

1. Last week I taught Zec 1:5-6. When time expired we were in the process of analyzing Zec 1:7-8.

2. I want to review some of that learned and then continue with our analysis of Zec 1:7-8 but first an expanded translation of Zec 1:1-6.

**Zec 1:1 In November of 520 B.C., during the second year of Darius the Great, a great great grandnephew of Cyrus the Great, the word of the LORD came to the prophet Zechariah son of Berekiah and grandson of Iddo:**

**Zec 1:2 The Lord has at numerous times in the past been angry with your forefathers because they rejected His grace.**

**Zec 1:3 Zechariah, the Lord of the Armies commands you to say to Israel: "You must return to Me; for if you do then I will return to you.**

**Zec 1:4 You must not be like your forefathers unto whom their prophets cried out saying "The Lord of the armies says, Turn from your evil ways and from your facade of religion!" But they would not listen to the Lord Jehovah.**

**Zec 1:5 Where are the prophets and your forefathers now? Are they alive and the answer is yes. They are now asleep awaiting the resurrection unto life even though in time they demonstrated arrogant negative volition!**

**Zec 1:6 Think! I overtook your forefathers and made clear My warnings. Did not My warnings of pending discipline come true? It was only after their exile and traumatic suffering that they decided to take seriously my commands; in fact your ancestors concluded "the Lord Jehovah has done unto us as He determined appropriate, we deserved the discipline ordered from above."**

### **IMPORTANT DATES AND EVENTS**

539 B.C. Cyrus conquers Babylon (end of the Chaldean Empire)

538 B.C. Edict of Cyrus permitting Jewish repatriation

536 B.C. Return of 49,897 Jews to Jerusalem to rebuild only the temple

516 B.C. Completion and dedication of the temple

Artaxerxes I reigns as king of Persia from 465 to 424 B.C.

In 445 B.C. Artaxerxes I authorizes Nehemiah to restore Jerusalem.

3. God out from His grace raised up Zechariah to urge the completion of the Temple, but this was not all he taught.

4. Both Zechariah, and his contemporary prophet, Haggai, taught of the glory of the

presence of the Lord Jesus Christ, the future establishment of God's earthly kingdom, the judgment of God on ungodly world powers and the blessing awaiting the nations that will return to God.

5. As we earlier noted Haggai and Zechariah abound in similarities.
6. Emphasized by both of these prophets was the importance of obeying.
7. The result of obedience is blessing and the result of disobedience is discipline.
8. The two prophets cried out to post-exilic Israel not to follow the error of their forefathers but rather they were urged to follow God's protocol plan.
9. Their forefathers did not listen to their prophets, just as today people do not listen to the more sure prophecy-- the Word of God.
10. In verses five and six Zechariah warns his generation of the dangers of disobeying God.
11. He reminds them of their ancestor's disobedience and how it took severe and traumatic discipline to get them to "repent," and return to doctrine.
12. The good news teaches Zechariah, is that they did return, and though in the main they failed in time they will as believing Jews be brought back to rule with Christ at His Second Advent.  
  
Zec 1:5 Where are your forefathers now? And the prophets, do they live forever?  
Zec 1:6 But did not my words and my decrees, which I commanded my servants the prophets, overtake your forefathers? "Then they repented and said, 'The LORD Almighty has done to us what our ways and practices deserve, just as he determined to do.'"
13. Israel will have their resurrection as Daniel had earlier made clear.  
  
Dan 12:1 "At that time Michael, the great prince who protects your people, will arise. There will be a time of distress such as has not happened from the beginning of nations until then. But at that time your people--everyone whose name is found written in the book-- will be delivered.  
Dan 12:2 Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt.  
Dan 12:3 Those who are wise will shine like the brightness of the heavens, and those who lead many to righteousness, like the stars for ever and ever.  
Dan 12:4 But you, Daniel, close up and seal the words of the scroll until the time of the end ..."
14. Now let's see what we can learn from Zec 1:7-8.

KJV

Zec 1:7 Upon the four and twentieth day of the eleventh (Jan.) 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,

Zec 1:8 I saw (**Raah**) by night (**Laylah**), and behold (**Hinne**) a man (**Ish**) riding (**Rakav - a rider**) upon (**Al**) a red (**Adam**) horse (**Sus - singular**), and he (**Hu**) stood (**Amad**) among (**Beyn**) the myrtle trees (**Hadassah**) that were in the bottom (**Metsulah**); and behind (**Achar**) him were there red horses (**Adam Sus - plural**), speckled (**Saraq - plural**), and white (**Laban - plural**).

