

**“Visions in the Night”
Zechariah 1-8**

Minor Prophets: Message 16

March 14, 2010

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This is the first of two studies in Zechariah: “God Remembers.”

First a brief review:

The last three OT writing prophets were Haggai, Zechariah, and Malachi. In our study of Haggai I coined the term “synoptic prophets.” At least I didn’t knowingly borrow the term from any of the commentaries that I consulted. These last three OT prophets are synoptic or “seen together” because they prophesy after the 70 years of exile in Babylon when the Jews are allowed to come to Jerusalem.

The fact that these last three prophets are post-exilic is significant because they do not prophesy about a future restoration of the nation of Israel because the restoration prophesied by the pre-exilic prophets is already underway!

A remnant of the Jews, many of who were born in Babylon, is allowed to come to Jerusalem and they had never seen the grandeur of Solomon’s temple.

God sends Haggai to chasten and to stir up the people into getting to work on rebuilding the temple. They had found time to build for themselves sturdy houses but they said, “The time has not come to build the LORD’S house.”

After sixteen years of procrastination on rebuilding the temple the LORD sends Haggai who says, “Consider your ways!” Zerubbabel and Joshua and the people “fear the presence of the LORD” and get to work.

Your eschatology, the doctrine of last things, will interpret Scripture for you.

In our study of Haggai the focal point of my message was:

Haggai 2:9

'The glory of this latter temple shall be greater than the former,' says the LORD of hosts. 'And in this place I will give peace,' says the LORD of hosts."

My emphasis was on this latter temple and the glory of this latter temple!

Now to illustrate how eschatology comes into play, a well-respected preacher opens his commentary on Haggai 2:1-9 by writing, "... on the reference to Christ's second coming in Haggai's prophecy...." To this writer it is all moved forward to Christ's second coming.

This gentleman's eschatology requires that there is nothing about the church in the OT. If he is correct then almost everything that I preached from Haggai is a misinterpretation because I believe Haggai refers to the first coming of Christ and to the church.

Jesus came to this latter temple, i.e. the second temple. That was when the glory became "greater"! And then I argued that there can be no Scriptural third temple because Haggai refers to this latter temple!

The glory of the first temple was the Shekinah, the visible manifestation of God's glory, which had departed from the first temple built by Solomon.

Then I reported what I had learned about the derivation of the word "dwelt" in John 1:14.

And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.

The Greek word translated "dwelt" or "tabernacled" is *skenee* and finds its root in the Hebrew word translated SHEKINAH: Shekinah is the visible manifestation of God's glory. Thus:

Haggai 2:9

'The glory of this latter temple shall be greater than the former,' says the LORD of hosts. 'And in this place I will give peace,' says the LORD of hosts."

**The visible manifestation of God's glory;
the Shekinah of this latter temple is Jesus Christ!**

Therefore, at least to me, Haggai is referring to this latter temple and not to a third temple to be built in connection with the second coming of Christ.

The temple was the place where God was worshipped and since Jesus is our Temple there is no need for a third temple.

This gives much significance to the words of Jesus to the woman at Jacob's well in John 4:19-26:

¹⁹ The woman said to Him, "Sir, I perceive that You are a prophet. ²⁰ Our fathers worshiped on this mountain, and you *Jews* say that in Jerusalem is the place where one ought to worship."

²¹ Jesus said to her, "Woman, believe Me, the hour is coming when you will neither on this mountain, nor in Jerusalem, worship the Father. ²² You worship what you do not know; we know what we worship, for salvation is of the Jews. ²³ But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him. ²⁴ *God is Spirit*, and those who worship Him must worship in spirit and truth."

²⁵ The woman said to Him, "I know that Messiah is coming" (who is called Christ). "When He comes, He will tell us all things."

²⁶ Jesus said to her, "I who speak to you am *He*."

Jesus therefore put an end to any need for a third temple in Jerusalem when He said:

"Woman, believe Me, the hour is coming when you will neither on this mountain, nor in Jerusalem, worship the Father."

Why? Because Jesus is our Temple, Jesus is our Altar, Jesus is our Sacrifice, and Jesus is our High Priest and we need not look to the future for the true worship of God in Christ Jesus.

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That brings us to the next post-exilic prophet who is Zechariah and who begins his ministry just two months after Haggai.

