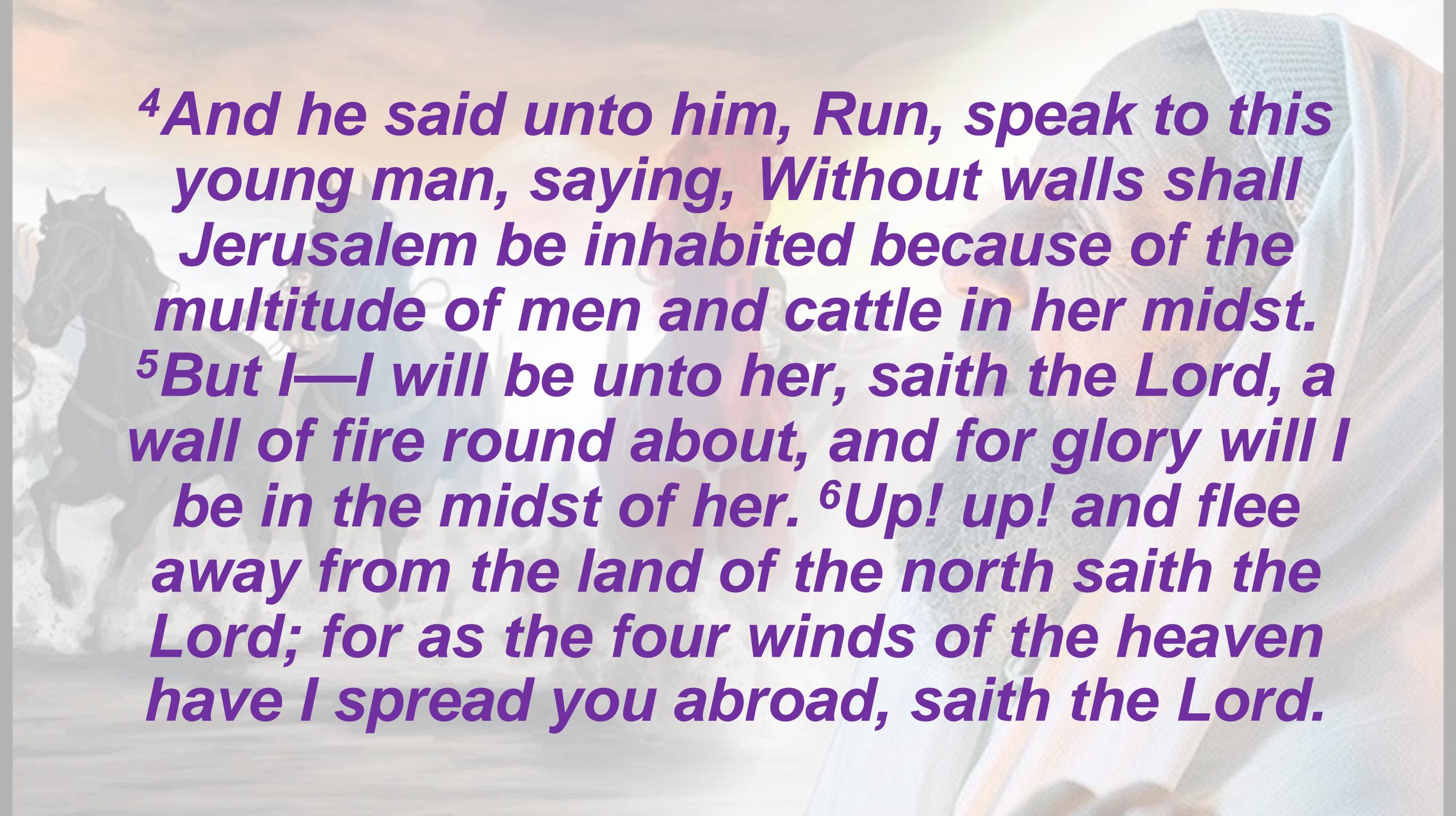


The Man With a Measuring Line

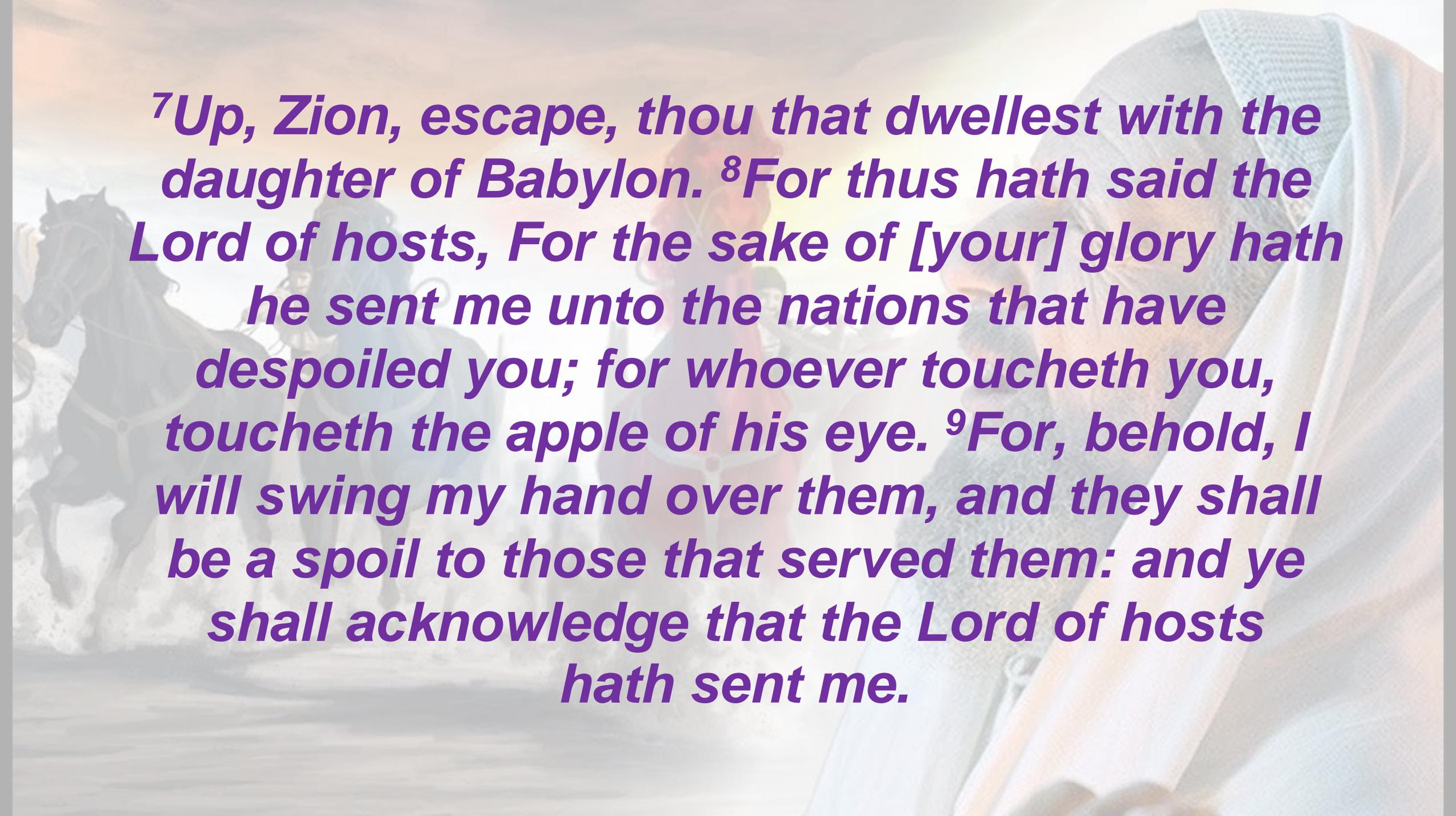


(Zechariah 2:1-9)

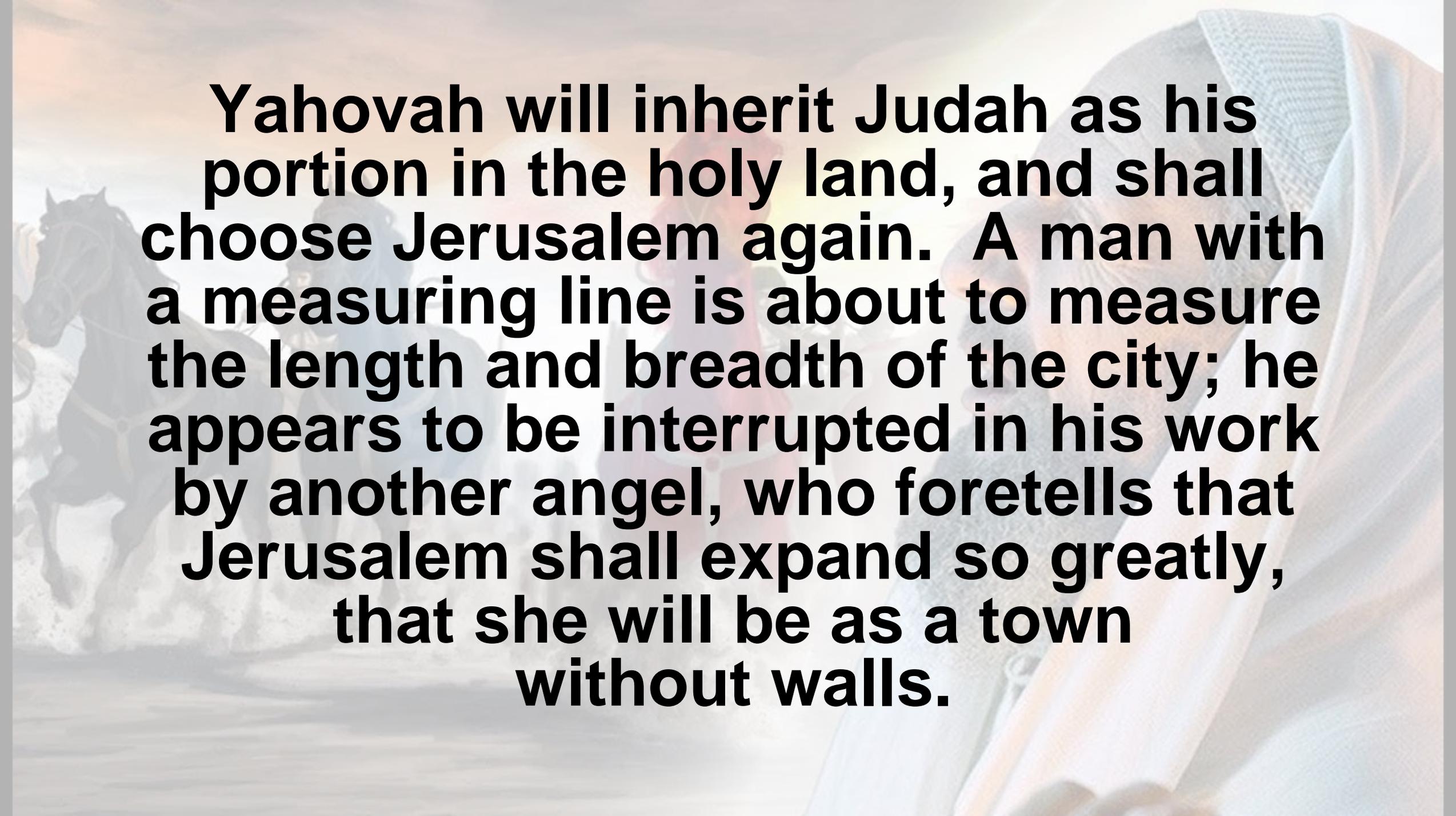
¹And I lifted up my eyes, and looked, and behold, there was a man with a measure-cord in his hand. ²Then said I, Whither art thou going? And he said unto me, To measure Jerusalem, to see what is her breadth, and what is her length. ³And, behold, the angel that spoke with me went out, and another angel came out to meet him;



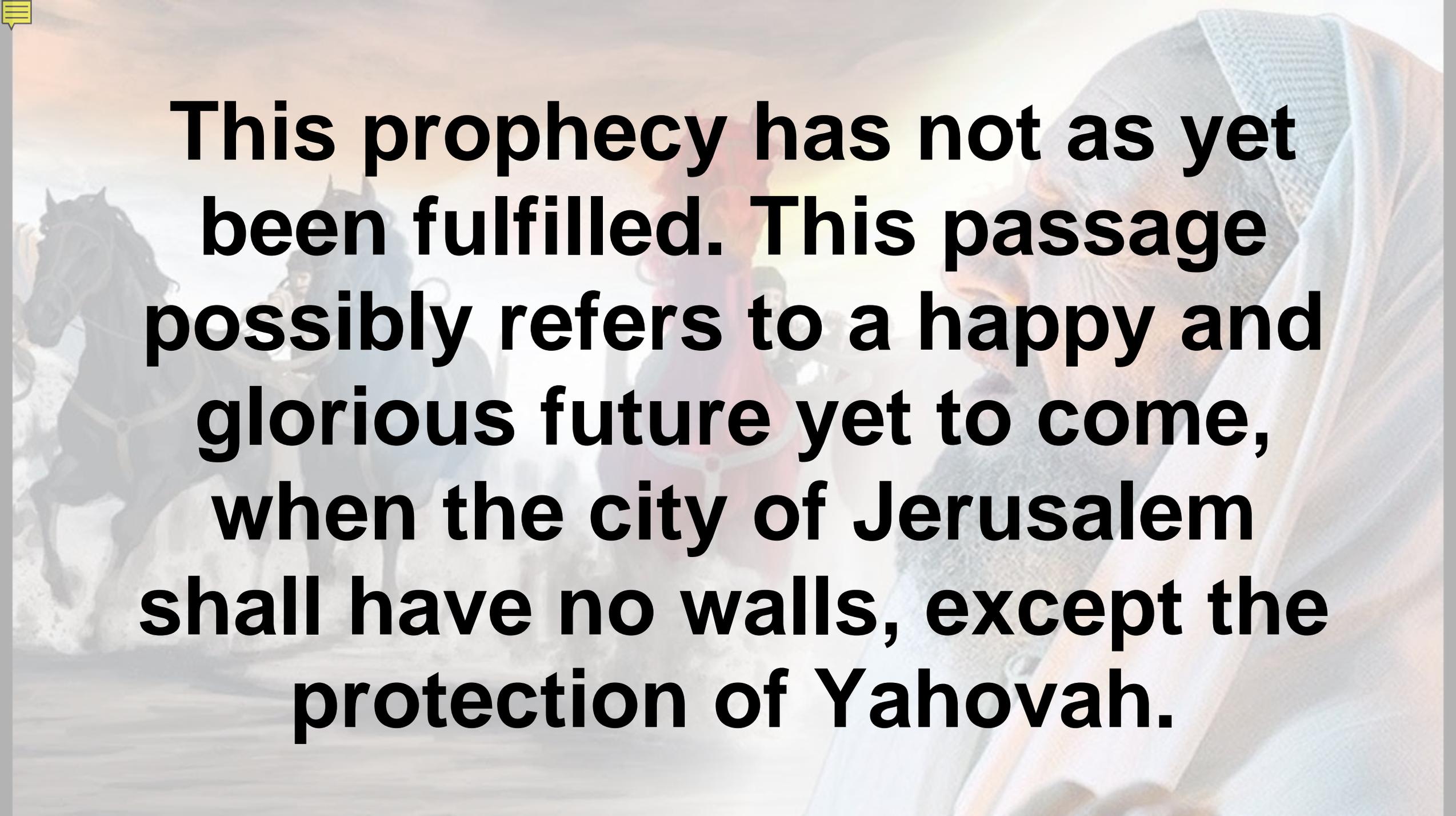
⁴And he said unto him, Run, speak to this young man, saying, Without walls shall Jerusalem be inhabited because of the multitude of men and cattle in her midst. ⁵But I—I will be unto her, saith the Lord, a wall of fire round about, and for glory will I be in the midst of her. ⁶Up! up! and flee away from the land of the north saith the Lord; for as the four winds of the heaven have I spread you abroad, saith the Lord.



⁷Up, Zion, escape, thou that dwellest with the daughter of Babylon. ⁸For thus hath said the Lord of hosts, For the sake of [your] glory hath he sent me unto the nations that have despoiled you; for whoever toucheth you, toucheth the apple of his eye. ⁹For, behold, I will swing my hand over them, and they shall be a spoil to those that served them: and ye shall acknowledge that the Lord of hosts hath sent me.



Yahovah will inherit Judah as his portion in the holy land, and shall choose Jerusalem again. A man with a measuring line is about to measure the length and breadth of the city; he appears to be interrupted in his work by another angel, who foretells that Jerusalem shall expand so greatly, that she will be as a town without walls.



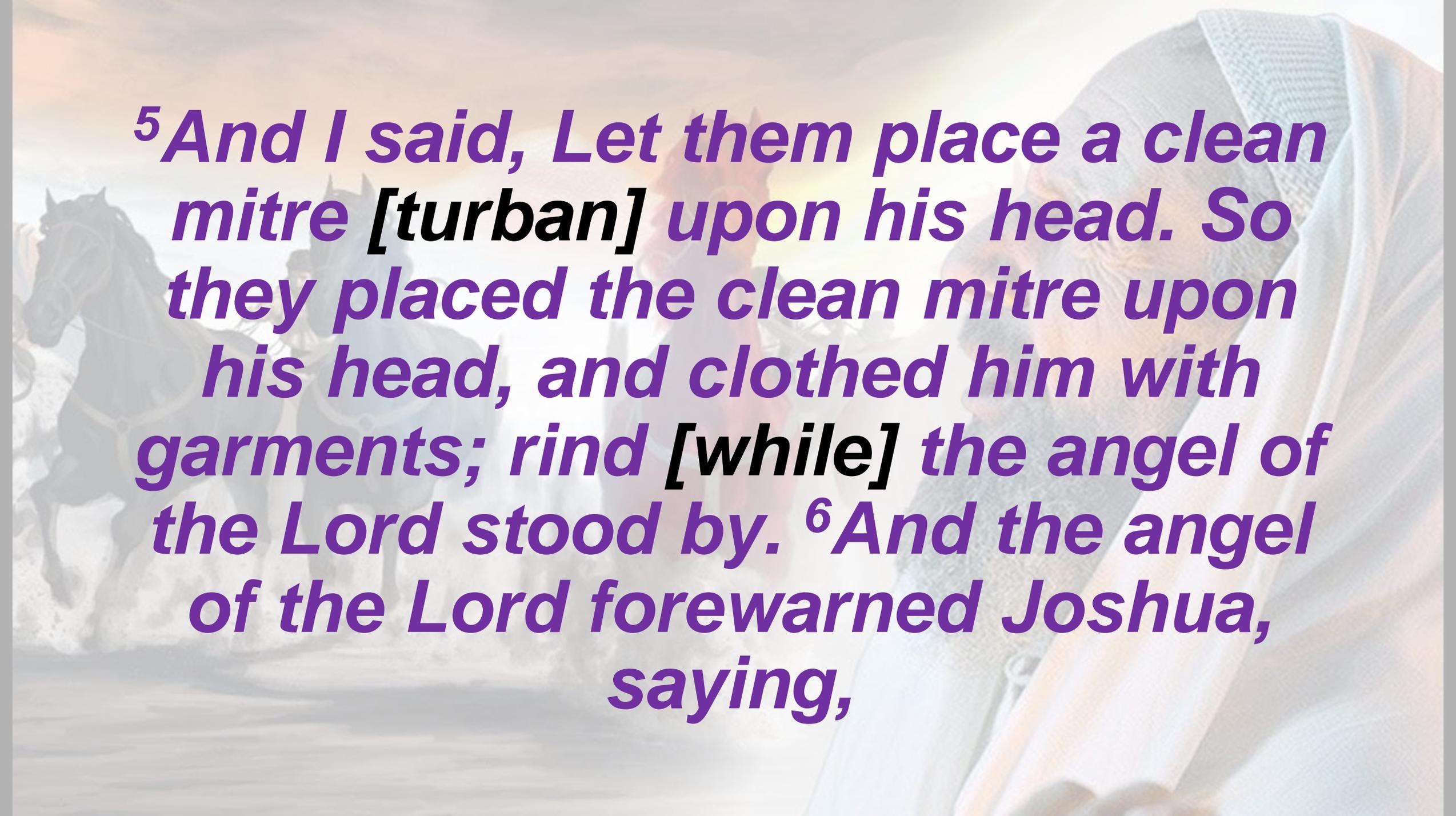
This prophecy has not as yet been fulfilled. This passage possibly refers to a happy and glorious future yet to come, when the city of Jerusalem shall have no walls, except the protection of Yahovah.