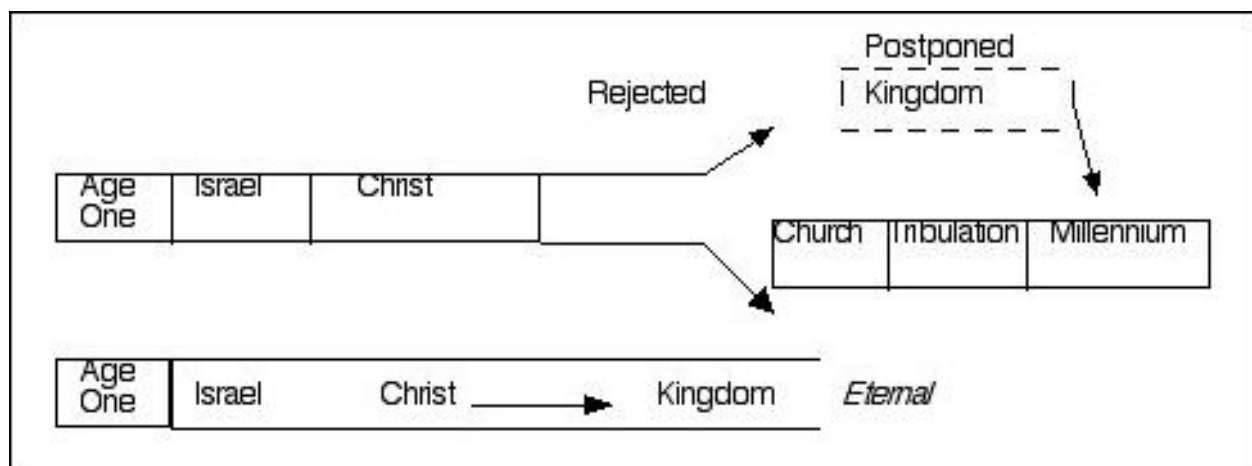
NIV

Zec 1:7 On the twenty-fourth day of the eleventh month, the month of Shebat, in the second year of Darius, the word of the LORD came to the prophet Zechariah son of Berechiah, the son of Iddo.

Zec 1:8 During the night I had a vision-- and there before me was a man riding a red horse! He was standing among the myrtle trees in a ravine. Behind him were red, brown and white horses.

Principles:

1. After the introduction of the verse found in Zec 1:1-6, we find a series of eight night visions. (Zec 1:7-6:8)
2. All of these visions have the same scope and thrust, they provide near term application to those in the land but, of far greater gravity, the visions speak to the time of the Second Advent as we know it but to Zechariah's peers it would have simply been His Advent.



3. The visions therefore bridge the centuries and extend to the period of the restoration of the Kingdom to Israel; something that was anticipated by Israel.
4. The eight visions, all of which appeared in one night, point to the ultimate in Jewish

hope and Jewish eschatology although the visions also have an immediate and significant ministry of consolation and encouragement to the poor and feeble remnant of Zechariah's day.

5. For those struggling to establish themselves in a ruined city under a Gentile king, these visions promise a near fulfillment in the prophet's day as follows:

5.1 protection as they work on first the Temple and later as they restore the city itself and

5.2 as the years pass, a protection of the Jewish remnant.

6. The far term fulfillment, however, is future and awaits the end of the times of the gentiles (the Church Age) and the Second Advent when Christ will return, destroy the Satanic world system and establish His Kingdom. (See above dispensation chart)

7. The time of Zechariah's vision is established in verse seven.

Zec 1:7 Upon the four and twentieth day (24th day) of the eleventh month (Jan.), which is the month Sebat, in the second year of Darius (c. B.C 520), came the word of the LORD unto Zechariah, the son of Berechiah, the son (grandson) of Iddo the prophet, saying,

8. The key person and imagery of the vision are set forth and identified in the first half of verse eight.

Zec 1:8 **During the night I had a vision-- and there before me was a man riding a red horse!** He was standing among the myrtle trees in a ravine. Behind him were red, brown and white horses.