Zechariah's name means "God Remembers."

Zechariah's prophecy can be divided into two parts: Chapters 1-8 look back to remind the people of the past and to encourage them to continue in the rebuilding of the temple and to have hope; Chapters 9-14 look forward to the first coming of Messiah, who is Jesus of Nazareth.

The first part of Zechariah is what I will call "Visions in the Night."

If the Lord so wills next Sunday we will look at the second part of Zechariah that I will call "Here Comes Messiah."

Zechariah is a fascinating book of visions and prophecies.

Two months after the prophet Haggai chastens the people for their slackness in the rebuilding of the temple God sends Zechariah to further encourage the work.

Zechariah is the most quoted OT book in the NT with over 393 references or allusions to this Minor Prophet.

Many Christians find the OT uninteresting and difficult to understand.

Well, sometimes the prophets themselves didn't understand all they were saying:

1 Peter 1:10-12

¹⁰ Of this salvation the prophets have inquired and searched carefully, who prophesied of the grace *that would come* to you, ¹¹ searching what, or what manner of time, the Spirit of Christ who was in them was indicating when He testified beforehand the sufferings of Christ and the glories that would follow. ¹² To them it was revealed that, not to themselves, but to us they were ministering the things which now have been reported to you through those who have preached the gospel to you by the Holy Spirit sent from heaven — things which angels desire to look into. NKJV

Zachariah's prophecies are clearly fulfilled in the first coming of Jesus the Christ. So I would argue that if Zechariah's prophecies are clearly about Christ's first coming then so were the prophecies of his co-laborer, Haggai.

My approach to interpreting the eight visions that come to Zechariah in a single night is the way that I interpret the parables of Jesus. If you try to make an allegory out of every detail in a parable you will end up with some very strange ideas. So as with parables I look for the main lesson in the vision.

Another comparison with Jesus' parables is that often Jesus gave the interpretation and here we are told early that the angel said to Zechariah, "I will show you what they are." [Zech 1:9]

To be honest, while the angel showed Zechariah the meaning he left the interpretation of the visions unclear to me. You can see the problem of interpretation. If you read several different commentaries you will discover as I did that almost none of them agree.

For a full exposition of Zechariah, admittedly from his particular bias, I found no better commentary than that of Mr. Charles D. Alexander. You can find it on Brother Walter Swain's website, Allbygrace, under [Prophecy Spiritually Understood - Part Two](#).

“Visions in the Night”

“The LORD of hosts” is a very frequent name for God and it is a military term and refers to the armies [the angelic hosts] of the Lord and to the Lord's omnipotence.

Zech 1:1-6

In the eighth month of the second year of Darius, the word of the LORD came to Zechariah the son of Berechiah, the son of Iddo the prophet, saying, ² "The LORD has been very angry with your fathers. ³ Therefore say to them, 'Thus says the LORD of hosts: "Return to Me," says the LORD of hosts, "and I will return to you," says the LORD of hosts. ⁴ "Do not be like your fathers, to whom the former prophets preached, saying, 'Thus says the LORD of hosts: "Turn now from your evil ways and your evil deeds.'" But they did not hear nor heed Me," says the LORD.

⁵ "Your fathers, where *are* they?

And the prophets, do they live forever?

⁶ Yet surely My words and My statutes, Which I commanded My servants the prophets, Did they not overtake your fathers?

"So they returned and said: ' Just as the LORD of hosts determined to do to us,

According to our ways and according to our deeds,
So He has dealt with us.' ""

Unlike Haggai who gives us no genealogy and because Zechariah is a fairly common Hebrew name we are given Zechariah's identity. He is the son of Berechiah and the grandson of Iddo. Iddo was a priest who returned from Babylon with Zerubbabel [Cf. Nehemiah 12:4].

The LORD was very angry with the generation of Jews before the exile. They ignored the prophets and the LORD raised up an enemy, Babylon, to carry them far away from their land.

But Zechariah brings a word of encouragement:

"Return to Me," says the LORD of hosts, "and I will return to you,"

Zechariah tells them that no one lives forever, not their fathers, and not the prophets, and God's words and statutes caught up with them and they died unrepentant. It doesn't have to be that way for you. You don't have to repeat the sins and rebellion of your fathers.

And the people do repent and confess that they deserve all that the LORD of hosts has determined to do to them.