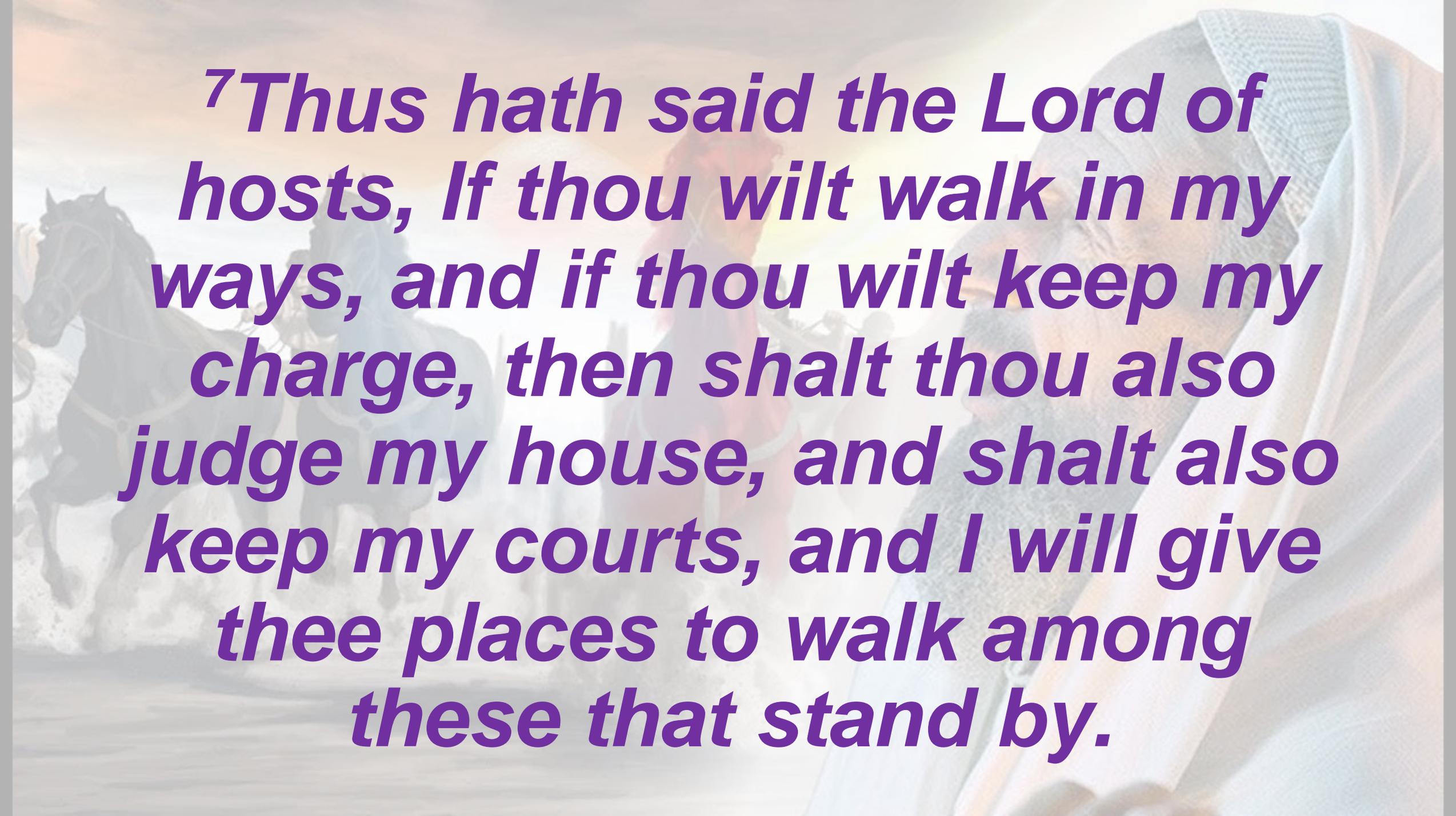
Joshua The High Priest

(Zechariah 3:3-10)

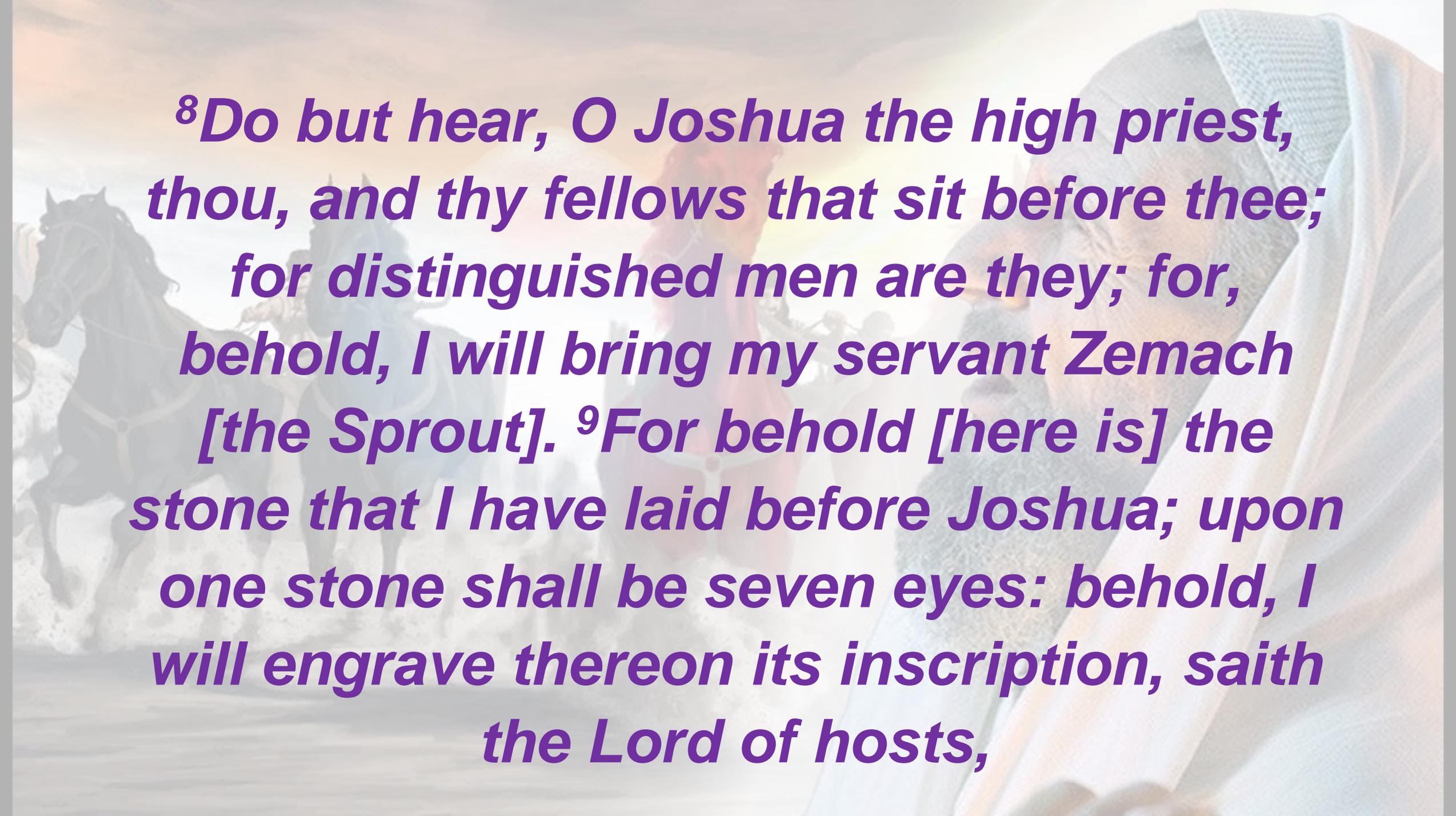
³Now Joshua was clothed with filthy garments, and was standing before the angel. ⁴And he commenced and said unto those that stood before him, saying; Take away the filthy garments from him. And he said unto him, Behold, I have caused thy iniquity to pass from off thee, and I clothe thee with festive garments.



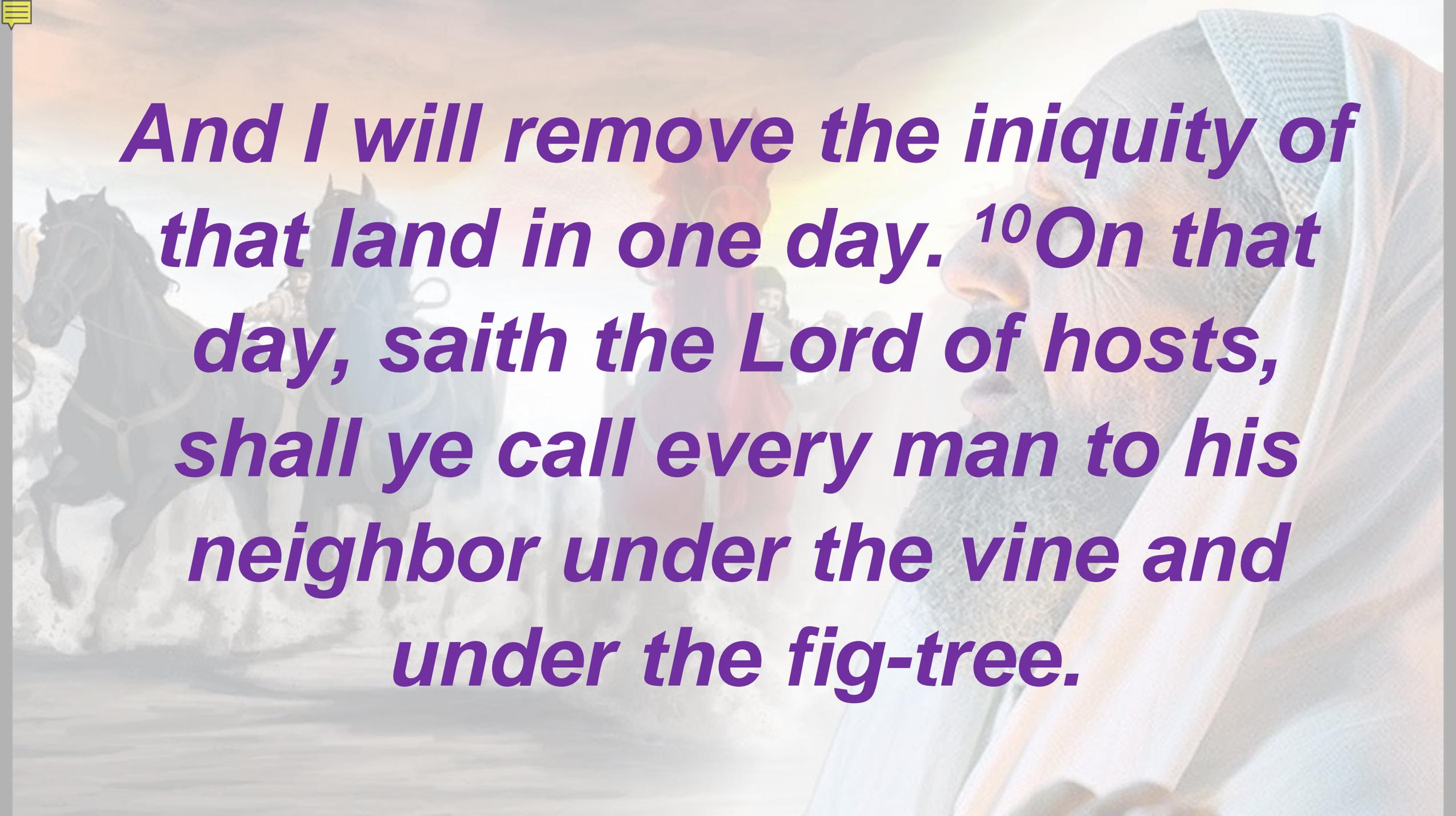
⁵And I said, Let them place a clean mitre [turban] upon his head. So they placed the clean mitre upon his head, and clothed him with garments; and ⁶while the angel of the Lord stood by. ⁶And the angel of the Lord forewarned Joshua, saying,



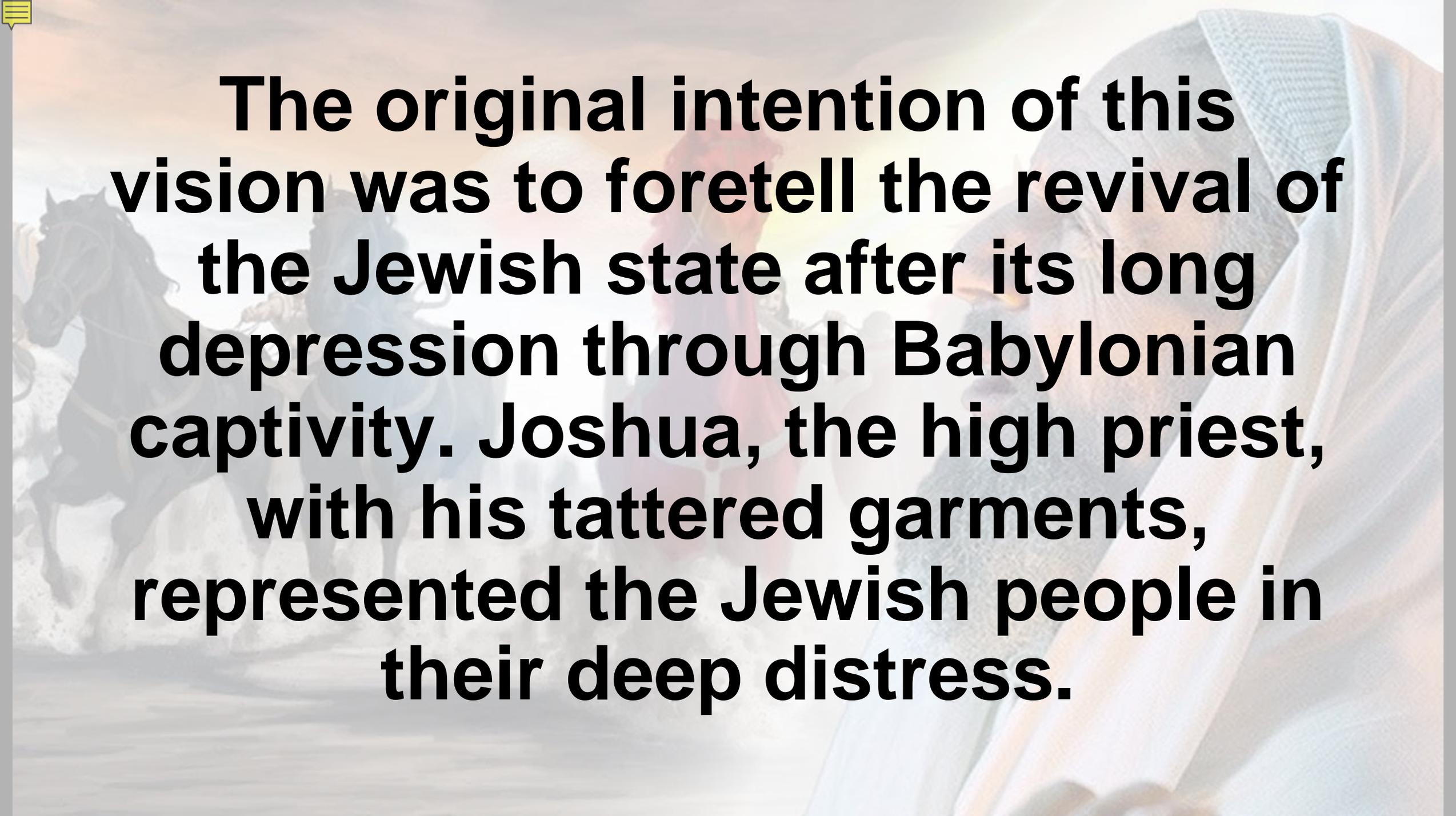
⁷Thus hath said the Lord of hosts, If thou wilt walk in my ways, and if thou wilt keep my charge, then shalt thou also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by.



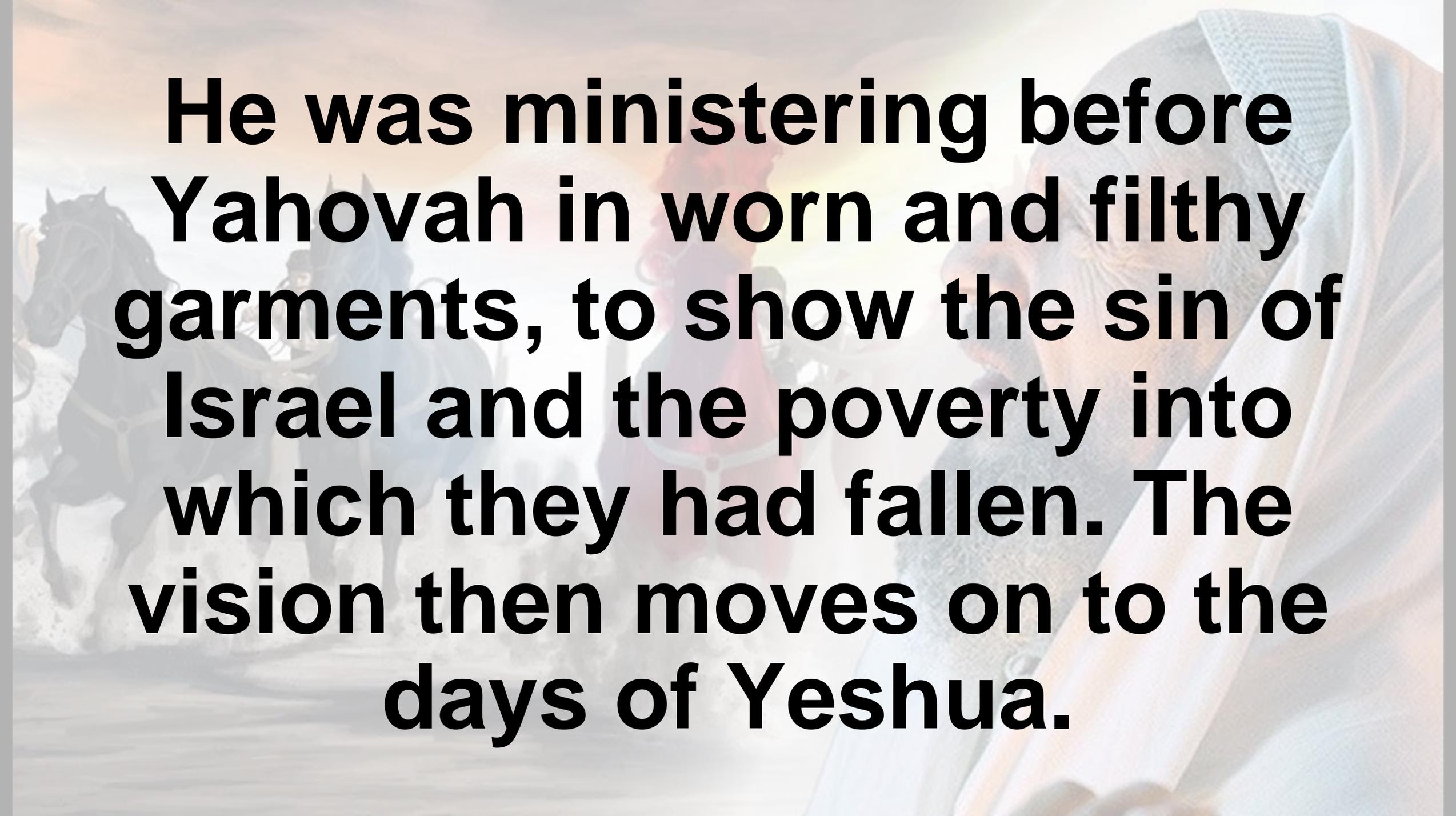
⁸Do but hear, O Joshua the high priest, thou, and thy fellows that sit before thee; for distinguished men are they; for, behold, I will bring my servant Zemach [the Sprout]. ⁹For behold [here is] the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave thereon its inscription, saith the Lord of hosts,



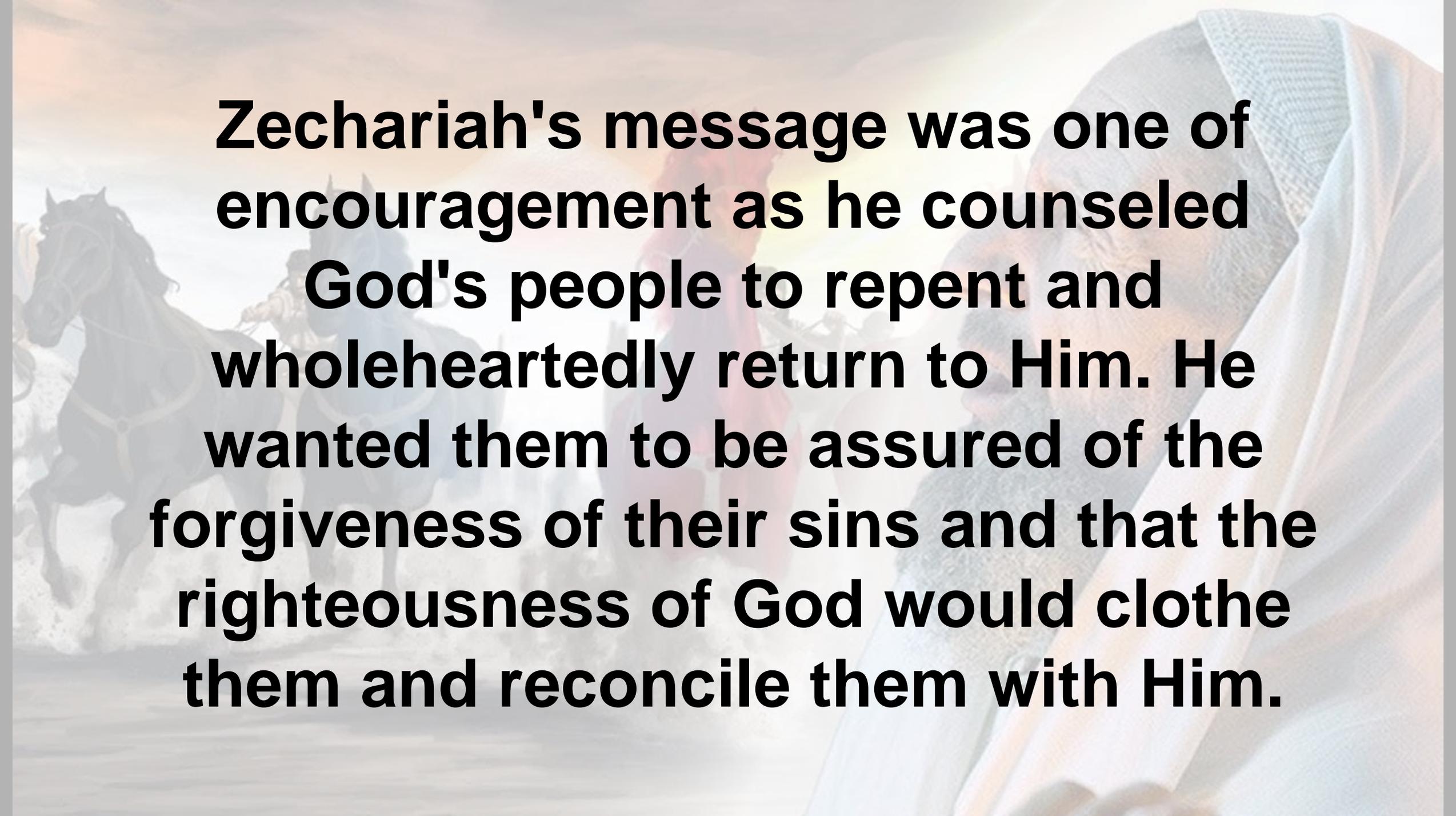
And I will remove the iniquity of that land in one day. ¹⁰On that day, saith the Lord of hosts, shall ye call every man to his neighbor under the vine and under the fig-tree.