9. The place and what is seen and the supporting cast is set forth in the last half of verse eight.

Zec 1:8 During the night I had a vision-- and there before me was a man riding a red horse! **He was standing among the myrtle trees in a ravine. Behind him were red, brown and white horses.**

10. In contrast to the notation of time found in Zec 1:1 where we had a year and month specified, in verse seven we have even the day of the month provided.

Zec 1:1 In the eighth month, 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,

11. Thus the visions were given approximately three months after Zechariah's opening sermon in which he urged repentance.

Zec 1:7 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,

12. The 24th day was significant for several reasons: on that day five months before, work on "the house of the Lord was resumed" (Hag 1:14-15); also on that day two months previously Haggai had delivered a stern rebuke to the priests and the people for their conduct (Hag 2:10-18). Further, on that day, Haggai had received the far-reaching prophecy of the destruction of Gentile power just before the establishment of the millennial rule of the Greater Zerubbabel--The Messiah (Hag 2:20-23).

13. The day therefore was also important because it was specially selected for the important prophetic disclosures contained in the eight visions.

14. The vehicle of the revelation was not a dream but a night vision. Zechariah is awake when he sees and hears the prophecy.

15. The most important thing seen comes out in the Hebrew syntax. It is the rider of the red horse. As you can see from both the KJV and NIV, the red horse has a rider.

Zec 1:8 During the night I had a vision-- and there before me was a man riding a red horse! He was standing among the myrtle trees in a ravine. Behind him were red, brown and white horses.

16. The Hebrew tells us the horses behind the red horse also have riders. The Hebrew stresses the subordination of the three riders sitting upon their mounts behind the Lord Jesus.

17. All four horses are said to be standing (a Kal participle of **Amad**) in the middle of a ravine grown up with myrtle trees.

18. The Lord Jesus is not alone, there are other riders in the ravine amidst the myrtle trees.

19. Merrill F. Unger writes in his book Zechariah Prophet of Messiah's Glory, "*The syntax stresses the preeminently significant person was the red horse rider, who is to be carefully distinguished from the other riders, but in a sense one with them.*"

20. The rider on the first red horse mentioned is Jesus Christ, a Theophany, and the other riders on the other horses are angelic reconnoiterers serving the Lord. The color of the Lord's horse is a given and its symbolism as we shall see later will also be clear. Christ as the Red Horse Rider is watching over Israel just as he does today.

End Lesson Taught 6-4-2003

1. Last week I taught Zec 1:7. When time expired we were in the process of analyzing Zec 1:8.
2. I want to review some of that learned and then continue with our analysis of verse eight but first an expanded translation of Zec 1:1-7.

**Zec 1:1 In November of 520 B.C., during the second year of Darius the Great, a great great grandnephew of Cyrus the Great, the word of the LORD came to the prophet Zechariah son of Berekiah and grandson of Iddo:**

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**Zec 1:7 On the twenty-fourth day of February, in c. B.C. 520, the word of the Lord came to the prophet priest Zechariah son of Berekiah and grandson of Iddo.**

3. Now let's continue with our analysis of Zec 1:8.

**KJV**

**Zec 1:8 I saw (Raah) by night (Laylah), and behold (Hinne) a man (Ish) riding (Rakav - a rider) upon (Al) a red (Adam) horse (Sus - singular), and he (Hu) stood (Amad) among (Beyn) the myrtle trees (Hadassah) that were in the bottom (Metsulah); and behind (Achar) him were there red horses (Adam Sus - plural), speckled (Saraq - plural), and white (Laban - plural).**

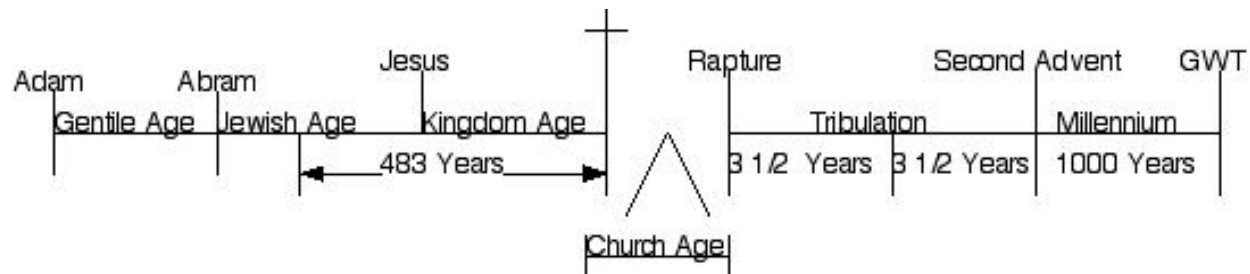
**NIV**

**Zec 1:8 During the night I had a vision-- and there before me was a man riding a red horse! He was standing among the myrtle trees in a ravine. Behind him were red, brown and white horses.**