As an application for us it is also true that you are not bound to repeat the sinful ways of your parents, if they were ungodly, but you must personally repent and agree with God that you deserve to be punished, yes, sent to hell, if you are ever to trust Jesus Christ and His righteousness alone. Until you can honestly take your place as a guilty, hell-deserving sinner, you really don't see your need for a Savior.

As I studied my commentaries for an understanding of Zechariah's night visions I became frustrated and nearly abandoned this part of the prophecy.

Because I have read the Bible cover to cover for over forty years the Lord has given me the ability to compare Scripture with Scripture and use that as a tool of interpretation. But when I studied these visions I was not able to explain them apart from looking at what other men wrote about them. But then that was not much help to me because almost all the commentaries give different explanations of the visions.

So in order to at least give you something in the way of an interpretation I will default to Mr. Alexander and add what little insight I may have.

In the matter of the glory of God in Christ coming to this latter temple I can be dogmatic but in the matter of these visions I am not so sure.

So what I have is a melding of some of the writers that support my eschatology, my preconceived notions, and my own repository of study.

One resource that was helpful was The Hebrew-Greek Key Study Bible, compiled and edited by Spiros Zodhiates who writes:

“...Response to Zechariah and Haggai’s preaching was immediate and complete. By 515 B.C. the temple was finished and in operation again. Chapters 1-8 of Zechariah relate to the years 520-518 B.C. The oracles supported the leadership of Zerubbabel, the civil leader, and Joshua, the high priest, especially in connection with the temple project. The glorious future of Jerusalem and the remnant who returned to it are vividly depicted. Some of Zechariah’s visions are filled with rich apocalyptic-type imagery. Both Zerubbabel and Joshua were anointed leaders, and in certain passages it is difficult to determine whether they are being referred to or whether it is the future Messiah. At any rate, Jesus’ dual Messianic role as both king and priest finds its closest OT basis here. Chapters 9-14 are very different from the earlier chapters in that they deal exclusively with the future beyond Zechariah’s day. The time frame for the fulfillment of individual prophecies is a disputed point among scholars, but several passages were seen by NT writers as being fulfilled by Jesus. These include such events as Jesus’ triumphal entry into Jerusalem, His arrest and His second coming.” Zodhiates, Ibid page 1118.

Commenting on 1:8-17:

“The eight visions which begin here (1:8-6:8) were all intended to encourage Zerubbabel, Joshua, and the other inhabitants of Judea, as they rebuilt the temple and continued to reestablish their national life. This first vision and the last (6:1-8) make the same point and, thus, frame the whole series of visions. The riders patrolled the earth and found it to be at rest. After a decade and a half of opposition from their enemies and hard times economically, the fact that the earth was at peace meant that the temple project could now proceed and the prosperity would return (1:16, 17). These two visions also appear to be fairly in the background of Rev. 6:2-8, but there the point is war and famine, not peace and prosperity.” Zodhiates, Ibid pages 1118-1119.

1) THE MAN AMONG THE MYRTLE TREES

Zech 1:7-11

⁷ On the twenty-fourth day of the eleventh month, which is the month Shebat, in the second year of Darius, the word of the LORD came to Zechariah the son of Berechiah, the son of Iddo the prophet: ⁸ I saw by night, and behold, a man riding on a red horse, and it stood among the myrtle trees in the hollow; and behind him were horses: red, sorrel, and white. ⁹ Then I said, "My lord, what *are* these?" So the angel who talked with me said to me, "I will show you what they *are*."

¹⁰ And the man who stood among the myrtle trees answered and said, "These *are the ones* whom the LORD has sent to walk to and fro throughout the earth."

¹¹ So they answered the Angel of the LORD, who stood among the myrtle trees, and said, "We have walked to and fro throughout the earth, and behold, all the earth is resting quietly."

The Angel of the LORD said, "I will show you what they *are*."

Zechariah sees a "man" who is the "Angel of the Lord" riding on a red horse. This man is Christ, leading the cavalry of heaven in divine judgment against the enemies of His people.

¹⁰ And the man who stood among the myrtle trees answered and said, "These *are the ones* whom the LORD has sent to walk to and fro throughout the earth."

The Lord has invisible hosts of angels that are ministering to God's elect.

Cf. Heb 1:14

Are they not all ministering spirits sent forth to minister for those who will inherit salvation?