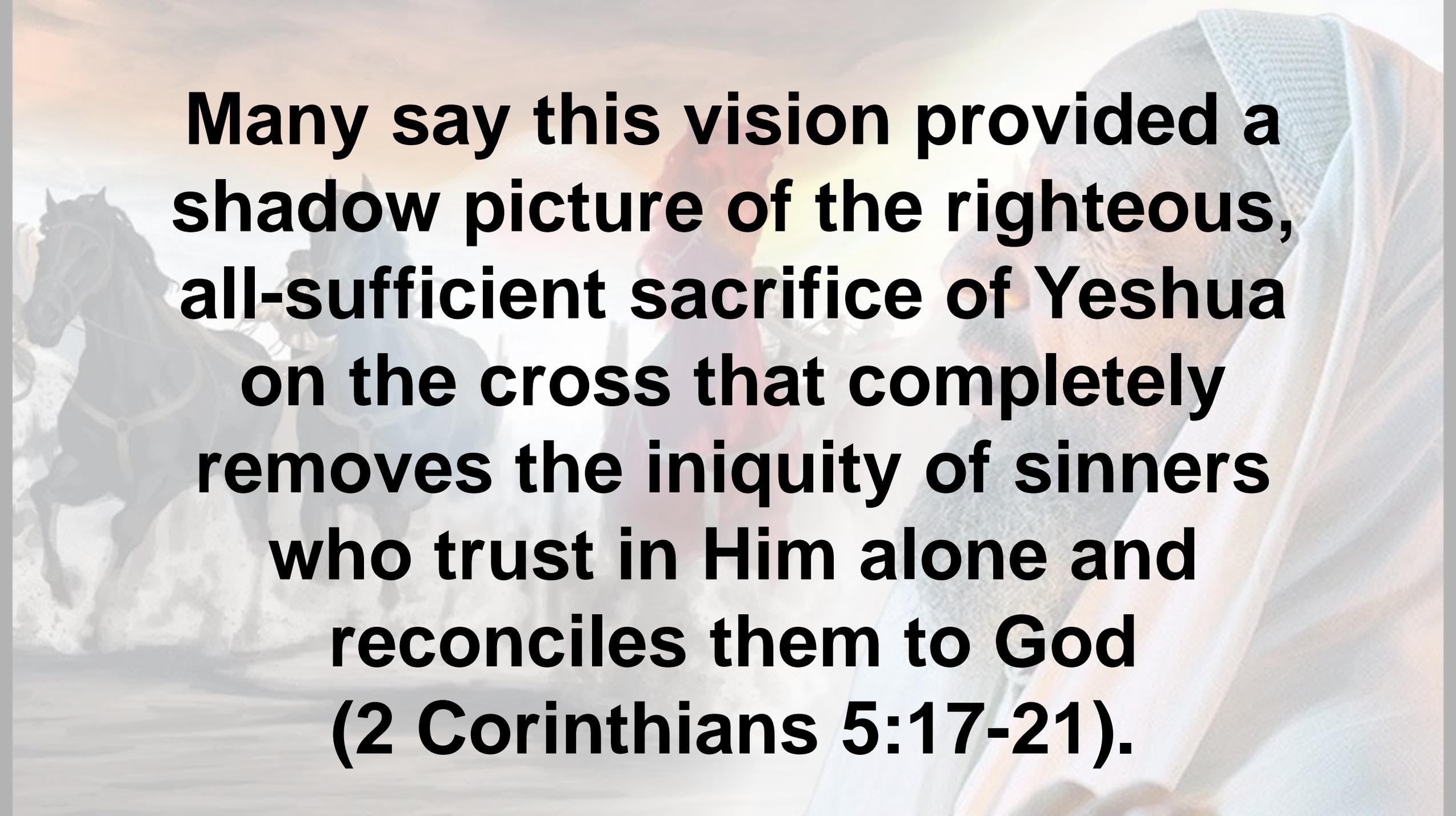
The original intention of this vision was to foretell the revival of the Jewish state after its long depression through Babylonian captivity. Joshua, the high priest, with his tattered garments, represented the Jewish people in their deep distress.



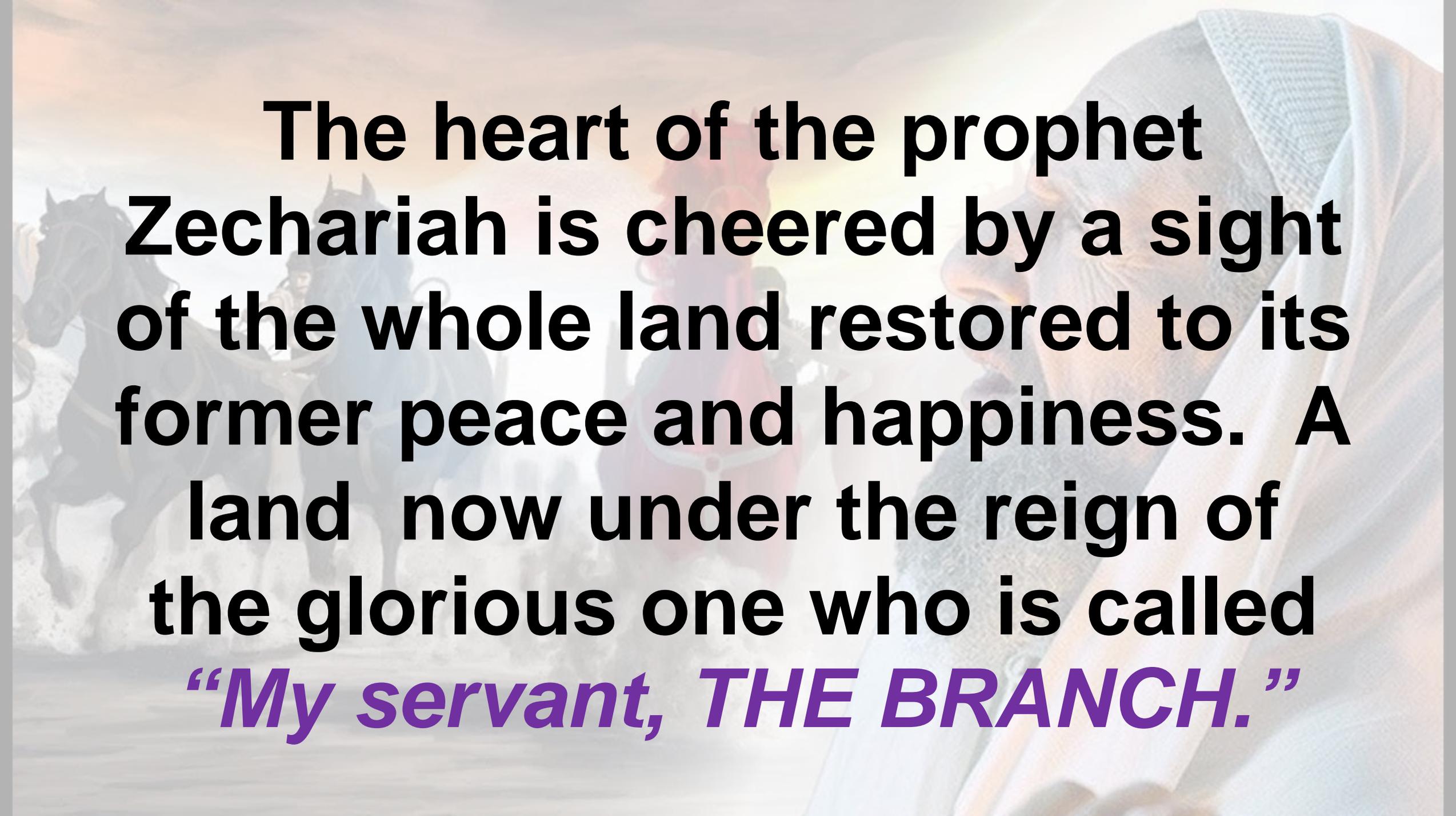
**He was ministering before
Yahovah in worn and filthy
garments, to show the sin of
Israel and the poverty into
which they had fallen. The
vision then moves on to the
days of Yeshua.**

The background is a composite image. On the right side, there is a close-up of a man with a beard, wearing a white robe, looking down. On the left side, there is a group of people on horseback, appearing to be in a desert or mountainous landscape. The overall tone is soft and historical.

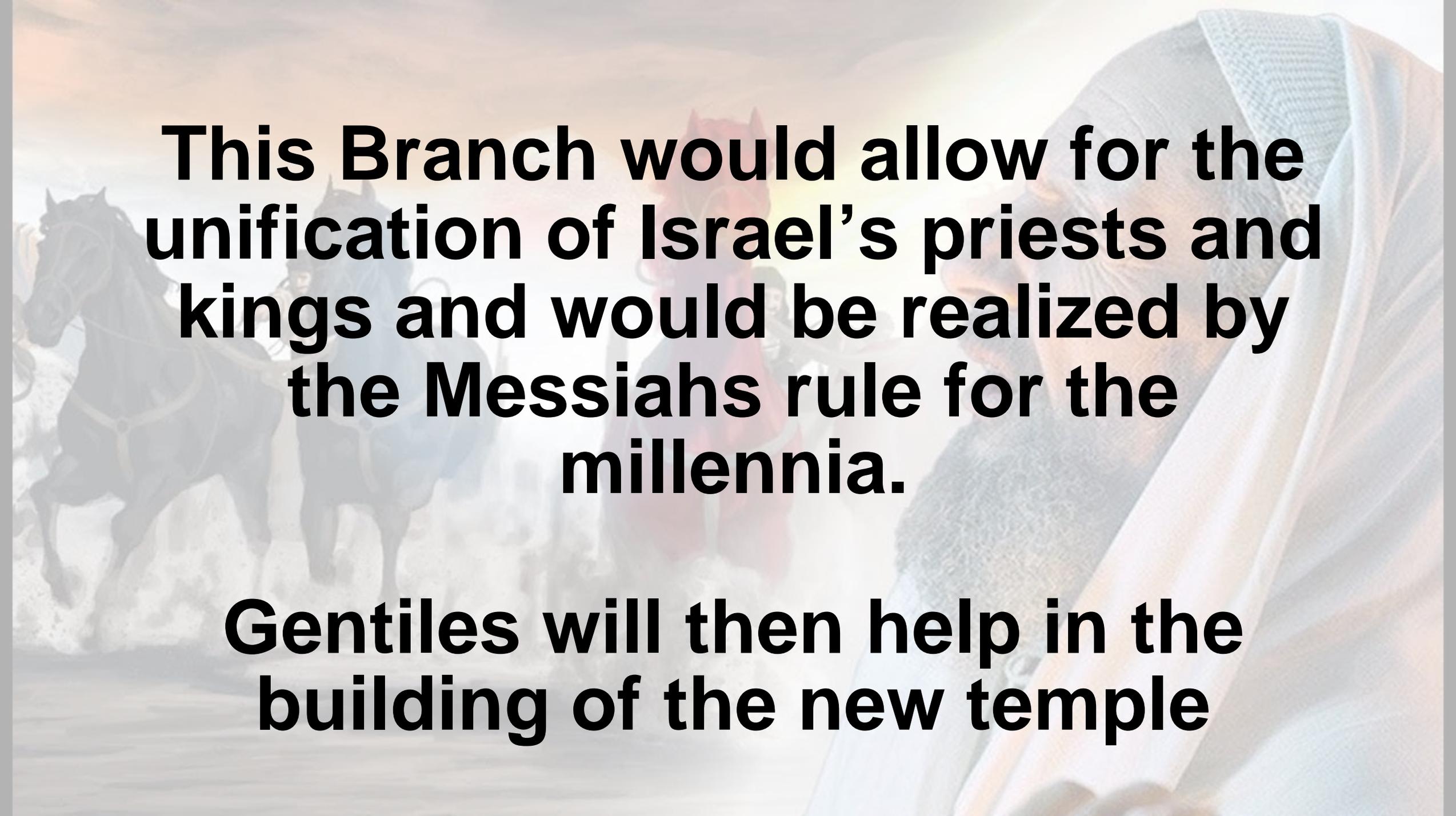
Zechariah's message was one of encouragement as he counseled God's people to repent and wholeheartedly return to Him. He wanted them to be assured of the forgiveness of their sins and that the righteousness of God would clothe them and reconcile them with Him.



Many say this vision provided a shadow picture of the righteous, all-sufficient sacrifice of Yeshua on the cross that completely removes the iniquity of sinners who trust in Him alone and reconciles them to God (2 Corinthians 5:17-21).



**The heart of the prophet
Zechariah is cheered by a sight
of the whole land restored to its
former peace and happiness. A
land now under the reign of
the glorious one who is called
*“My servant, THE BRANCH.”***



This Branch would allow for the unification of Israel's priests and kings and would be realized by the Messiahs rule for the millennia.

Gentiles will then help in the building of the new temple

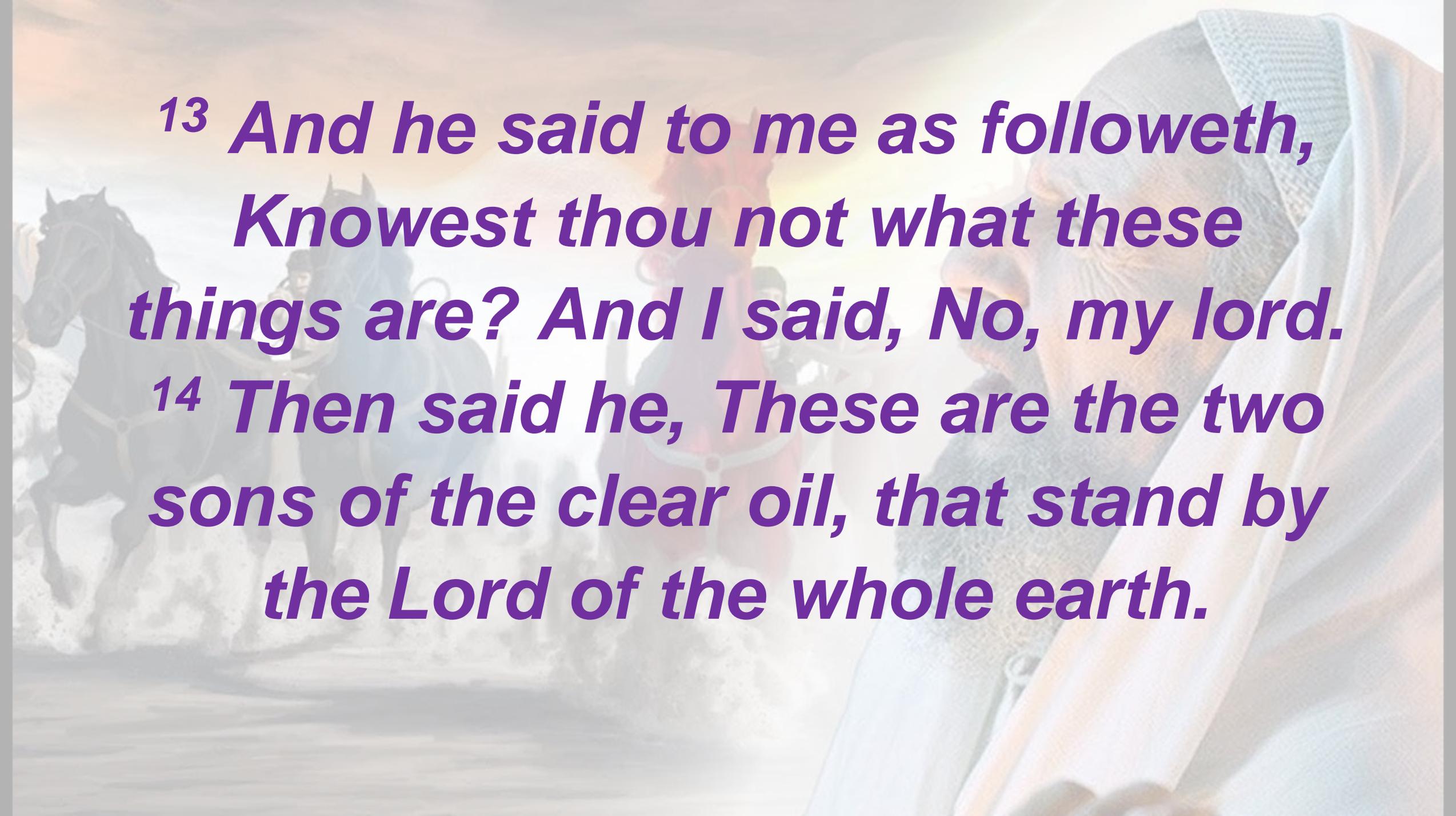


The Gold Lampstand and Two Olive Trees

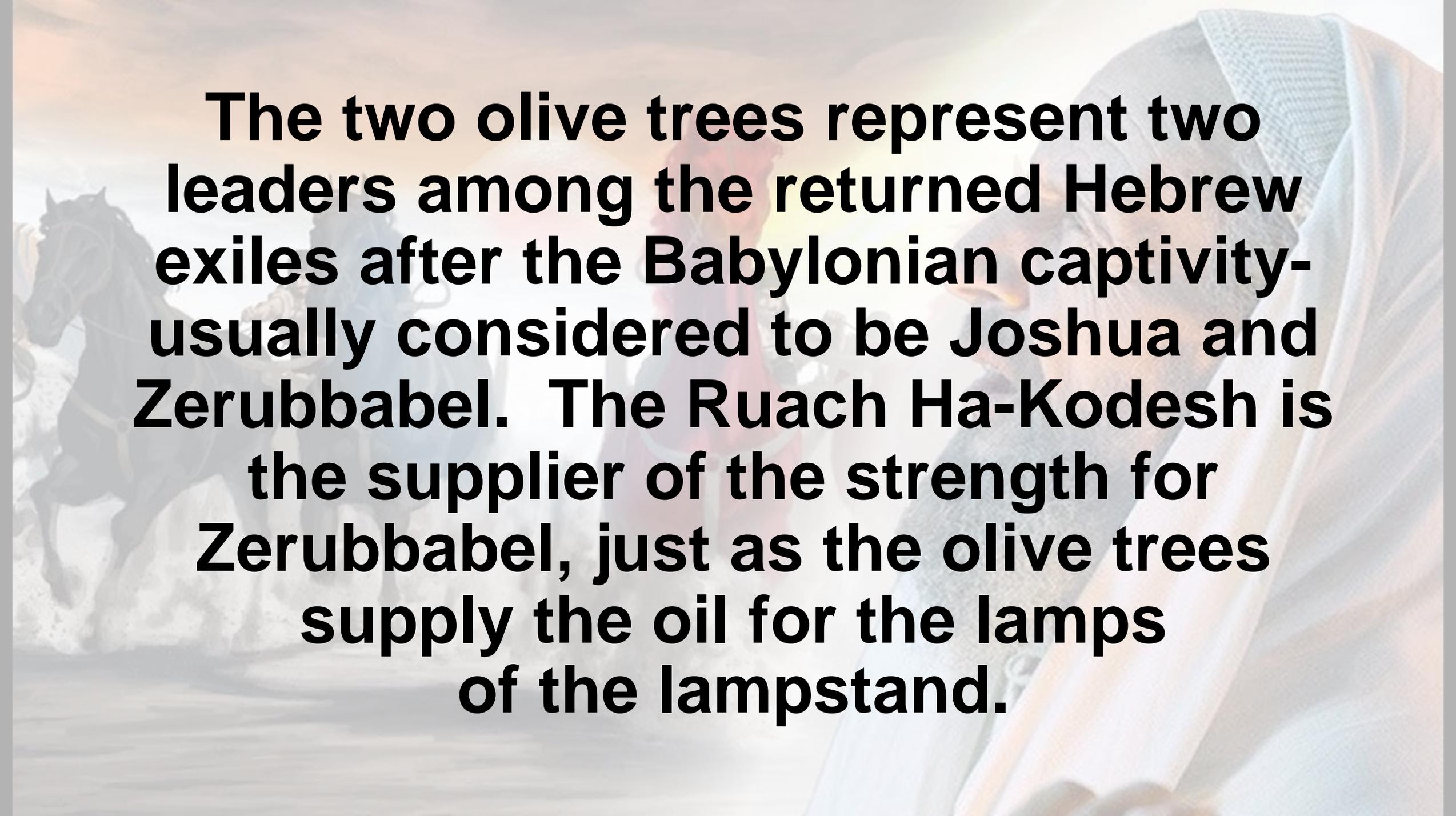


(Zechariah 4:11-14)

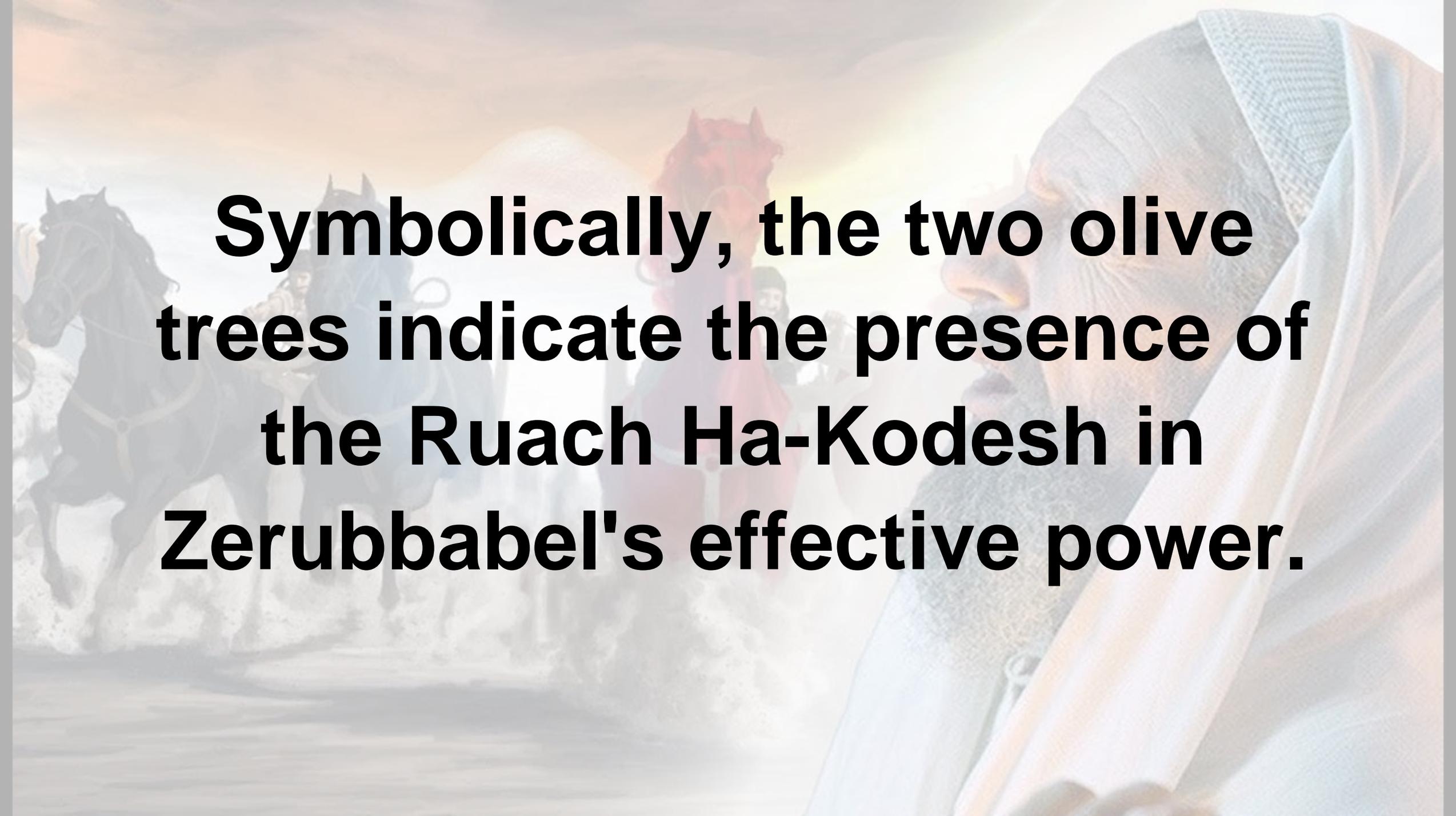
11 And I began, and said unto him, What are these two olive-trees upon the right side of the candle-stick and upon its left? 12 And I began a second time, and said unto him, What are these two olive-branches, which are close by the two golden pipes which empty out of themselves the gold-colored oil?