**Principles:**

1. After the introduction of the verse found in Zec 1:1-6, we find a series of eight night visions. (Zec 1:7-6:8)

2. All of these visions have the same scope and thrust, they provide near term application to those in the land but, of far greater gravity, the visions speak to the time of the Second Advent, as we know it, but to Zechariah's peer, it would have simply been His Advent.



3. The visions therefore bridge the centuries and extend to the period of the restoration of the Kingdom to Israel; something that was anticipated by Israel.

GENTILES				ISRAEL	KINGDOM
Positive Volition	Negative Volition	Noah's Family	Jewish Patriarchs	Jewish Client Nation	+
Creation of man	Fall of Adam	Flood	Abraham	Moses and the Exodus	Birth of Christ

4. The eight visions, all of which appeared in one night, point to the ultimate in Jewish hope although the visions also have an immediate and significant ministry of consolation and encouragement to the poor and feeble remnant of Zechariah's day.

5. These visions therefore promise three fulfillments:

5.1 protection as they work on first the Temple and later as they restore the city itself and

5.2 as the years pass, a protection of the remnant,

5.3 and an eschatological application of that protection; a guarantee of the Lord return--

seven years after the rapture of the Church.

6. The far term fulfillment, however, is future and awaits the end of the times of the gentiles when Christ will return, destroy the Satanic world system and establish His Kingdom.

7. The time of Zechariah's vision is established in verse seven, the 24th day of January c. B.C. 520.

8. The key person and imagery of the vision are set forth and identified in the first half of verse eight.

**Zec 1:8 During the night I had a vision-- and there before me was a man riding a red horse!** He was standing among the myrtle trees in a ravine. Behind him were red, brown and white horses.

9. The place of what is seen and the supporting cast is set forth in the last half of verse eight.

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trees.

17. The rider on the first red horse mentioned is Jesus Christ, a Theophany, and the other riders on the other horses are angelic reconnoiterers serving the Lord. The color of the Lord's horse is a given and its symbolism as we shall see later will also be clear.

18. The ravine populated with myrtle trees is Israel. The scene portrays a time of protection, not only for Israel of B.C. 520, but also for Israel when Jesus the Messiah King returns at His Second Advent.