A characteristic of myrtle trees is that they grow thickly together; the myrtle trees "in the bottom" are the elect, the covenant people whom the Lord comes to redeem, and their situation shows their inconspicuous and humble position in worldly eyes. All the earth is said to be resting quietly which assures us that even though there are wars and tragic events that God is able to give us His peace.

The Kingdom of God is not political but it is the people of God submitted to King Jesus.

Luke 17:20

And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:

Since this is not a verse-by-verse exposition I will not comment on Zech 1:12-17:

¹² Then the Angel of the LORD answered and said, "O LORD of hosts, how long will You not have mercy on Jerusalem and on the cities of Judah, against which You were angry these seventy years?"

¹³ And the LORD answered the angel who talked to me, *with good and* comforting words. ¹⁴ So the angel who spoke with me said to me, "Proclaim, saying, 'Thus says the LORD of hosts:

"I am zealous for Jerusalem
And for Zion with great zeal.

¹⁵ I am exceedingly angry with the nations at ease;
For I was a little angry,
And they helped – *but* with evil *intent*."

¹⁶ Therefore thus says the LORD:

"I am returning to Jerusalem with mercy;
My house shall be built in it," says the LORD of hosts,
"And a *surveyor's* line shall be stretched out over Jerusalem."

¹⁷ "Again proclaim, saying, 'Thus says the LORD of hosts:

"My cities shall again spread out through prosperity;
The LORD will again comfort Zion,
And will again choose Jerusalem.'"

2) THE FOUR CARPENTERS AND THE FOUR HORNS

Zech 1:18-21

¹⁸ Then I raised my eyes and looked, and there *were* four horns. ¹⁹ And I said to the angel who talked with me, "What *are* these?"

So he answered me, "These *are* the horns that have scattered Judah, Israel, and Jerusalem."

²⁰ Then the LORD showed me four craftsmen. ²¹ And I said, "What are these coming to do?"

So he said, "These *are* the horns that scattered Judah, so that no one could lift up his head; but the craftsmen are coming to terrify them, to cast out the horns of the nations that lifted up *their* horn against the land of Judah to scatter it."

“Horns” in the OT are symbols of strength and the four horns are the four monarchies of Daniel’s vision which were to oppress the earthly people till the Kingdom of God should come. The four empires that Daniel interprets are Babylon, Medo-Persia, Greece, and Rome.

The craftsmen [carpenters] are the successive judgments of God by which each “horn” in turn was frayed and scattered, opening up a pathway through history for the coming of the Redeemer.

3) THE MAN WITH THE MEASURING LINE

Zech 2

Then I raised my eyes and looked, and behold, a man with a measuring line in his hand. ² So I said, "Where are you going?"

And he said to me, "To measure Jerusalem, to see what *is* its width and what *is* its length."

³ And there *was* the angel who talked with me, going out; and another angel was coming out to meet him, ⁴ who said to him, "Run, speak to this young man, saying: 'Jerusalem shall be inhabited *as* towns without walls, because of the multitude of men and livestock in it. ⁵ For I,' says the LORD, 'will be a wall of fire all around her, and I will be the glory in her midst.'"

⁶ "Up, up! Flee from the land of the north," says the LORD; "for I have spread you abroad like the four winds of heaven," says the LORD. ⁷ "Up, Zion! Escape, you who dwell with the daughter of Babylon."

⁸ For thus says the LORD of hosts: "He sent Me after glory, to the nations which plunder you; for he who touches you touches the apple of His eye. ⁹ For surely I will shake My hand against them, and they shall become spoil for their servants. Then you will know that the LORD of hosts has sent Me.

¹⁰ "Sing and rejoice, O daughter of Zion! For behold, I am coming and I will dwell in your midst," says the LORD. ¹¹ "Many nations shall be joined to the LORD in that day, and they shall become My people. And I will dwell in your midst. Then you will know that the LORD of hosts has sent Me to you. ¹² And the LORD will take possession of Judah as His inheritance in the Holy Land, and will again choose Jerusalem. ¹³ Be silent, all flesh, before the LORD, for He is aroused from His holy habitation!"

The literal city of Jerusalem is not nearly large enough to hold all of the redeemed of the Lord. This is the Jerusalem above, the heavenly city.