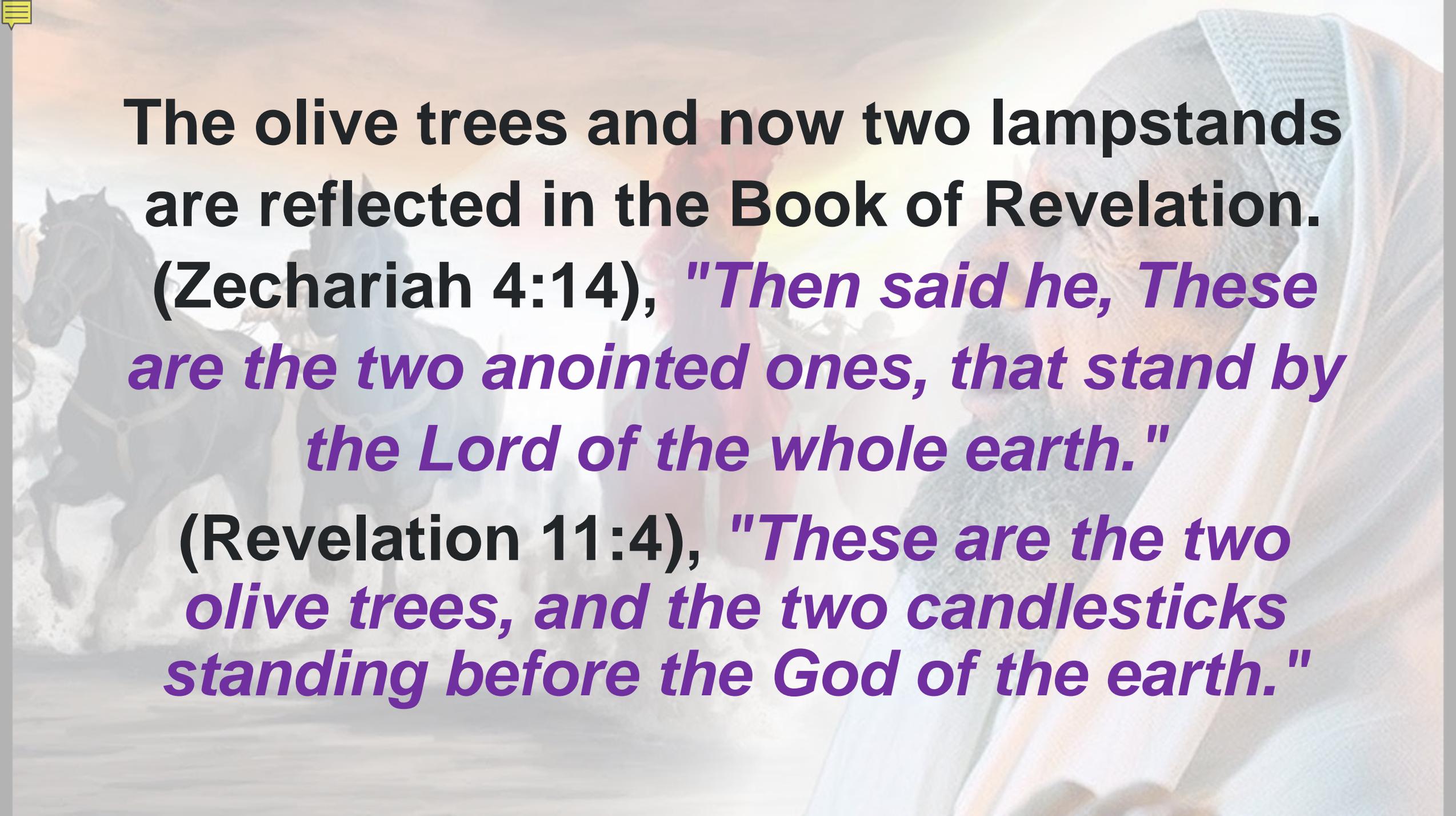
***13 And he said to me as followeth,
Knowest thou not what these
things are? And I said, No, my lord.
14 Then said he, These are the two
sons of the clear oil, that stand by
the Lord of the whole earth.***



The two olive trees represent two leaders among the returned Hebrew exiles after the Babylonian captivity- usually considered to be Joshua and Zerubbabel. The Ruach Ha-Kodesh is the supplier of the strength for Zerubbabel, just as the olive trees supply the oil for the lamps of the lampstand.



Symbolically, the two olive trees indicate the presence of the Ruach Ha-Kodesh in Zerubbabel's effective power.



The olive trees and now two lampstands are reflected in the Book of Revelation. (Zechariah 4:14), *"Then said he, These are the two anointed ones, that stand by the Lord of the whole earth."*

(Revelation 11:4), *"These are the two olive trees, and the two candlesticks standing before the God of the earth."*



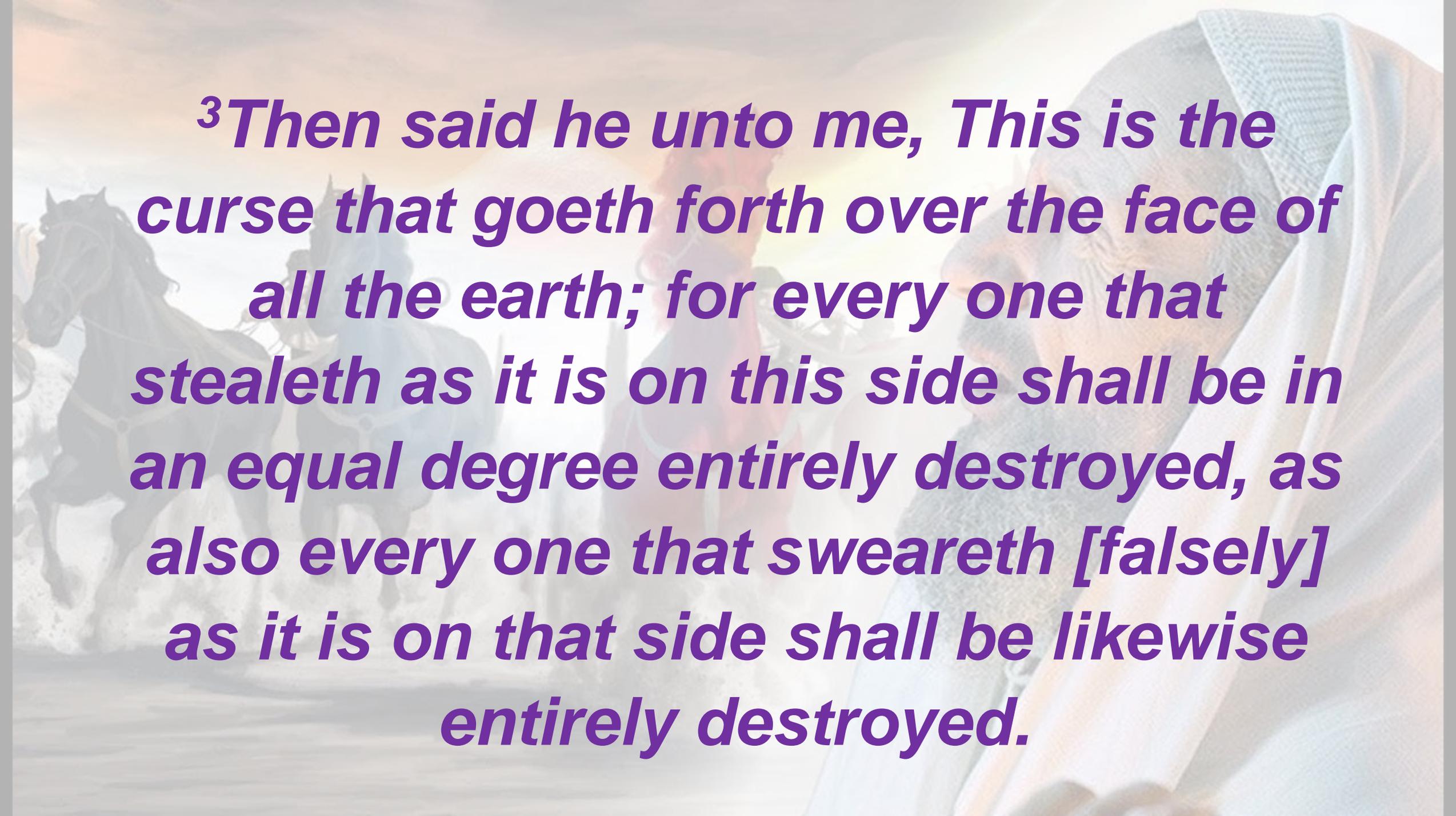
The Flying Roll

A Woman In a Basket

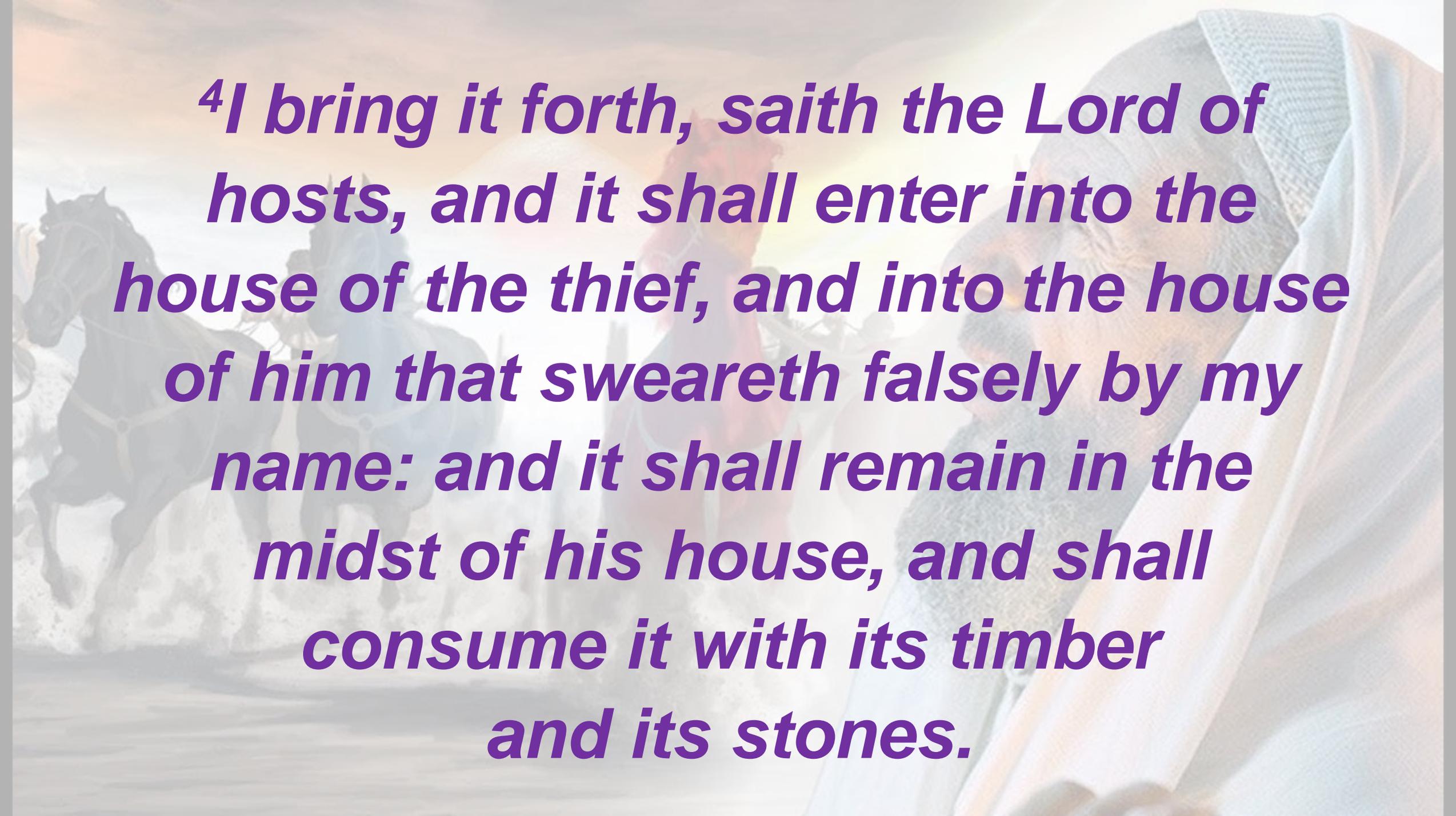


(Zechariah 5:1-11)

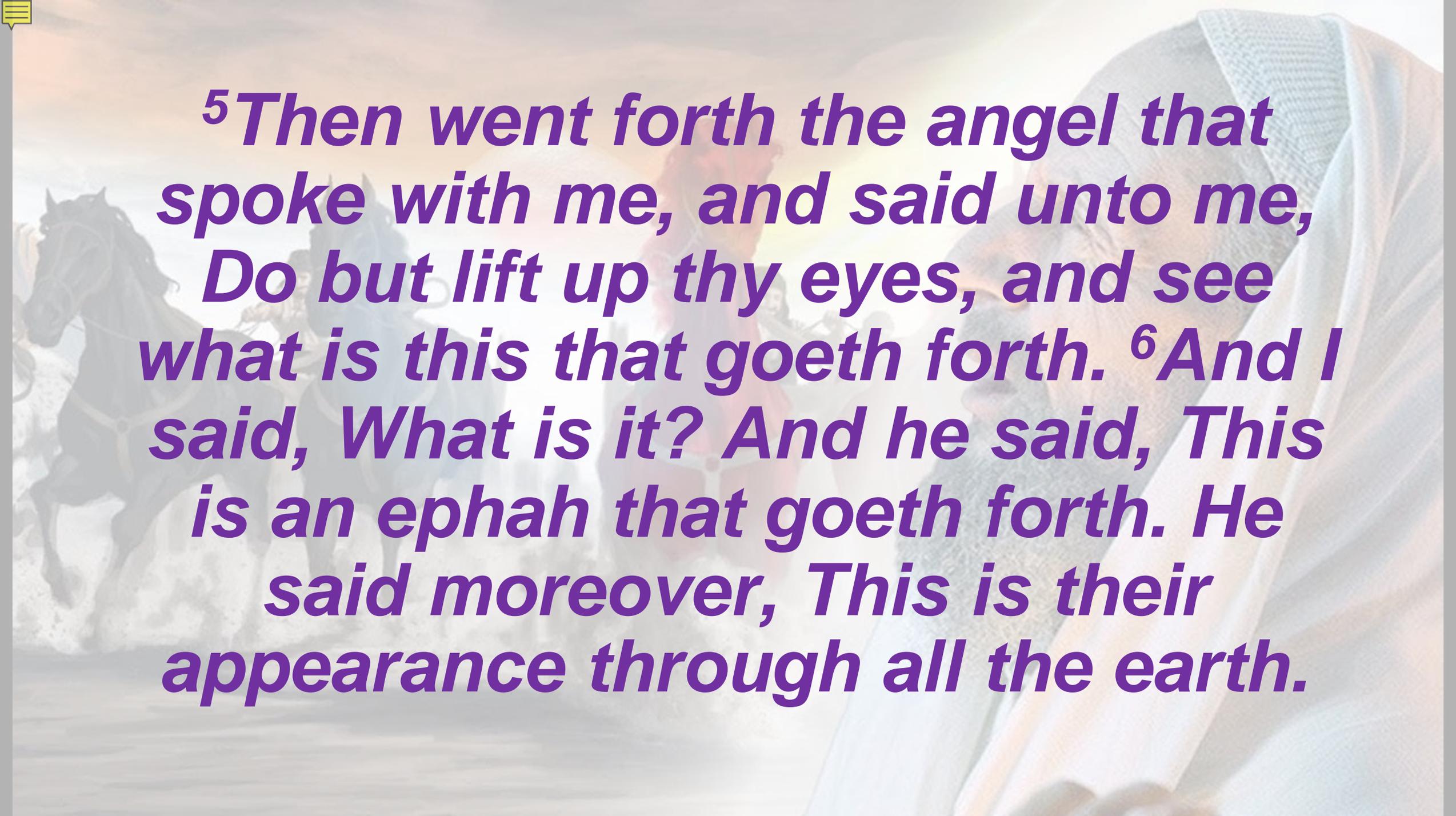
¹And I again lifted up my eyes, and looked, and behold there was a flying roll [book]. ²And he said unto me, What seest thou? And I answered, I see a flying roll, its length is twenty cubits, and its breadth ten cubits.



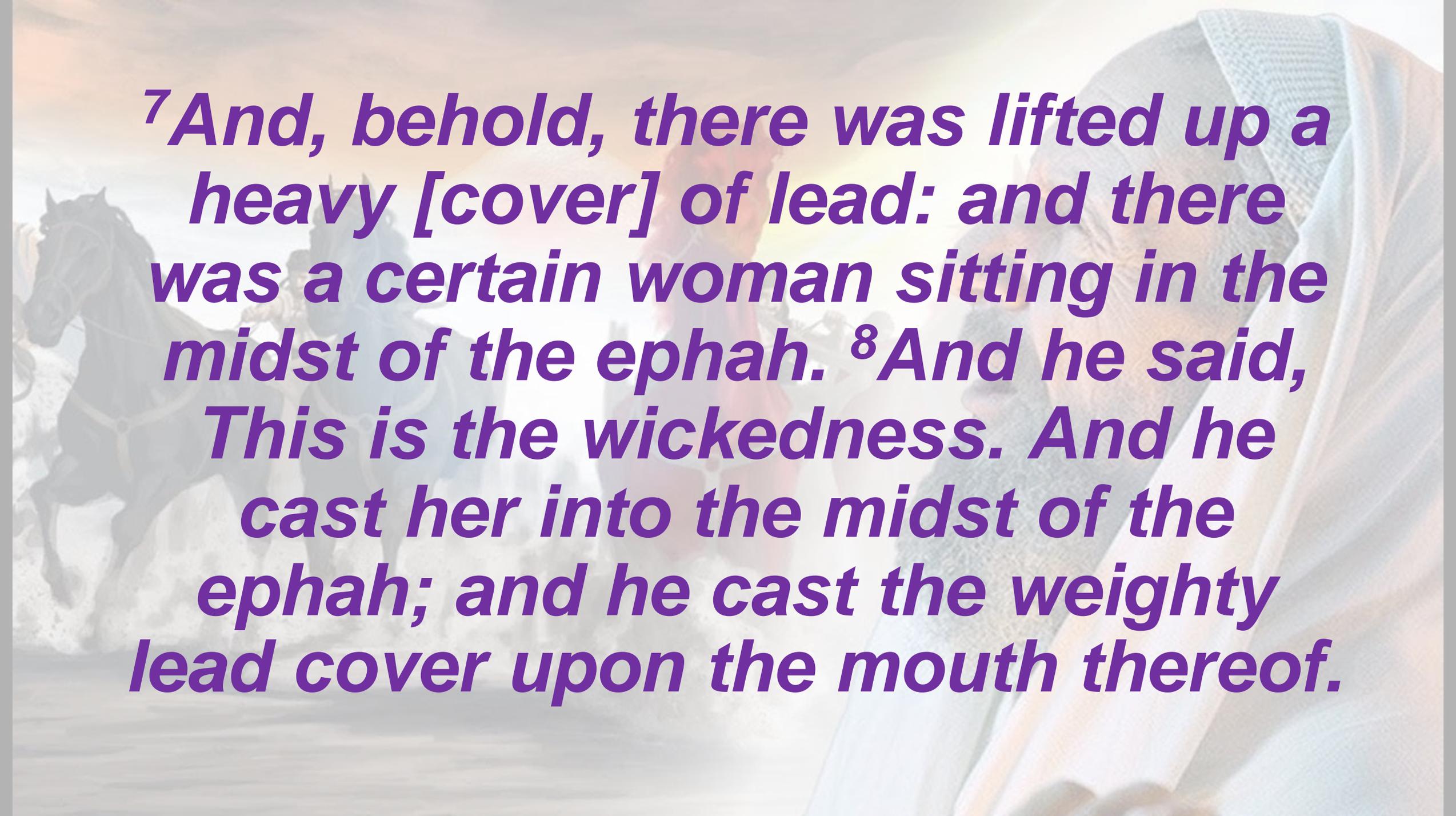
³Then said he unto me, This is the curse that goeth forth over the face of all the earth; for every one that stealeth as it is on this side shall be in an equal degree entirely destroyed, as also every one that sweareth [falsely] as it is on that side shall be likewise entirely destroyed.