Rev 21:1-2

Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea. ² Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

“The dimensions of Christ’s kingdom were to exceed by far, the limits of the prophet’s day. So vast is the city that it is not possible to enclose it within walls. God Himself is the wall – a wall of fire round about. Here is no literalism but a glorious figure of the divine protection of the elect. The gentile nations flow in and become one people with the inhabitants of Zion. This began to be fulfilled when the great apostle of the gentiles was called and sent forth to lay the foundations of the Lord’s kingdom in those parts where the name of God had not been known, that there they might be called the children of the living God.

Rom 9:22-29

²² *What* if God, wanting to show *His* wrath and to make His power known, endured with much longsuffering the vessels of wrath prepared for destruction, ²³ and that He might make known the riches of His glory on the vessels of mercy, which He had prepared beforehand for glory, ²⁴ *even* us whom He called, not of the Jews only, but also of the Gentiles?

²⁵ As He says also in Hosea:

*"I will call them My people, who were not My people,
And her beloved, who was not beloved."*

²⁶ *"And it shall come to pass in the place where it was said to them,
' You are not My people,'
There they shall be called sons of the living God."*

²⁷ Isaiah also cries out concerning Israel:

*"Though the number of the children of Israel be as the sand of the sea,
The remnant will be saved."*

²⁸ *For He will finish the work and cut it short in righteousness,
Because the LORD will make a short work upon the earth."*

²⁹ And as Isaiah said before:

*"Unless the LORD of Sabaoth had left us a seed,
We would have become like Sodom,
And we would have been made like Gomorrah."*

We prefer Paul's commentary on the prophets to that of our excellent but very much mistaken friends who transfer everything to a time yet future, and deprive the Church of the New Testament of her prophetic promises and privileges.

Who else is the apple of His eye (Zech. 2:8), but His elect whom He has redeemed by His blood – not of the Jews only but also of the gentiles? We refuse to be deprived of these consolations by a theory of prophecy which was denounced in the New Testament 2,000 years ago." CDA

4) JOSHUA AND HIS GARMENTS

Zech 3

Then he showed me Joshua the high priest standing before the Angel of the LORD, and Satan standing at his right hand to oppose him. ² And the LORD said to Satan, "The LORD rebuke you, Satan! The LORD who has chosen Jerusalem rebuke you! *Is this not a brand plucked from the fire?*"

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

⁴ Then He answered and spoke to those who stood before Him, saying, "Take away the filthy garments from him." And to him He said, "See, I have removed your iniquity from you, and I will clothe you with rich robes."

⁵ And I said, "Let them put a clean turban on his head."

So they put a clean turban on his head, and they put the clothes on him. And the Angel of the LORD stood by.

⁶ Then the Angel of the LORD admonished Joshua, saying, ⁷ "Thus says the LORD of hosts:

'If you will walk in My ways,
And if you will keep My command,
Then you shall also judge My house,
And likewise have charge of My courts;
I will give you places to walk
Among these who stand here.

⁸ 'Hear, O Joshua, the high priest,
You and your companions who sit before you,
For they are a wondrous sign;
For behold, I am bringing forth My Servant the BRANCH.

⁹ For behold, the stone
That I have laid before Joshua:
Upon the stone *are* seven eyes.

Behold, I will engrave its inscription,'
Says the LORD of hosts,
'And I will remove the iniquity of that land in one day.
¹⁰ In that day,' says the LORD of hosts,
'Everyone will invite his neighbor
Under his vine and under his fig tree.'"

CDA writes:

“Literalism has played havoc with this prophecy and it is small wonder that though many sermons are preached upon it few if any perceive the simple and the obvious, though grand and elevated meaning. We have been maintaining that the prevailing prophetic theories have led to the impoverishment of the ministry of the Word, and this is our excuse, if we needed any, for risking our popularity by venturing into this most prejudiced field.

“Joshua in this chapter stands not for himself, nor yet, as many have fondly taught, for the sinner needing conversion. He stands for the priesthood of the Old and New Covenants, and his change of garments, from the filth of unremoved sin under the Old dispensation to the beauty of gospel righteousness in the New, shows the change of priesthood from the temporal to the eternal. The priesthood of Aaron has failed, and the great Melchizedek, the Lord our Righteousness, assumes the office of the eternal priesthood. The very name of Joshua is significant of this. Joshua is the Hebrew of what in the Greek is Jesus. He is the son of Josedech, which means THE RIGHTEOUSNESS OF GOD. Behold, here, standing before us in Zechariah’s vision, is Jehovah Tsidkenu, the Lord our Righteousness (Jeremiah 23:6).

“The priests of the Old Covenant were sinful men, and their sacrifices of bulls and goats could not take away sin. Satan stands invisibly in the court to challenge the legality of the proceedings. The Lord our Righteousness, our heavenly archangel Michael (for so He is) durst not bring against Satan a railing accusation, for the process is a legal one, and the believer’s title to forgiveness is the matter in dispute; therefore the Lord says, “The Lord rebuke thee, O Satan, even the Lord that hath chosen Jerusalem rebuke thee: is this not a brand plucked out of the fire?”

Jude 9

Yet Michael the archangel, in contending with the devil, when he disputed about the body of Moses, dared not bring against him a reviling accusation, but said, "The Lord rebuke you!"

In Jude 9, “the body of Moses” there in dispute is not a question of sepulture, but the body of the Law of which Moses was the mediator and which Satan makes the ground of his accusation against the people of the Lord who are saved without Law by One who acted for them by suffering the penalty of the Law.

Compare this with those impoverished sermons which aim to show that Joshua is the sinner in process of conversion.

We are reluctant to leave this chapter without a reference to the glory of its closing verses. Verse 8 displays the heavenly Joshua among His redeemed companions – men wondered at indeed, for his elect are the wonder, the treasure, and the riches of all Creation. “My servant the Branch” is the coming Redeemer, the root and the offspring of David. The stone with seven eyes (verse 9) is the foundation stone of the New Testament Temple, Christ, exhibiting the fullness of that sevenfold, omniscient Spirit of grace and adoption, who could not be given till the Redeemer was gloried in resurrection and exaltation to the Throne of All-power (John 7:39; Matthew 28:18).

The vision closes with a scene of the redeemed people, dwelling in peace and prosperity under the hand of Him who has made peace by the blood of His cross.”

5) THE TWO OLIVE TREES

Zech 4

Now the angel who talked with me came back and wakened me, as a man who is wakened out of his sleep. ² And he said to me, "What do you see?"

So I said, "I am looking, and there *is* a lampstand of solid gold with a bowl on top of it, and on the *stand* seven lamps with seven pipes to the seven lamps. ³ Two olive trees *are* by it, one at the right of the bowl and the other at its left." ⁴ So I answered and spoke to the angel who talked with me, saying, "What *are* these, my lord?"

⁵ Then the angel who talked with me answered and said to me, "Do you not know what these are?"

And I said, "No, my lord."

⁶ So he answered and said to me:

"This *is* the word of the LORD to Zerubbabel:
'Not by might nor by power, but by My Spirit,'
Says the LORD of hosts.

7 'Who *are* you, O great mountain?
Before Zerubbabel *you shall become* a plain!
And he shall bring forth the capstone
With shouts of "Grace, grace to it!"

8 Moreover the word of the LORD came to me, saying:

9 "The hands of Zerubbabel
Have laid the foundation of this temple;*
His hands shall also finish *it*.
Then you will know
That the LORD of hosts has sent Me to you.

10 For who has despised the day of small things?
For these seven rejoice to see
The plumb line in the hand of Zerubbabel.
They are the eyes of the LORD,
Which scan to and fro throughout the whole earth."

11 Then I answered and said to him, "What *are* these two olive trees – at the right of the lampstand and at its left?" 12 And I further answered and said to him, "What *are these* two olive branches that *drip* into the receptacles of the two gold pipes from which the golden *oil* drains?"

13 Then he answered me and said, "Do you not know what these *are*?"

And I said, "No, my lord."

14 So he said, "These *are* the two anointed ones, who stand beside the Lord of the whole earth."

“From the Priesthood of the New Covenant we move into the sanctuary itself, but not, NOT, the early sanctuary with its golden candlesticks and daily replenishment of sanctuary oil. Here is a living Temple to defy all literalizers. Here is what the Jerusalem temple only represented in shadow – the unceasing intercession of Christ for His people. The mystic candlestick which the prophet sees is fed directly from the two olive trees growing beside it – an impossible figure to be literalized. Here we are obviously in the region of the mind and the spirit. Golden pipes communicate between the trees and lampholders. Zechariah is bewildered and cries out for an explanation. The answer is wonderful:

THIS IS THE WORD OF THE LORD TO ZERUBBABEL SAYING, NOT BY MIGHT NOR BY POWER BUT BY MY SPIRIT SAITH THE LORD OF HOSTS.