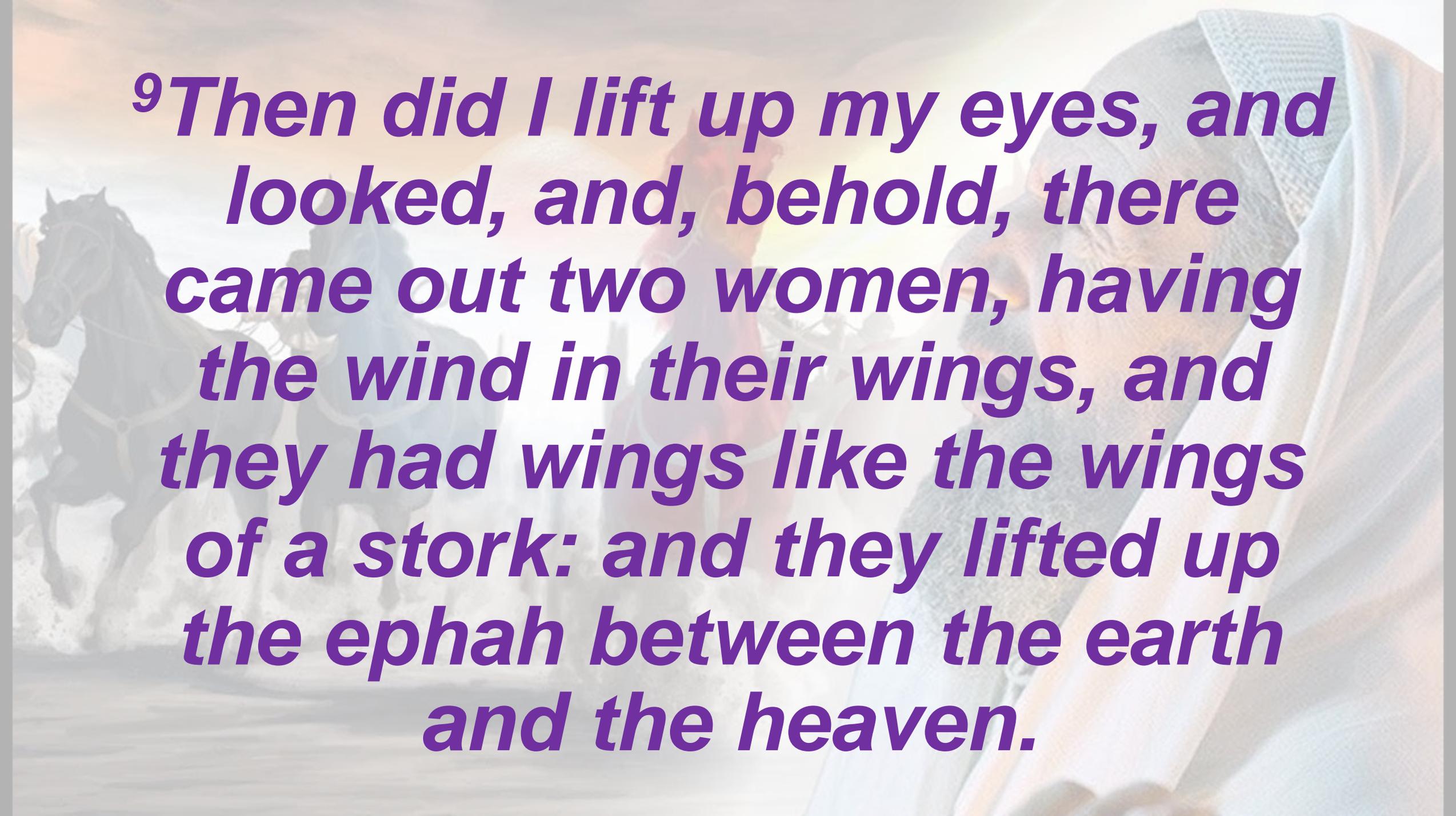
⁴I bring it forth, saith the Lord of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with its timber and its stones.



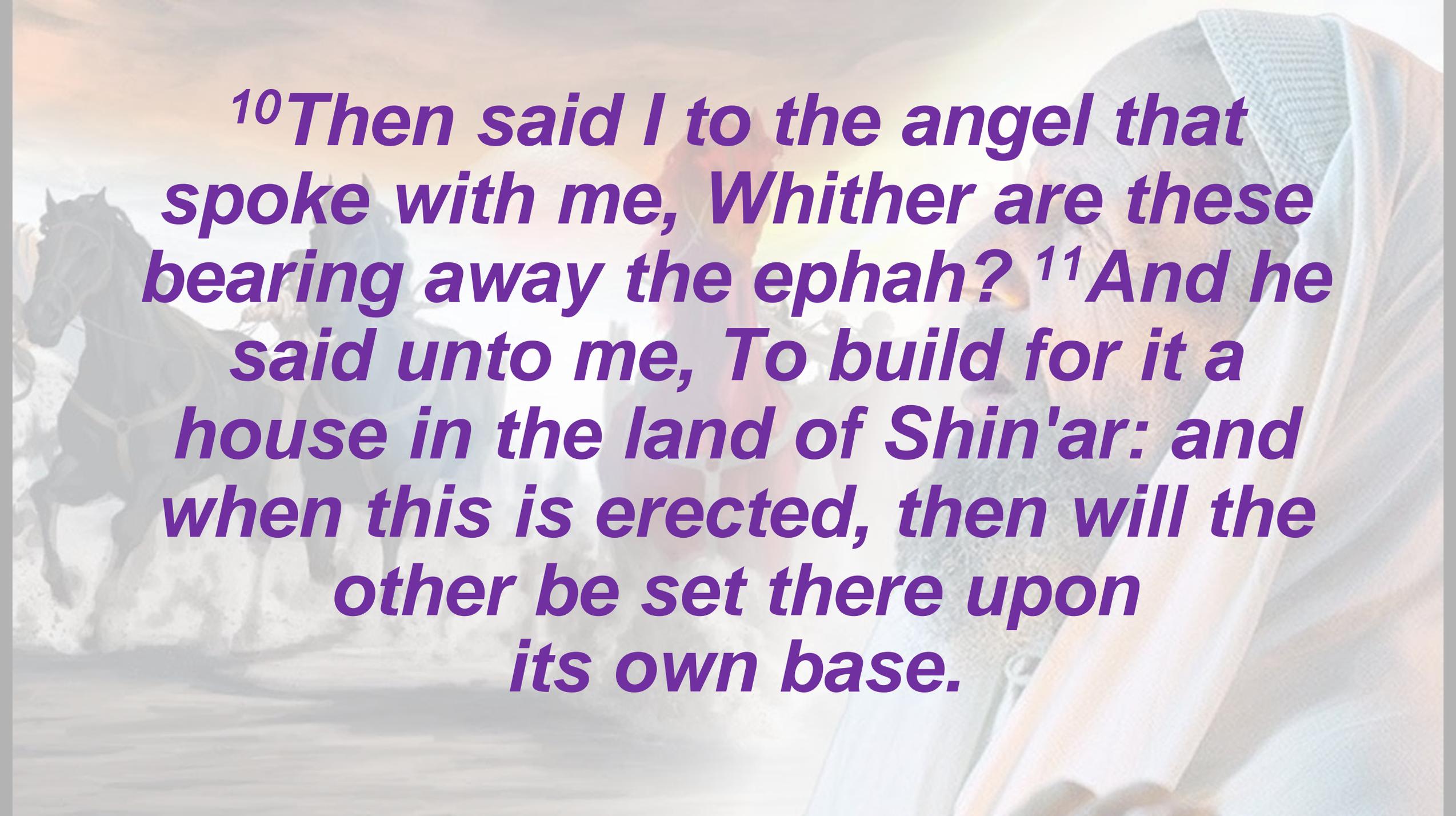
⁵Then went forth the angel that spoke with me, and said unto me, Do but lift up thy eyes, and see what is this that goeth forth. ⁶And I said, What is it? And he said, This is an ephah that goeth forth. He said moreover, This is their appearance through all the earth.

The background image is a composite. On the right side, there is a close-up of a woman wearing a blue headscarf and a blue patterned garment. On the left side, there is a scene with several horses, some of which are dark-colored, in what appears to be a dusty or sandy environment. The overall image has a soft, slightly blurred quality.

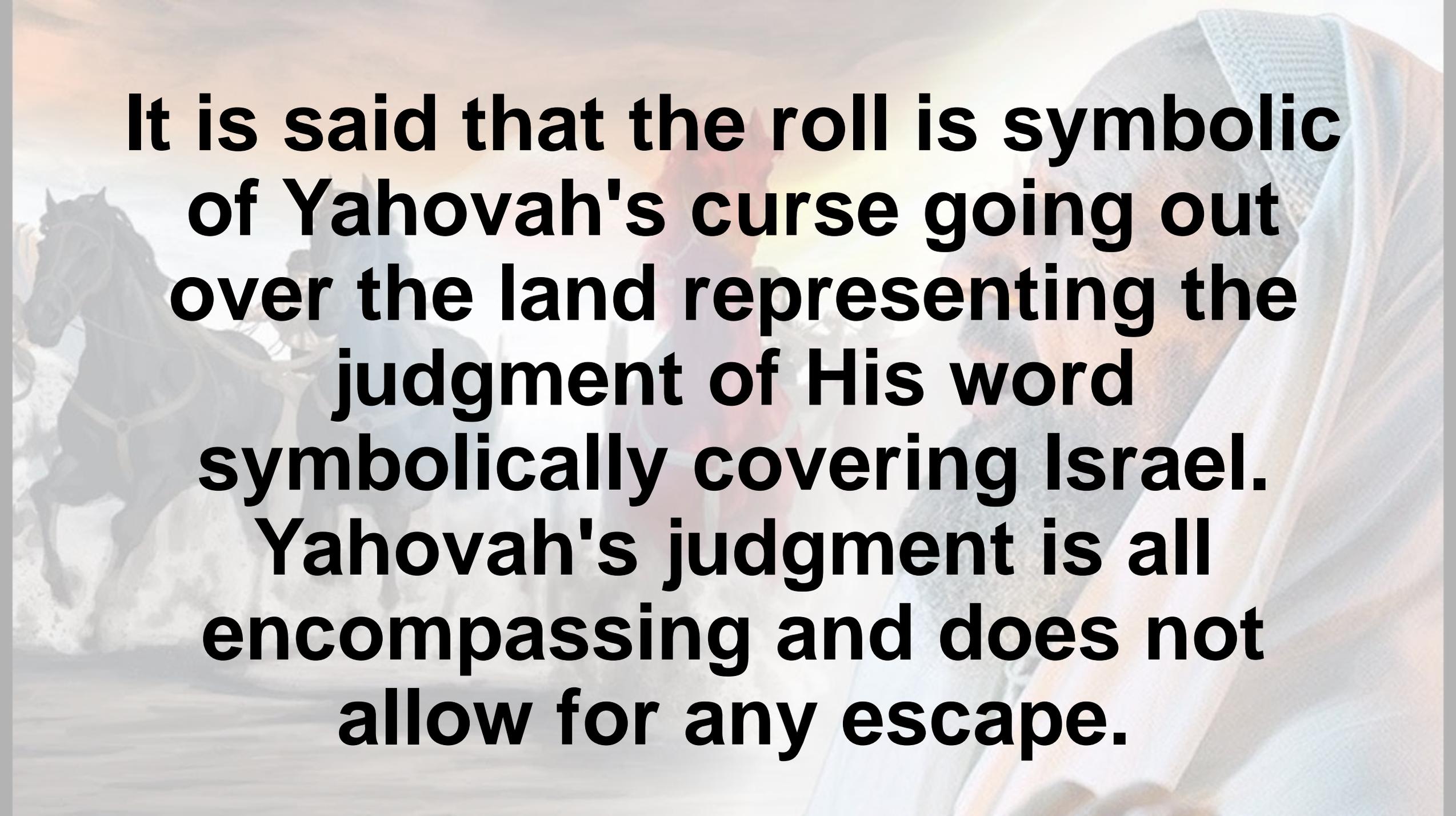
⁷And, behold, there was lifted up a heavy [cover] of lead: and there was a certain woman sitting in the midst of the ephah. ⁸And he said, This is the wickedness. And he cast her into the midst of the ephah; and he cast the weighty lead cover upon the mouth thereof.



⁹Then did I lift up my eyes, and looked, and, behold, there came out two women, having 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 heaven.



¹⁰Then said I to the angel that spoke with me, Whither are these bearing away the ephah? ¹¹And he said unto me, To build for it a house in the land of Shin'ar: and when this is erected, then will the other be set there upon its own base.

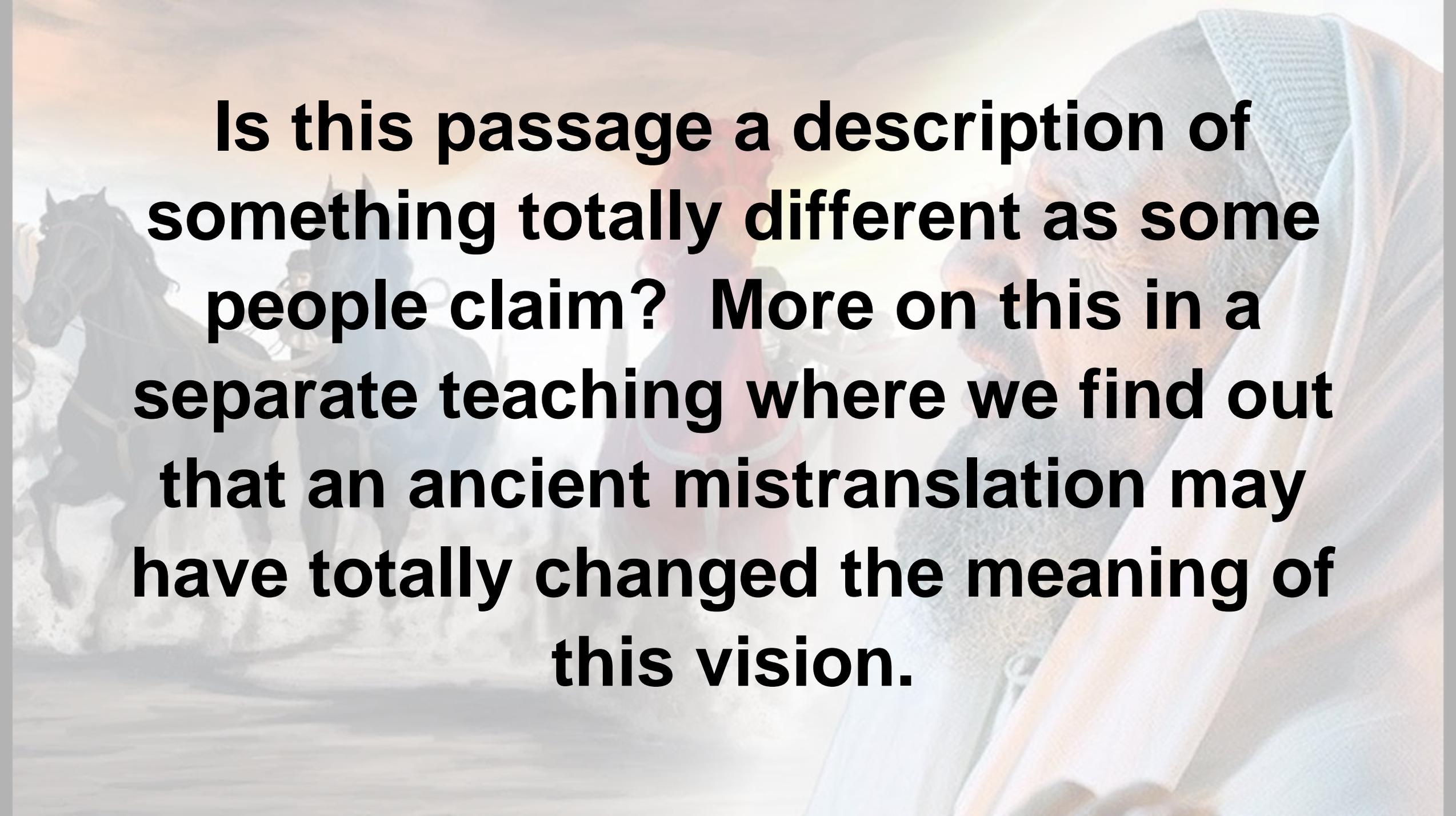


It is said that the roll is symbolic of Yahovah's curse going out over the land representing the judgment of His word symbolically covering Israel. Yahovah's judgment is all encompassing and does not allow for any escape.



The basket is symbolic of Israel's sin punishment for the nation's wickedness transferred to the place of destruction - Shinar.

There is no room for wickedness in Yahovah's coming kingdom.

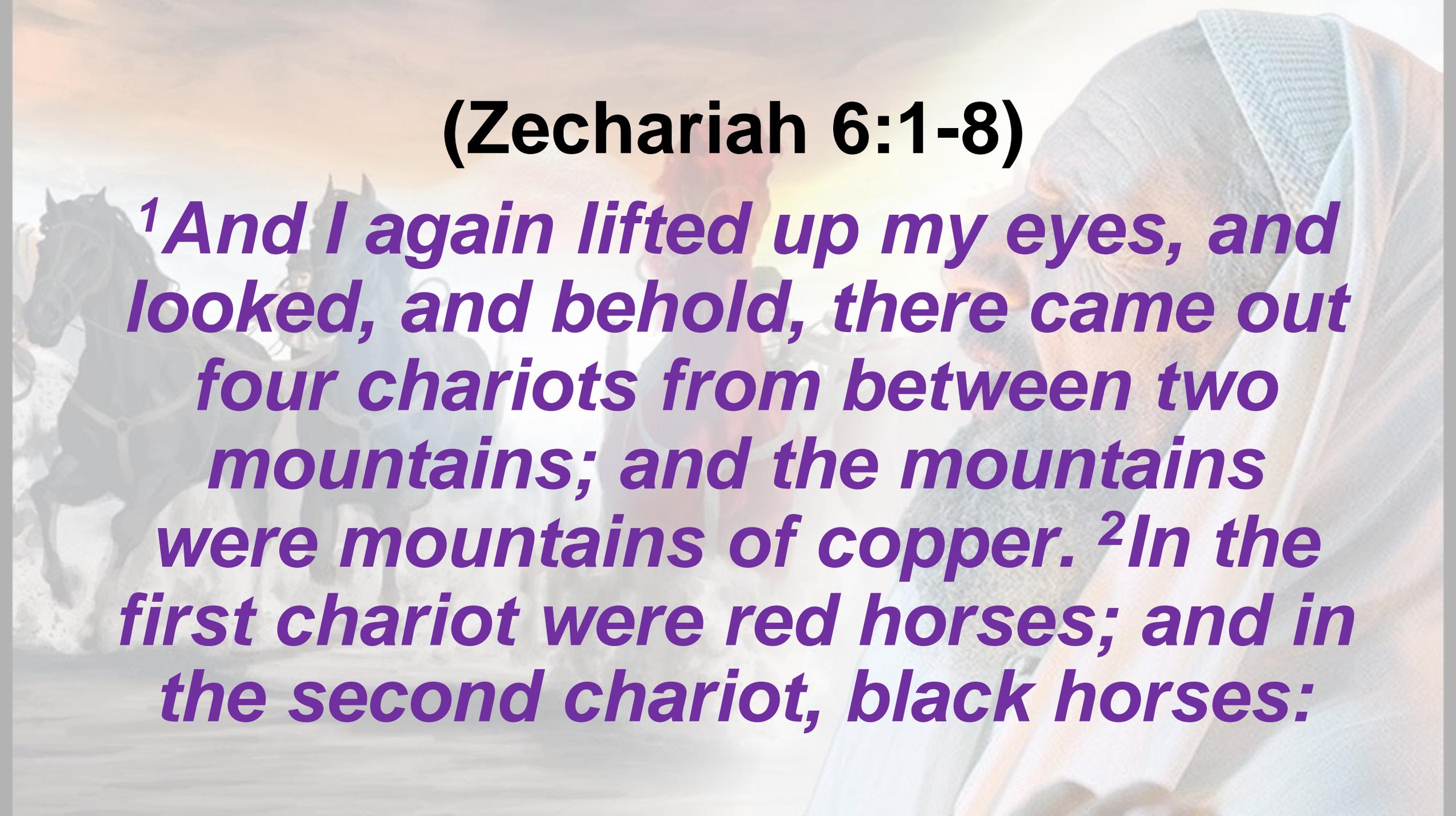
The background is a composite image. On the right side, there is a close-up of a man with a beard wearing a white turban. On the left side, there is a woman wearing a red headscarf. In the background, there are several horses, some of which appear to be pulling a carriage or cart. The overall scene is somewhat faded and serves as a backdrop for the text.