“How many sermons have been preached – and preached in vain – on this text! The verse applies exclusively to the work of Christ bringing in the gospel. It comes not with ostentation. Soft as the fall of the morning dew the Kingdom of God comes in. No exhibition of worldly might or power heralds its appearing. It is a thing of the Spirit, blowing as the wind – where He listeth.

My comment: Brother Jim, this harkens back to Elijah in the cave:

1 Kings 19:11-12

¹¹ Then He said, "Go out, and stand on the mountain before the LORD ." And behold, the LORD passed by, and a great and strong wind tore into the mountains and broke the rocks in pieces before the LORD , *but* the LORD was not in the wind; and after the wind an earthquake, *but* the LORD was not in the earthquake; ¹² and after the earthquake a fire, *but* the LORD was not in the fire; and after the fire a still small voice.

God works in the hearts of sinners by the Holy Spirit who moves as the blowing of the wind and a still small voice.

“Let the Word be used for the purpose for which it was given and let the people hear from this text the nature of the kingdom of God in contrast with the earthly kingdom of national glory dreamed of by the Pharisees, slavishly followed by expositors of today who are unable to shake themselves free from naturalistic and carnal theories.

“To the name of Joshua is now added that of Zerubbabel, the dynastic successor of David and the progenitor of Christ. These two, Joshua and Zerubbabel, priest and lawful king (who never came to the throne himself) are the two olive trees of Zechariah’s sanctuary, the two anointed ones, and they represent Christ in His two-fold office of Priest and King after the pattern of Melchizedek. CDA

6) THE FLYING SCROLL

Zech 5:1-4

Then I turned and raised my eyes, and saw there a flying scroll.

² And he said to me, "What do you see?"

So I answered, "I see a flying scroll. Its length *is* twenty cubits and its width ten cubits." ³ Then he said to me, "This *is* the curse that goes out over the face of the whole earth: 'Every thief shall be expelled,' according *to* this side of *the scroll*; and, 'Every perjurer shall be expelled,' according *to* that side of it."

⁴ "I will send out *the curse*," says the LORD of hosts;

"It shall enter the house of the thief

And the house of the one who swears falsely by My name.

It shall remain in the midst of his house

And consume it, with its timber and stones."

“The purpose of this and the following vision is to show to the people of the land their sin and their entire disqualification for being worshippers in the new and heavenly Temple. All would be in vain without the gift of a new heart for no other should ever see the Kingdom of God (John 3:3).

The dimensions of the Flying Scroll are the dimensions of the porch of Solomon’s temple, indicating there can be no access there for the sinner. The writing on the Scroll selects two commandments, one from each table of the Decalogue – impiety and theft – to show how the earthly nation of Israel had failed utterly to keep either table and was thus given up to the curse.

In his later chapters Zechariah shows the remedy for sin, in the fountain opened for sin, and the gift of the regenerating Spirit – not for the Jews only, but also for the gentiles.” CDA

7) THE BASKET, THE WOMAN, AND THE WEIGHT

Zech 5:5-11

⁵ Then the angel who talked with me came out and said to me, "Lift your eyes now, and see what this *is* that goes forth."

⁶ So I asked, "What *is* it?" And he said, "It *is* a basket that is going forth."

He also said, "This *is* their resemblance throughout the earth: ⁷ Here *is* a lead disc lifted up, and this *is* a woman sitting inside the basket"; ⁸ then he said, "This *is* Wickedness!" And he thrust her down into the basket, and threw the lead cover over its mouth. ⁹ Then I raised my eyes and looked, and there *were* two women, coming with the wind in their wings; for they had wings like the wings of a stork, and they lifted up the basket between earth and heaven.

¹⁰ So I said to the angel who talked with me, "Where are they carrying the basket?"

¹¹ And he said to me, "To build a house for it in the land of Shinar; when it is ready, *the basket* will be set there on its base."

"This shows the final removal of the earthly people from their place of privilege amongst the nations. The basket [ephah] is a large measure of capacity representing the law. The woman is the wicked and apostate people of Israel, once a pure virgin but now a raddled harlot. She is cast into the basket and a great leaden weight, the heavy load of God's judgment, is clamped down upon her. Winged figures carry her away to the land of Shinar. The ancient name of Babylonia is thus introduced again from the early chapters of Genesis to show the removal of the nation to that region which Shinar represents: it is to Shinar that his latest descendants are banished, as way is made for the incoming of that new, elect nation of Jew and Gentile which is the true seed of Abraham to whom the promises were made.

The banishment to Babylon in the days of Jeremiah was short in duration. The banishment to Shinar is perpetual. From it there can be no return as a nation."

CDA

8) THE FOUR CHARIOTS AND THE MOUNTAIN OF BRASS

Zech 6:1-8

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

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

“The brazen mountains are the Lord’s impregnable defense of His redeemed people. As the mountains are round about Jerusalem so the Lord is round about His people.

Psalm 125:2

As the mountains surround Jerusalem,
So the LORD surrounds His people
From this time forth and forever.

The chariots issuing forth are the successive judgments by which the enemies of the Lord are swept away – as in the case of the Four Monarchies of Daniel. “The north country” is not Russia, but Babylonia (our modern commentators make an elementary error there). The Assyrian and Babylonia armies always came upon Palestine from the north: there was no other possible route they could take. The South country is Egypt, the first oppressor of the people of God. Egypt and Babylon are representative here of all the oppressors of Christ’s Kingdom in all ages and places.

WARNINGS AND PROMISES (Chapters 7 and 8)

The prophetic ecstasy of Zechariah's night of visions is now ended. Two years have elapsed. It is now the 4th of Darius and the 9th month. The temple is built, and the Jewish colony is firmly established. Delegates arrive to inquire whether the people should continue to observe the fast of the fifth month which was originally established to commemorate the day when the temple was destroyed by the Chaldeans. Zechariah's spirit is stirred within him at this pharisaic preoccupation with outward observance instead of inward piety. No lesson was ever learned by these people. The weightier matters of the law, justice, mercy, compassion, were neglected, and piety consisted only in outward observances. As their fathers before them they 'refused to hearken, and pulled away the shoulder, and stopped their ears' (7:11).

TAKING HOLD OF THE SKIRT OF THE JEW

"We add a brief comment of our own. The last six verse of Zechariah 8 are descriptive of a regenerate people who 'love the truth and peace'. The world-wide pilgrimage of the nations to Jerusalem is an evangelical picture of the spread of the gospel, in accord with the Savior's dictum, "Neither in this mountain nor yet at Jerusalem shall men worship the Father..." (John 4:21).

The last verse signifies, by 'ten men of all nations taking hold of the skirt of him that is a Jew', not the embarrassing literal spectacle, but the accession of the gentile to Jewish privilege and to the promises made to Abraham, in accord with Paul in Galatians and Ephesians.

Gal 3:26-29

²⁶ For you are all sons of God through faith in Christ Jesus. ²⁷ For as many of you as were baptized into Christ have put on Christ. ²⁸ There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. ²⁹ And if you *are* Christ's, then you are Abraham's seed, and heirs according to the promise.

Eph 3:1-7

For this reason I, Paul, the prisoner of Christ Jesus for you Gentiles — ² if indeed you have heard of the dispensation of the grace of God which was given to me for you, ³ how that by revelation He made known to me the mystery (as I have briefly written already, ⁴ by which, when you read, you may understand my knowledge in the mystery of Christ), ⁵ which in other ages was not made known to the sons of men, as it has now been revealed by the Spirit to His holy apostles and prophets: ⁶ that the Gentiles should be fellow heirs, of the same body, and partakers of His promise in Christ through the gospel, ⁷ of which I became a minister according to the gift of the grace of God given to me by the effective working of His power.

While I am not dogmatic as to the interpretation of the full meaning of these eight visions I am certain that Zechariah, and Haggai too, were looking to the first coming of Christ and the formulation of the NT church with Gentiles and Jews in one body, the body of Christ, which is the Church.

None of this will really matter if you are not personally submitted to the Lord Jesus Christ. Are you able to admit your sin and guilt and trust the righteousness of Jesus Christ alone? Repent and believe in the Gospel.

Amen.