Is this passage a description of something totally different as some people claim? More on this in a separate teaching where we find out that an ancient mistranslation may have totally changed the meaning of this vision.



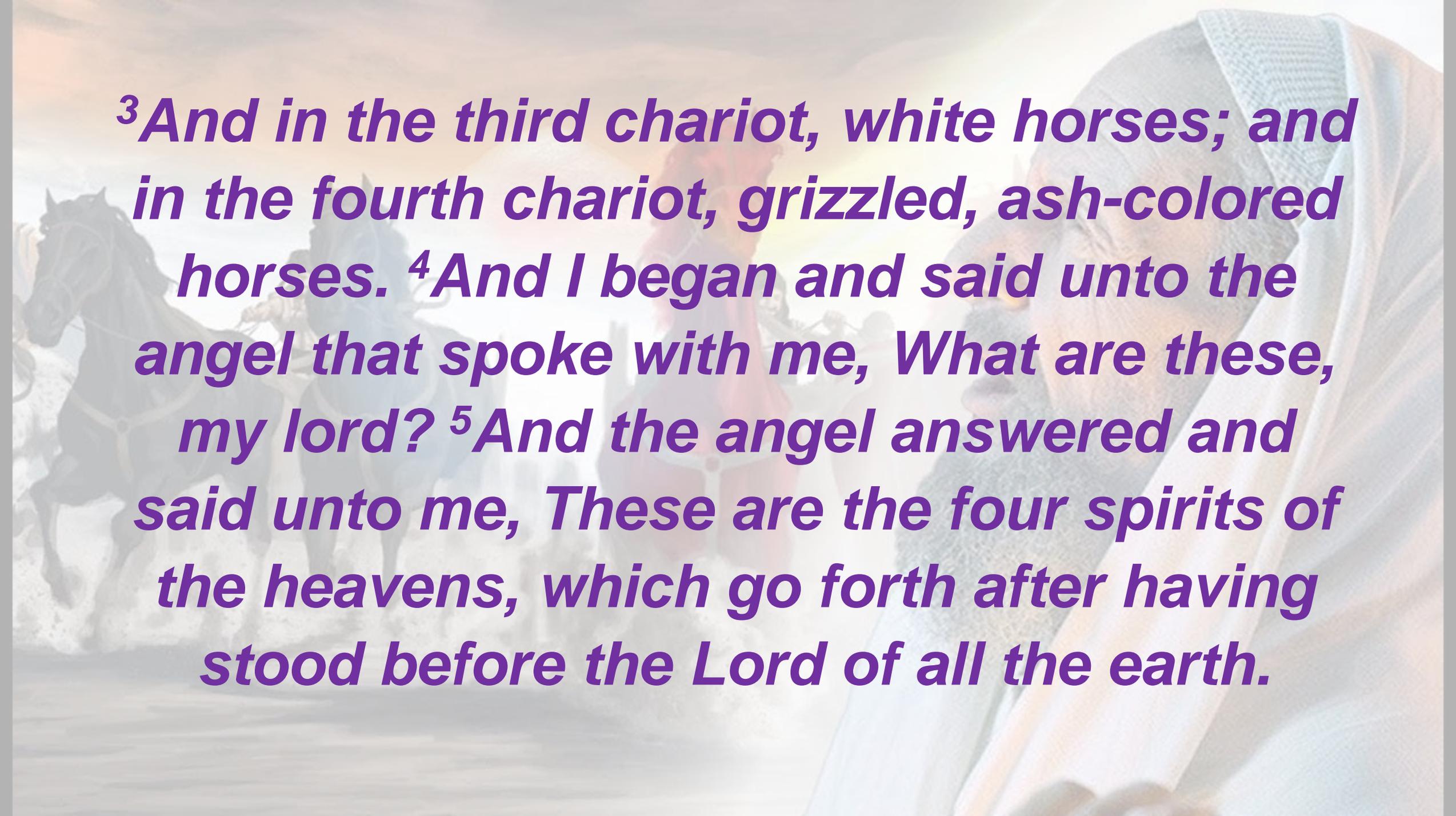
The Four Chariots



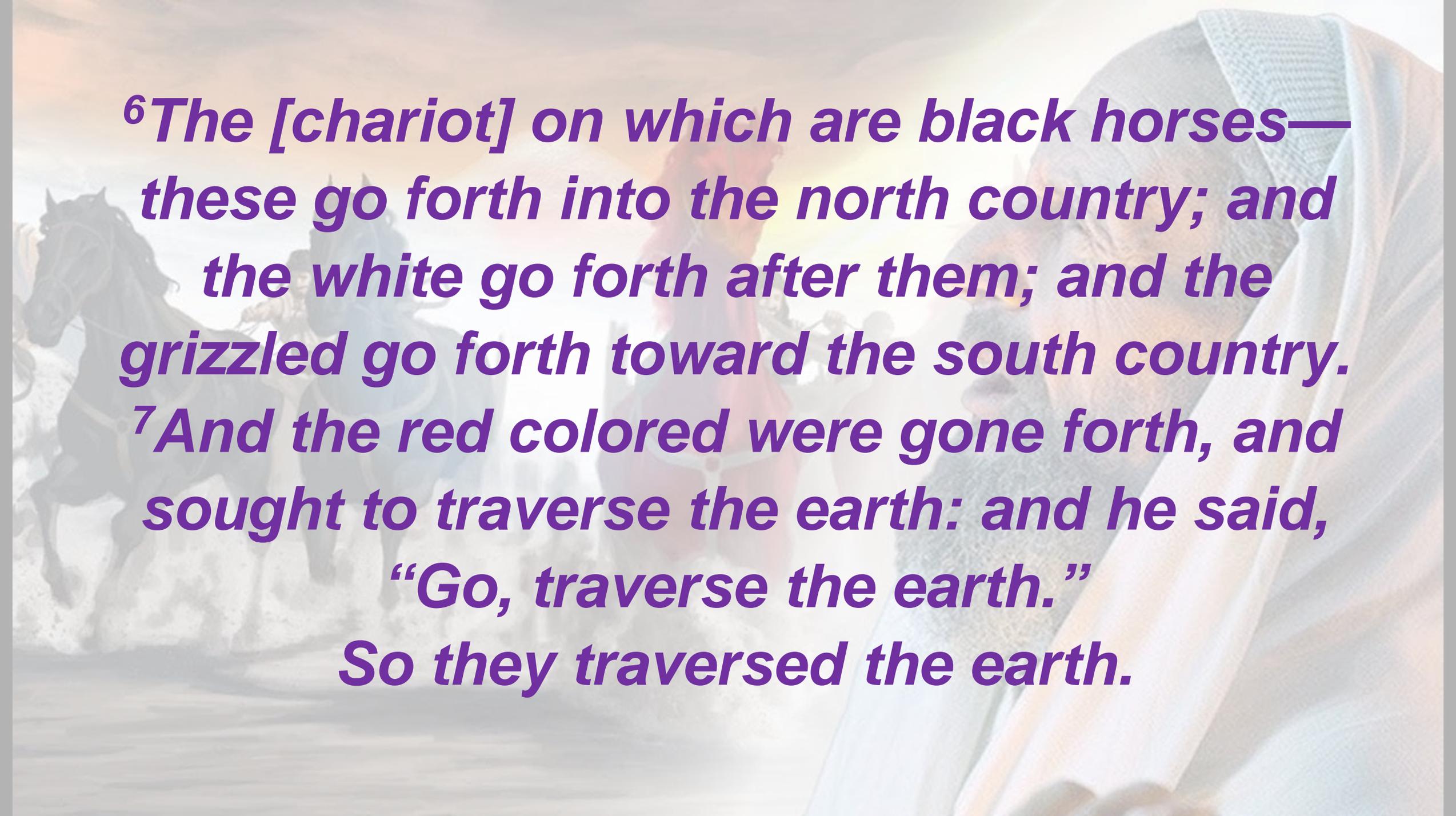


(Zechariah 6:1-8)

¹And I again lifted up my eyes, and looked, and behold, there came out four chariots from between two mountains; and the mountains were mountains of copper. ²In the first chariot were red horses; and in the second chariot, black horses:

The background of the image is a composite. On the right side, there is a close-up of a man with a long, grey beard and a blue head covering, looking downwards. On the left side, there is a group of horses of various colors (black, brown, white) running or galloping across a light-colored, possibly sandy or dusty, ground. The overall lighting is bright and somewhat hazy, giving it a spiritual or ethereal feel.

³And in the third chariot, white horses; and in the fourth chariot, grizzled, ash-colored horses. ⁴And I began and said unto the angel that spoke with me, What are these, my lord? ⁵And the angel answered and said unto me, These are the four spirits of the heavens, which go forth after having stood before the Lord of all the earth.

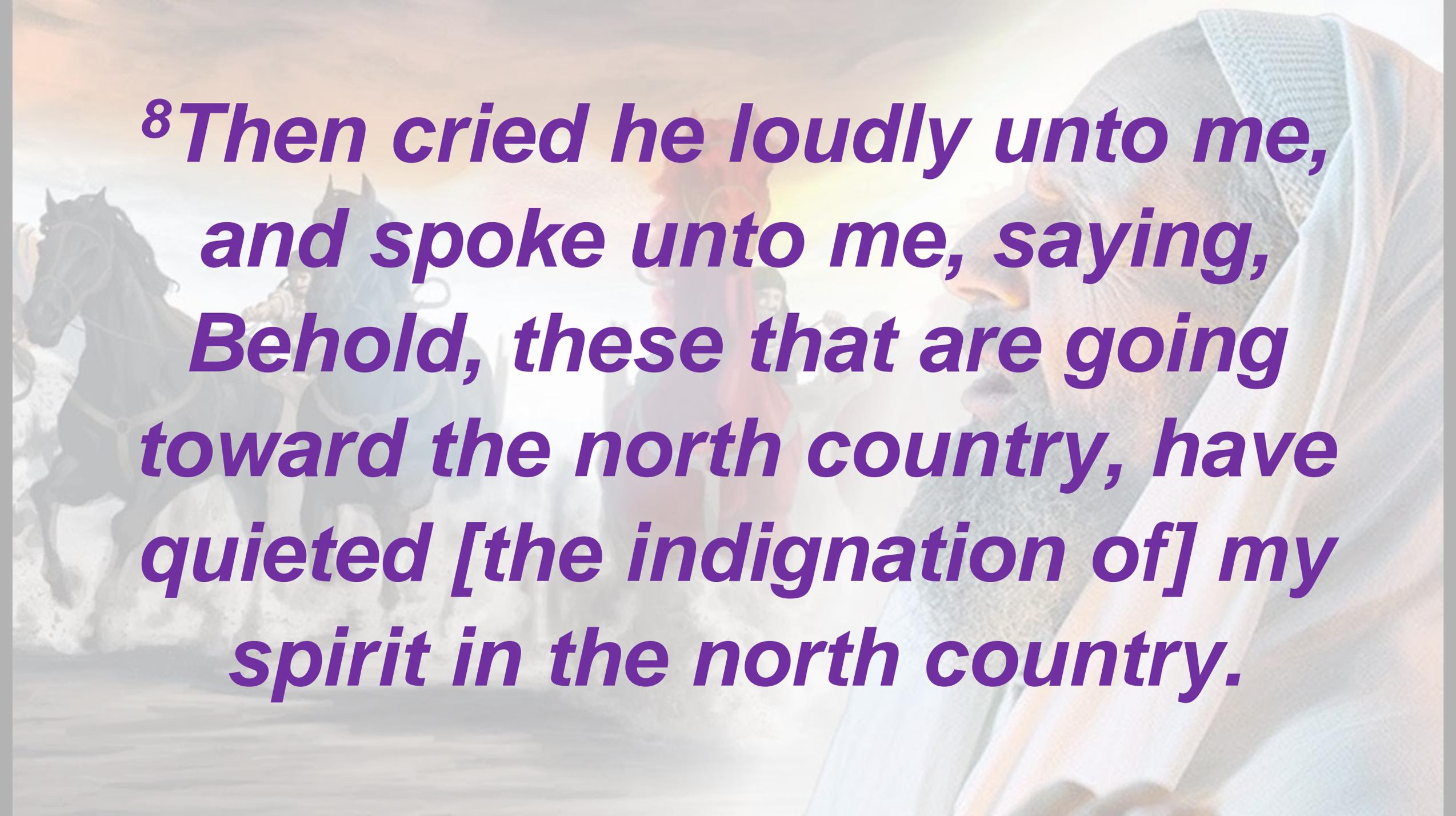


***⁶The [chariot] on which are black horses—
these go forth into the north country; and
the white go forth after them; and the
grizzled go forth toward the south country.***

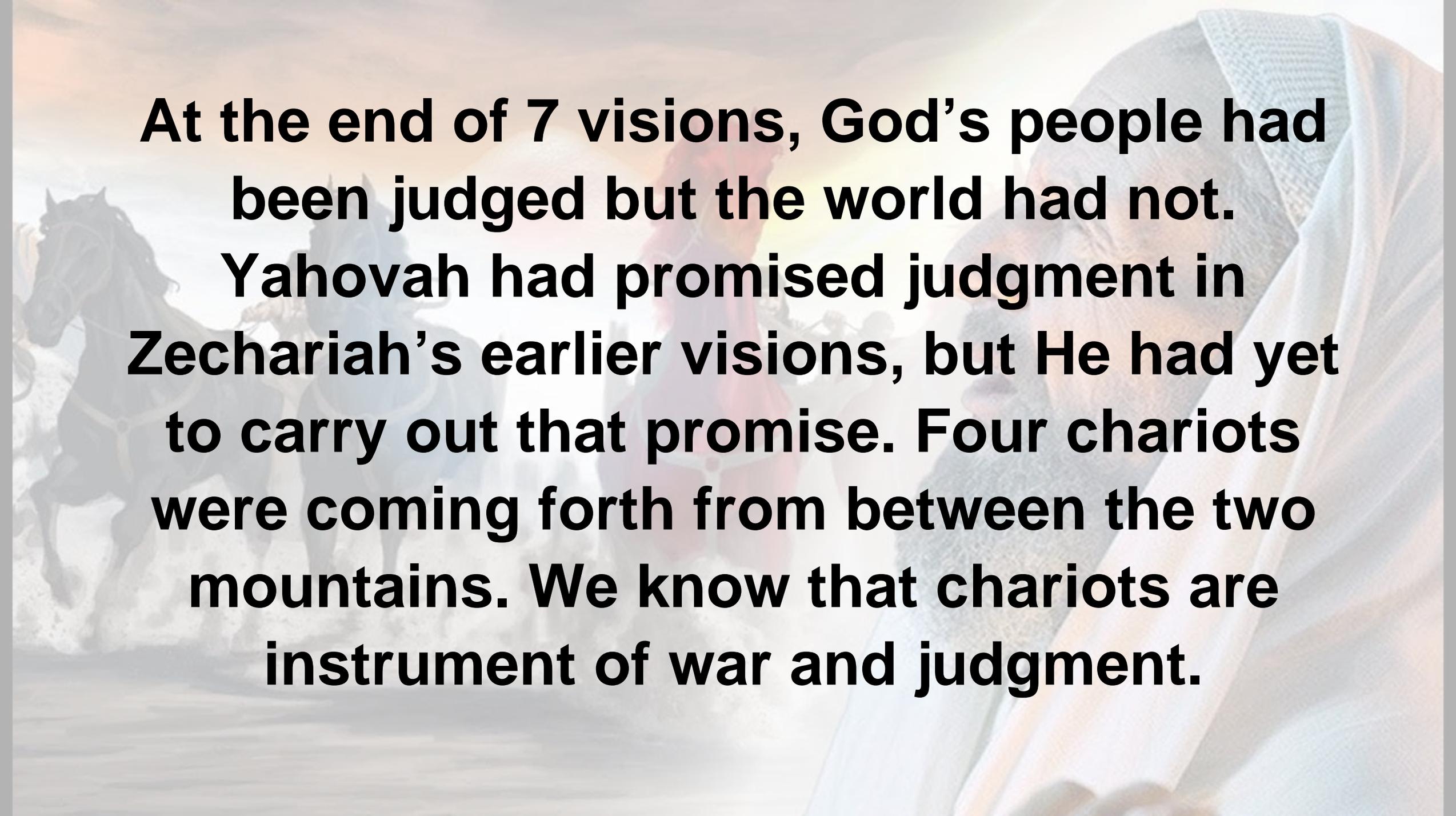
***⁷And the red colored were gone forth, and
sought to traverse the earth: and he said,***

“Go, traverse the earth.”

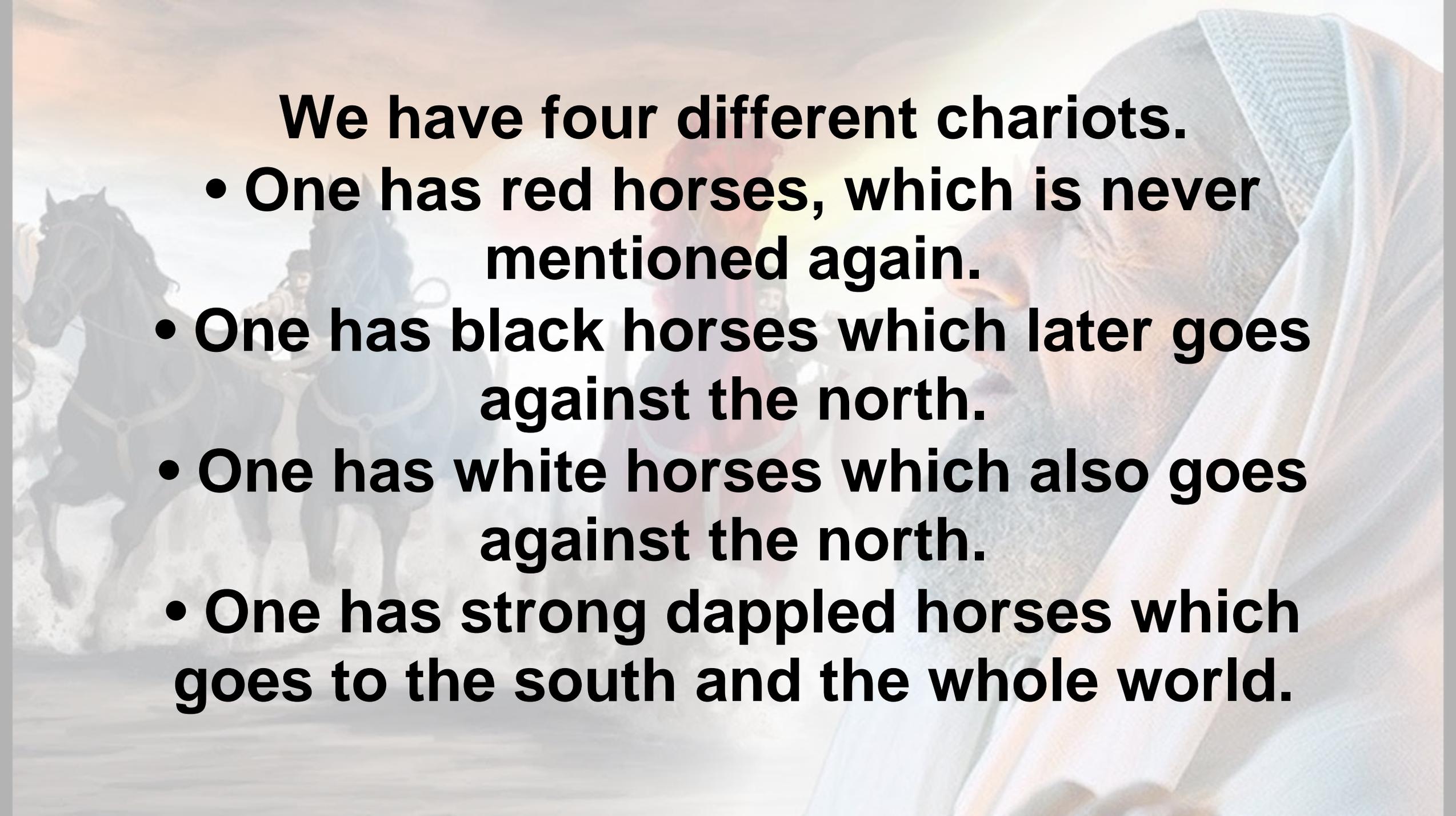
So they traversed the earth.



***⁸Then cried he loudly unto me,
and spoke unto me, saying,
Behold, these that are going
toward the north country, have
quieted [the indignation of] my
spirit in the north country.***

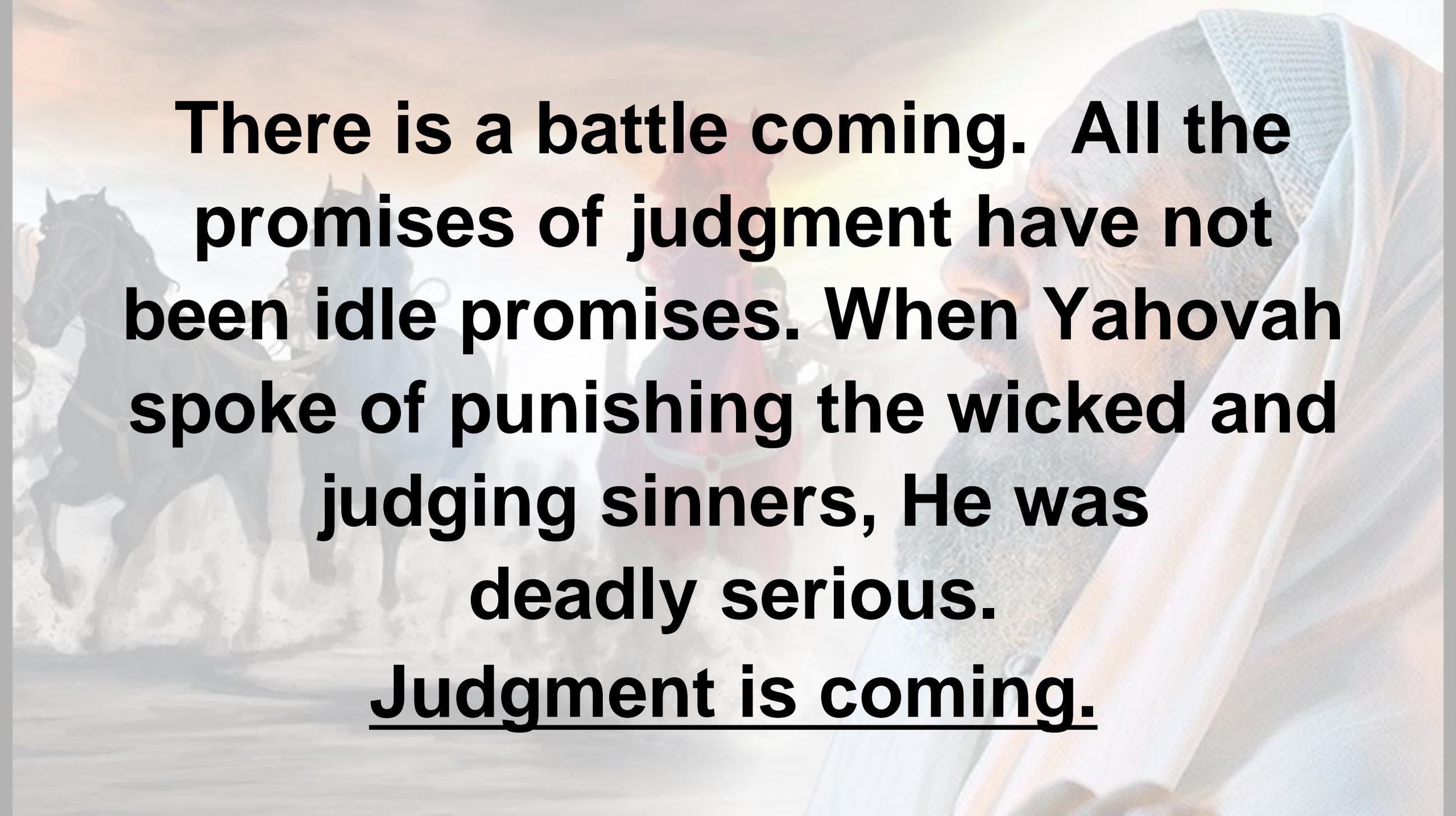


At the end of 7 visions, God's people had been judged but the world had not. Yahovah had promised judgment in Zechariah's earlier visions, but He had yet to carry out that promise. Four chariots were coming forth from between the two mountains. We know that chariots are instrument of war and judgment.



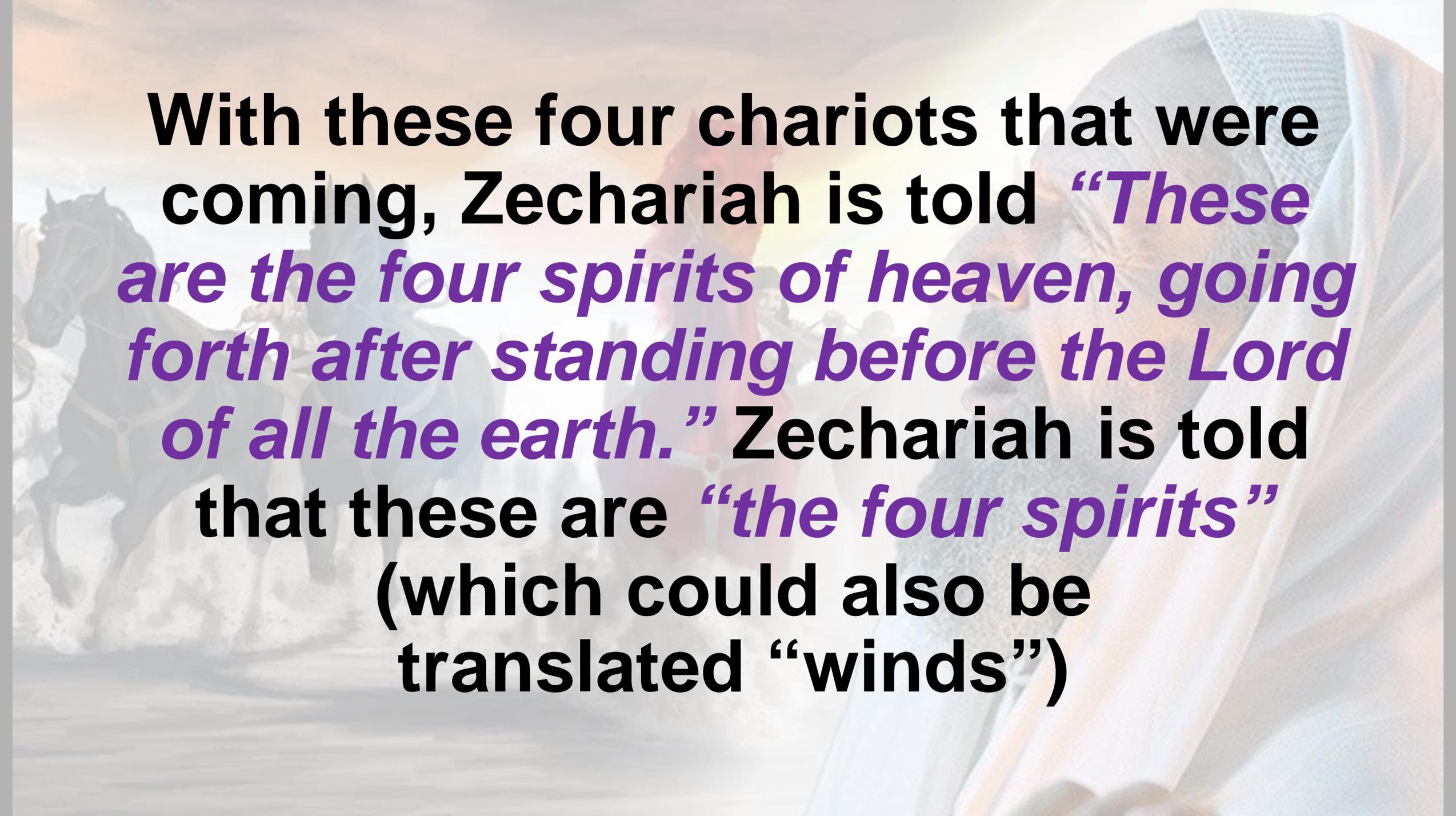
We have four different chariots.

- **One has red horses, which is never mentioned again.**
- **One has black horses which later goes against the north.**
- **One has white horses which also goes against the north.**
- **One has strong dappled horses which goes to the south and the whole world.**

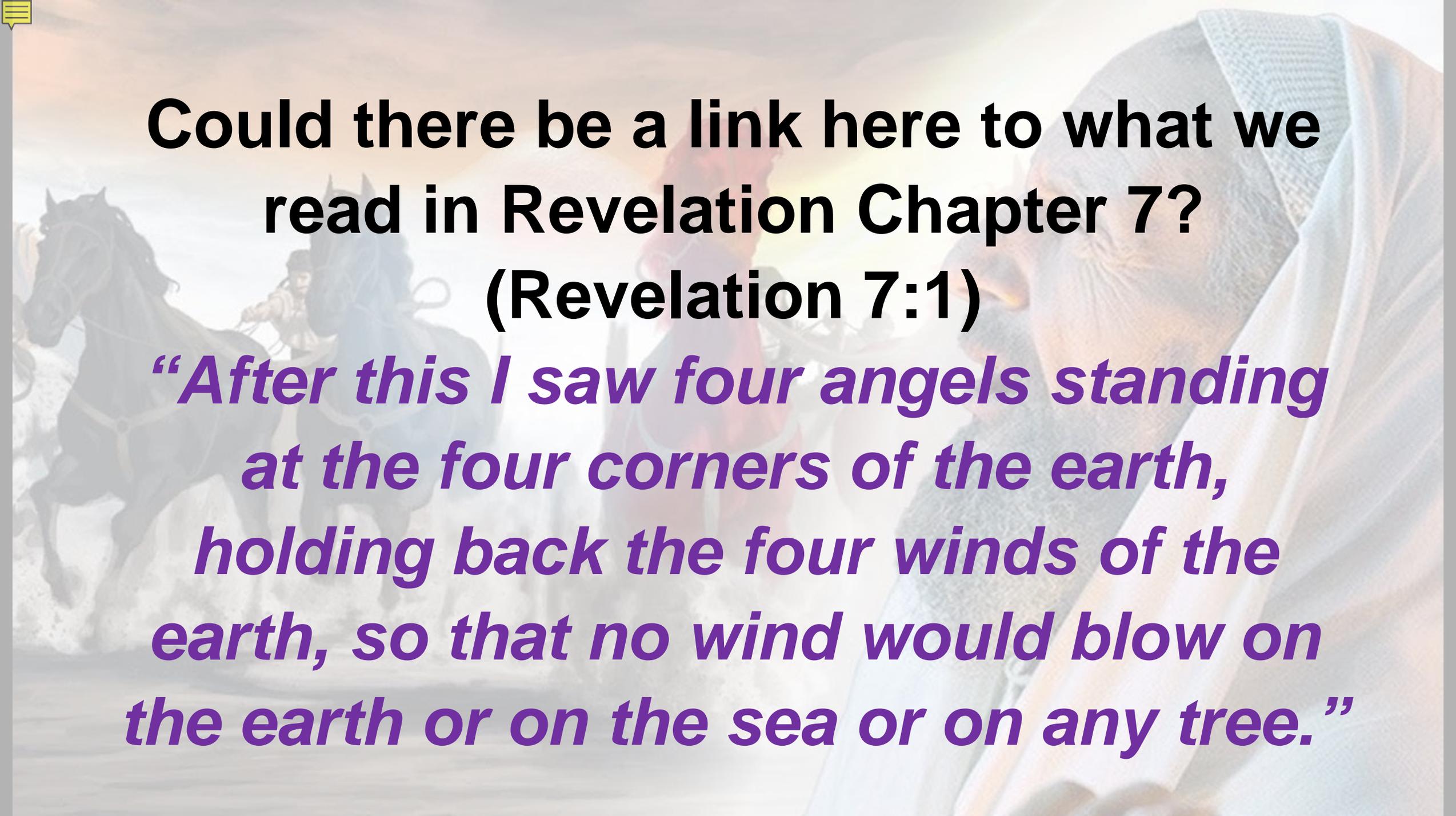


There is a battle coming. All the promises of judgment have not been idle promises. When Yahovah spoke of punishing the wicked and judging sinners, He was deadly serious.

Judgment is coming.

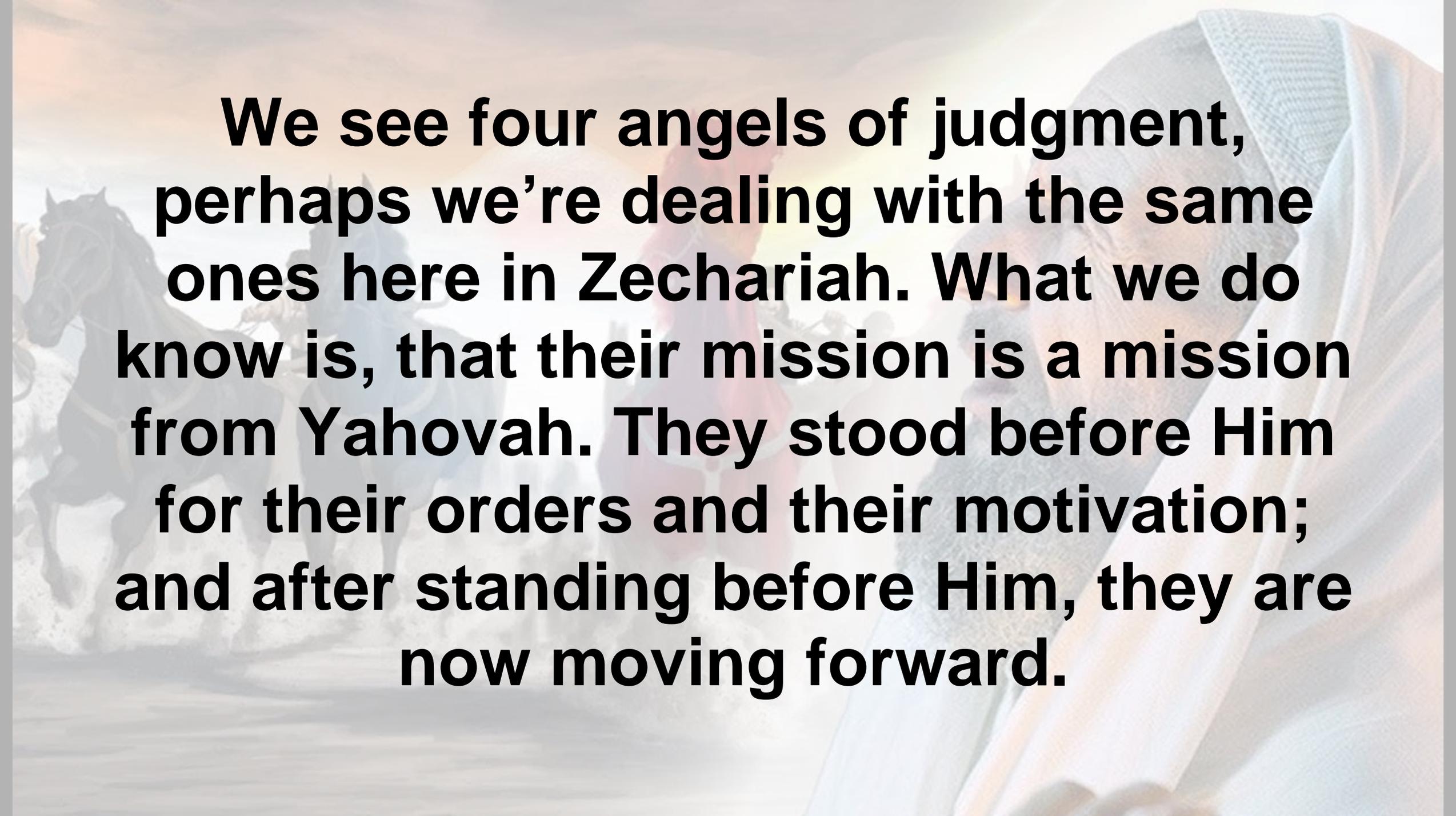


With these four chariots that were coming, Zechariah is told *“These are the four spirits of heaven, going forth after standing before the Lord of all the earth.”* Zechariah is told that these are *“the four spirits”* (which could also be translated “winds”)

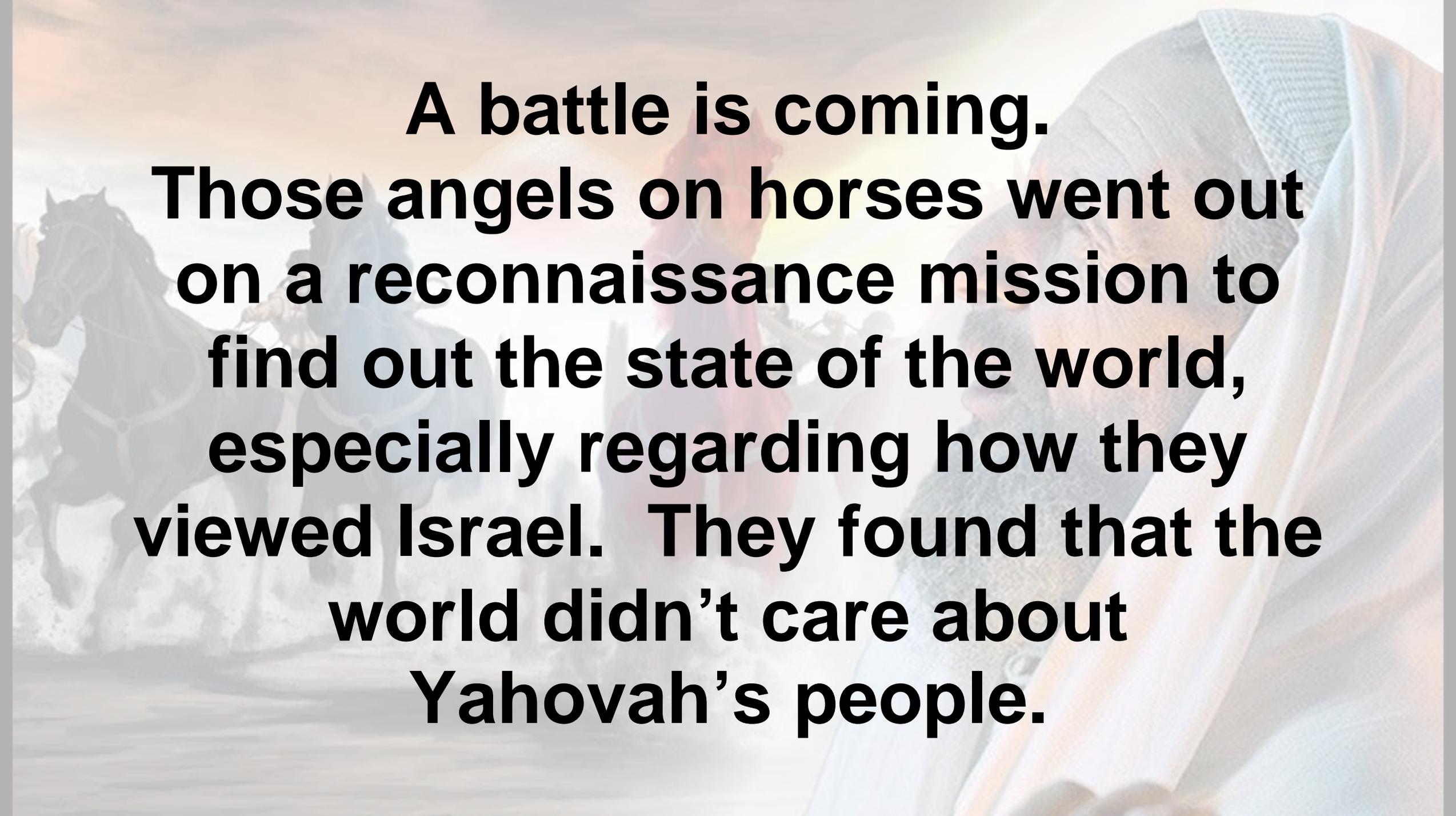
The background of the slide features a composite image. On the left, four angels are depicted riding horses, holding reins that appear to be restraining the winds. On the right, a close-up of an elderly man with a long white beard and hair, wearing a blue and white patterned head covering, is shown in profile, looking towards the left. The overall scene is set against a bright, hazy sky.

**Could there be a link here to what we
read in Revelation Chapter 7?
(Revelation 7:1)**

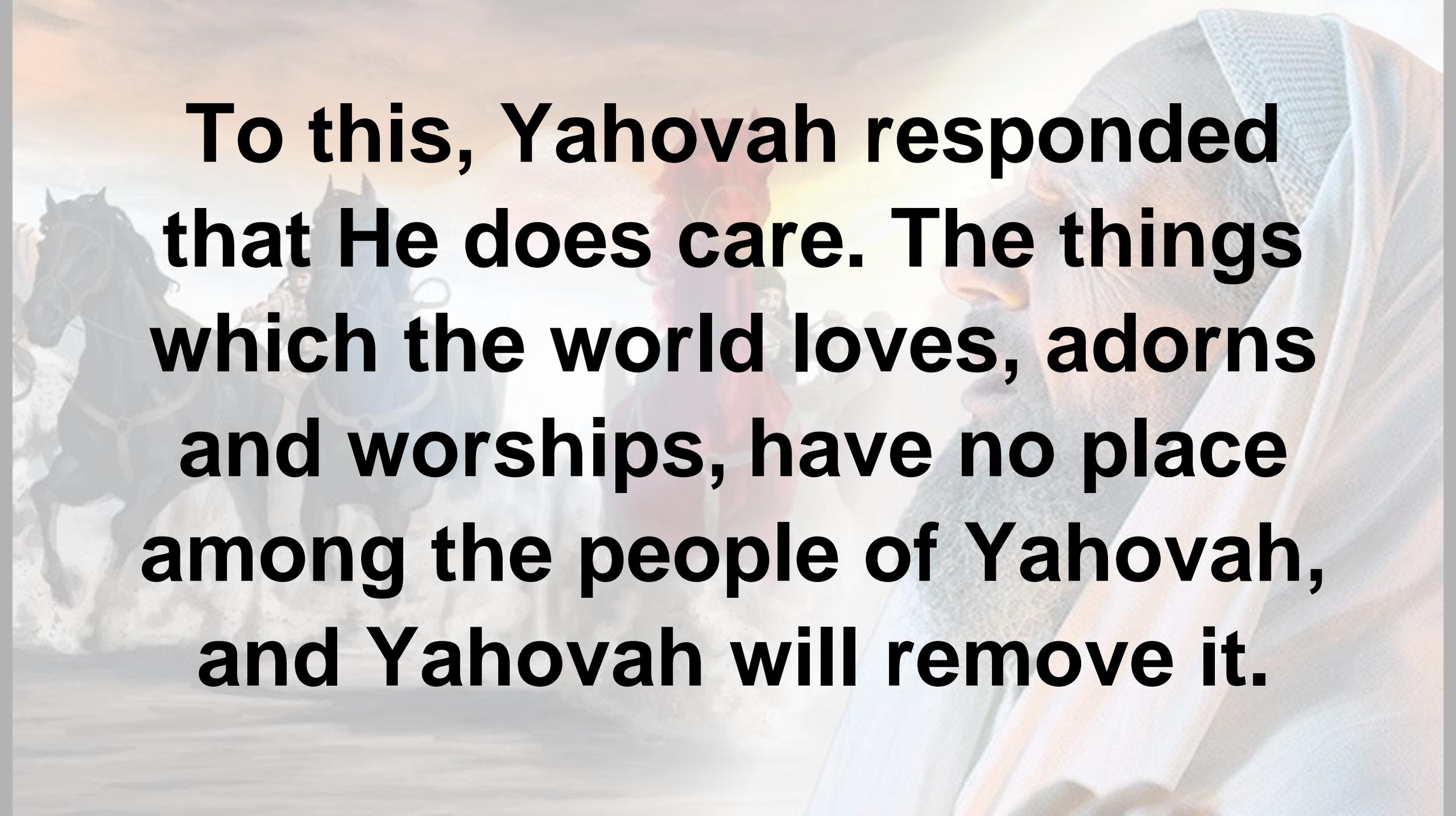
***“After this I saw four angels standing
at the four corners of the earth,
holding back the four winds of the
earth, so that no wind would blow on
the earth or on the sea or on any tree.”***

The background of the slide features a faded, artistic illustration of four angels riding horses. The horses are depicted in various colors: a dark horse on the left, a reddish-brown horse in the center, and a light blue/teal horse on the right. The angels are shown from the chest up, wearing long, flowing robes. The overall scene is set against a soft, hazy, light-colored background, suggesting a celestial or biblical setting.

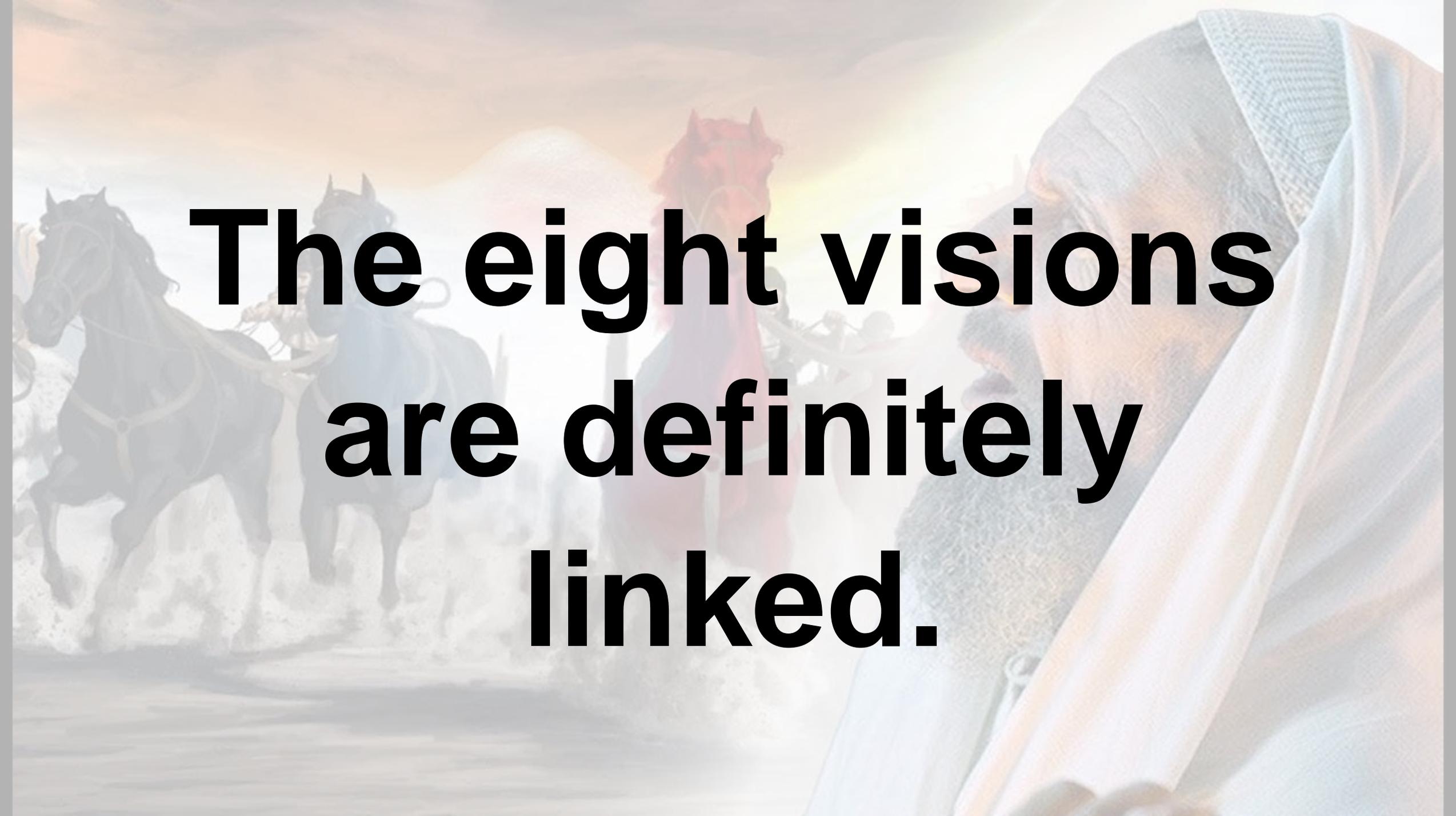
We see four angels of judgment, perhaps we're dealing with the same ones here in Zechariah. What we do know is, that their mission is a mission from Yahovah. They stood before Him for their orders and their motivation; and after standing before Him, they are now moving forward.



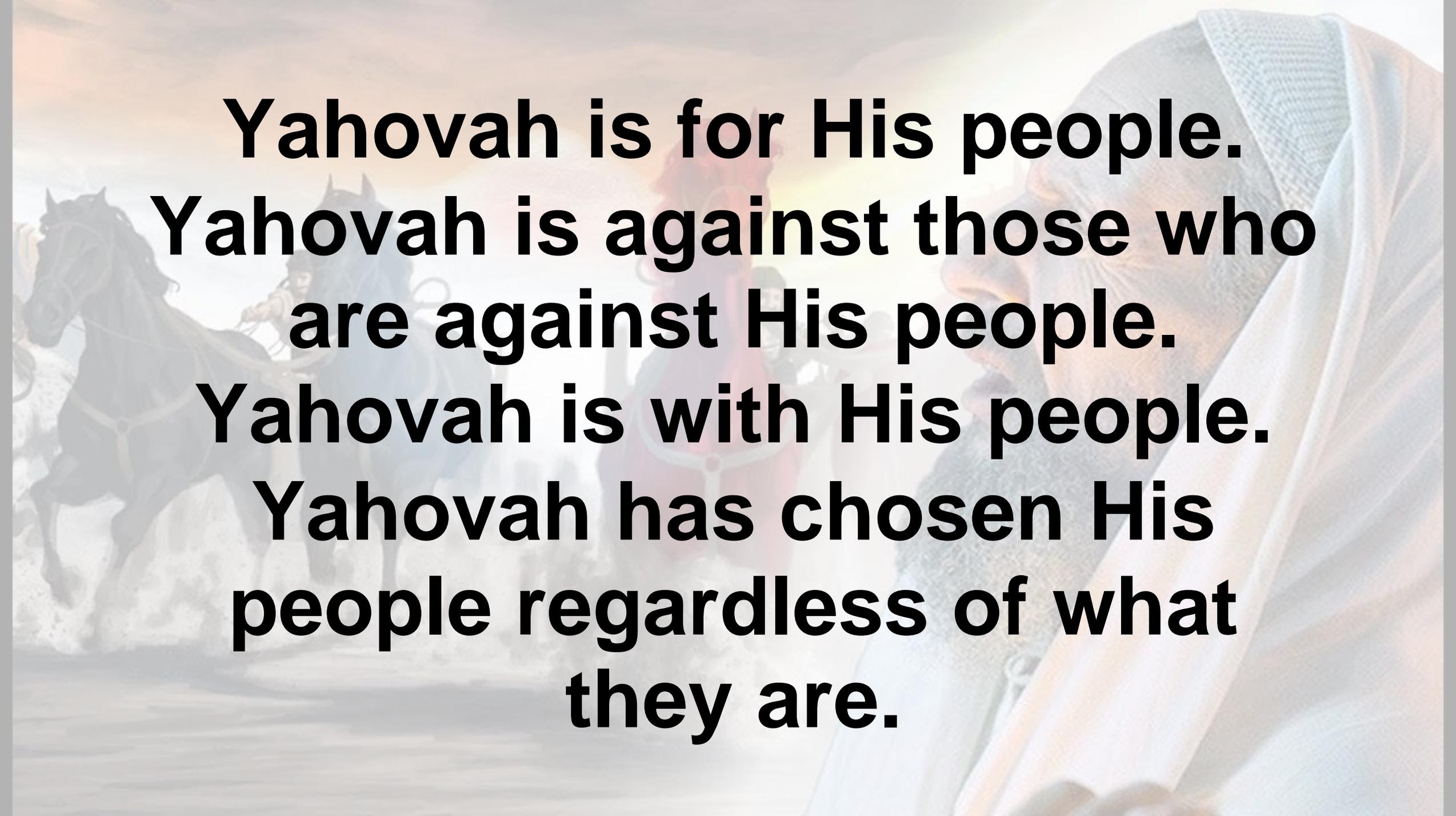
**A battle is coming.
Those angels on horses went out
on a reconnaissance mission to
find out the state of the world,
especially regarding how they
viewed Israel. They found that the
world didn't care about
Yahovah's people.**



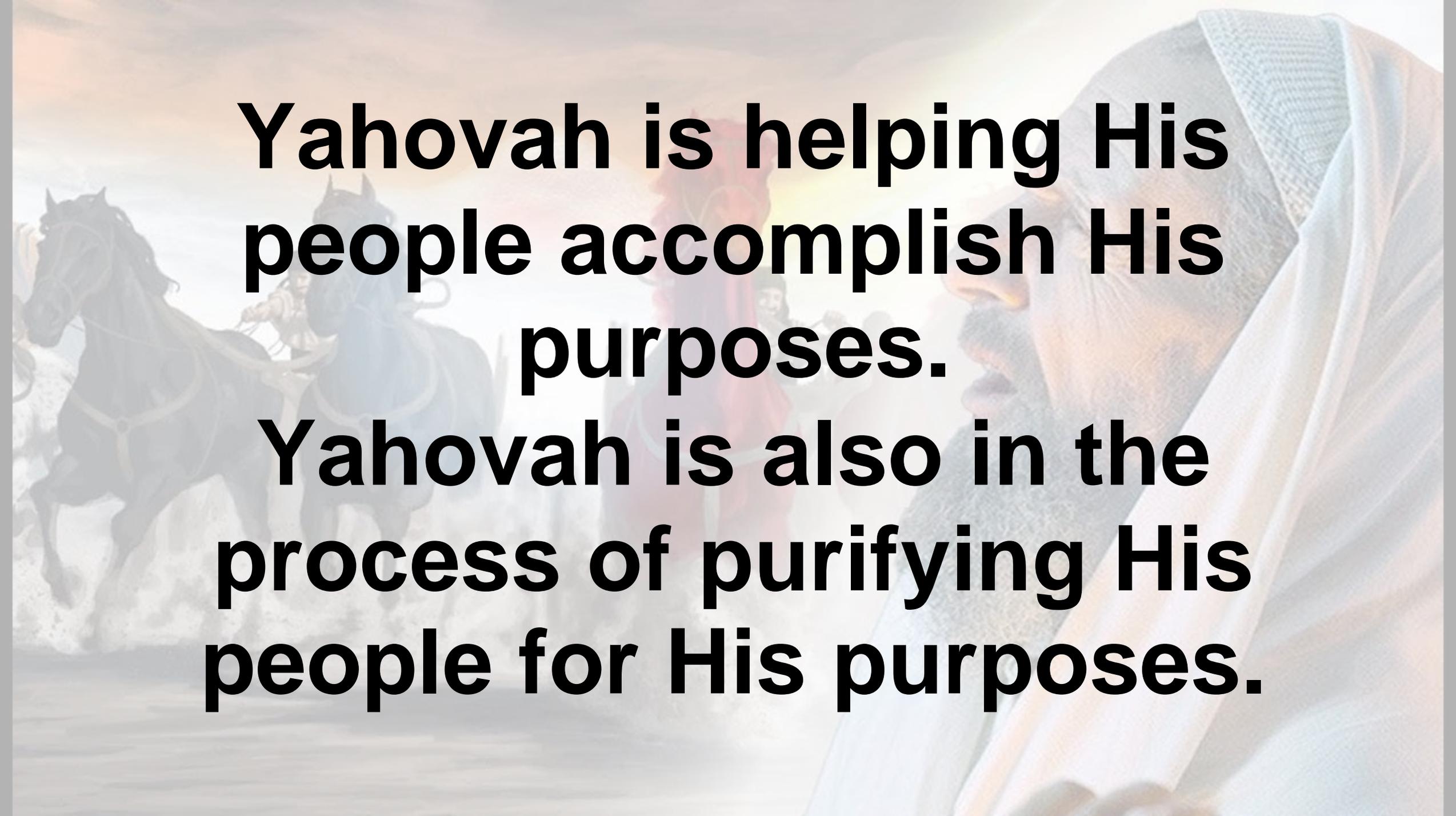
To this, Yahovah responded that He does care. The things which the world loves, adorns and worships, have no place among the people of Yahovah, and Yahovah will remove it.



**The eight visions
are definitely
linked.**

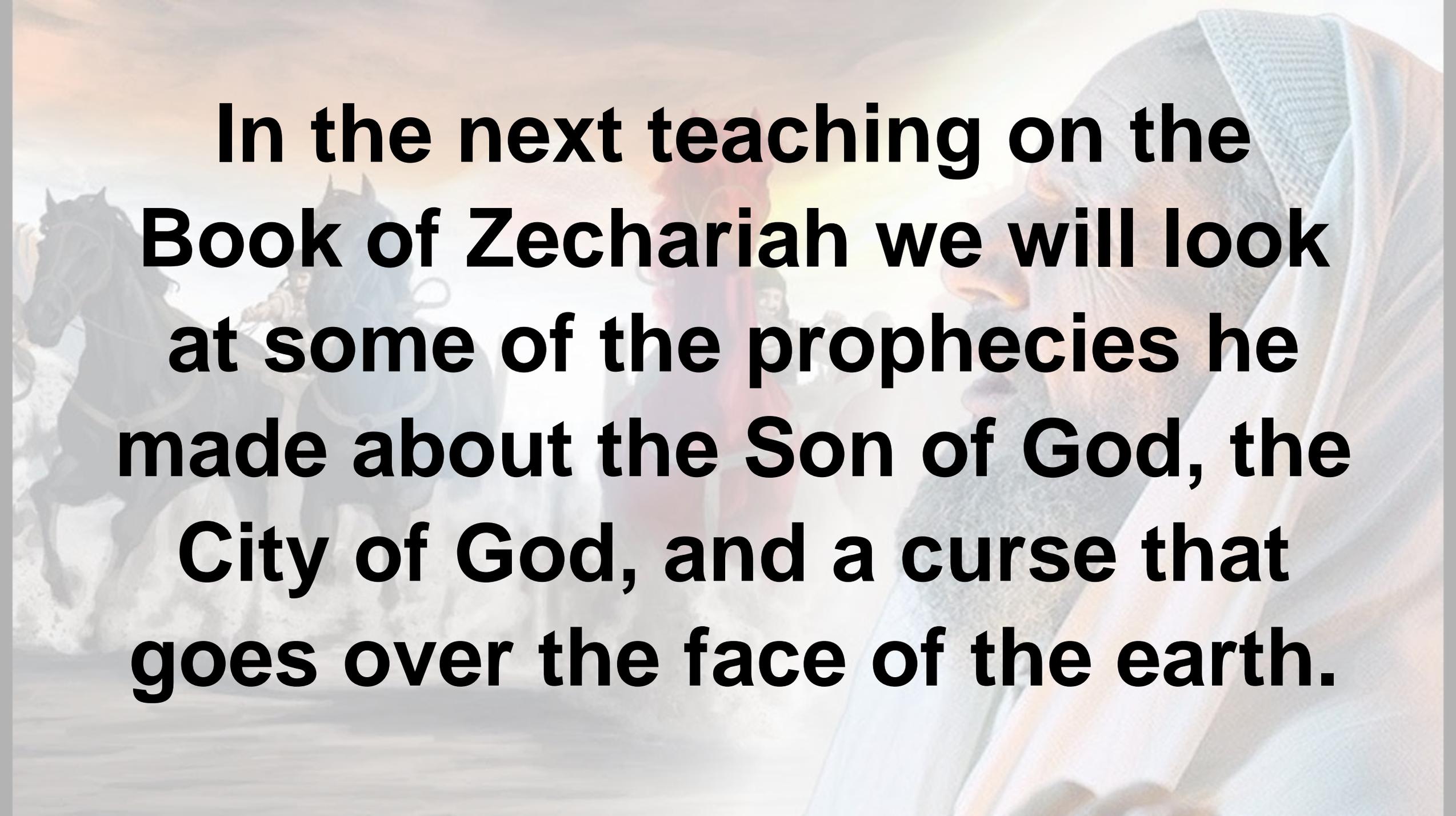


**Yahovah is for His people.
Yahovah is against those who
are against His people.
Yahovah is with His people.
Yahovah has chosen His
people regardless of what
they are.**

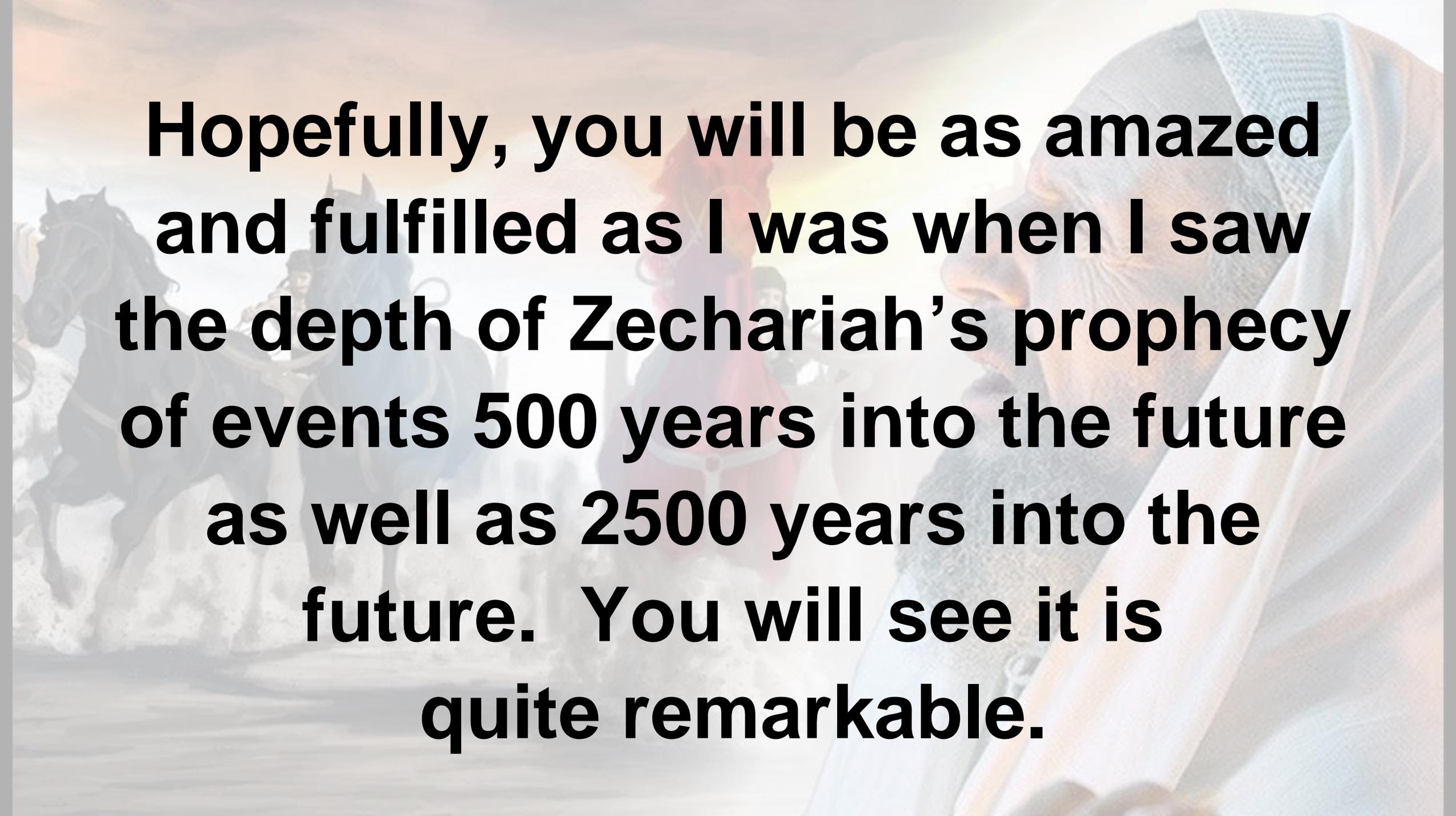


**Yahovah is helping His
people accomplish His
purposes.**

**Yahovah is also in the
process of purifying His
people for His purposes.**



In the next teaching on the Book of Zechariah we will look at some of the prophecies he made about the Son of God, the City of God, and a curse that goes over the face of the earth.



Hopefully, you will be as amazed and fulfilled as I was when I saw the depth of Zechariah's prophecy of events 500 years into the future as well as 2500 years into the future. You will see it is quite remarkable.