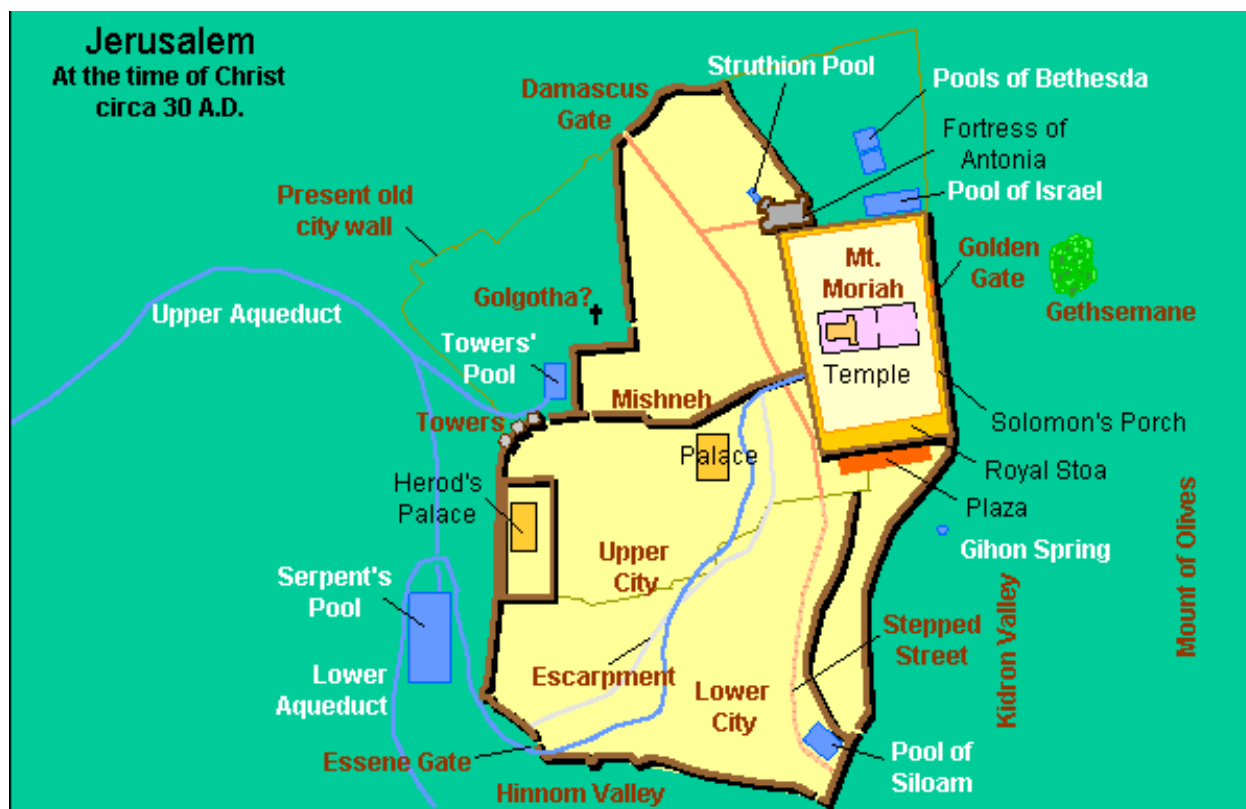
19. The Christ with His angelic army is in the wings watching and waiting but perhaps more importantly Christ and His forces are with them. The ravine would seem to be the Kidron Valley where Christ and His army observe Jerusalem and the activities taking place.

20. The color of the "speckled" horse is problematic. The Hebrew word **Saraq** simply means "that intertwined" thus even a paint or appaloosa might be accurate.

21. Unger has concluded the second horse to be a sorrel with dappled white markings. Thieme likes a bay with white markings.

22. The color of the first and third horses is without question; the first is red, like the Lord's horse and the second a solid white. So we have a red, a multicolored and a white horse in a ravine abounding in myrtle trees.

23. We will learn more of the meaning of all of this later. Let's first however look at Jerusalem and the Kidron Valley.



24. Let me give you an expanded translation of verse eight.

### Expanded Translation

**Zec 1:8** It was night when he had a vision; he saw a man, the Lord Jesus Christ riding on a red horse. The horse was standing among the myrtle trees in a deep ravine just east of Jerusalem. Behind the Lord Zechariah could see the other riders sitting on red, dappled sorrels and white horses.

Now let's see what we can learn from Zec 1:9.

KJV

Zec 1:9 Then said I, O my lord, what are these? And the angel that talked with me said unto me, I will shew thee what these be.

NIV

Zec 1:9 I asked (**Va Amar -Kal imperfect**), "What (**Mah - interrogative**) are these (**Eleh - these**), my lord (**Adon Y**)?" The angel (**Malakh**) who was talking (**Davar**) with me (**El Y - with me**) answered (**Amar - Kal imperfect**), "I (**Ani**) will show (**Raah**) you what they are (**Mah - interrogative Eleh these**)."

Working Translation:

Zec 1:9 And then I said, "my Lord what is the meaning of this vision," and the angel who spoke with me said, "I will show you the meaning of this vision."

## Principles:

1. The young Zechariah now asks "what are these my lord?" Appearing now for the first time in this context is the interpreting angel.

2. The angel is said to be speaking (a Kal participle of **Davar**) with Zechariah; given the preposition preceding the verb, what we find communicated is a personal and intimate heart-to-heart conversation.

3. Unger again writes, "*The red horse rider was an angel in human form, yet not merely an angel since He is clearly differentiated from the other angelic riders. He is emphatically presented while they are presented only by implication.*"

4. The time is B.C. c. 520; suddenly in the night eight visions appear to Zechariah. These are not as noted dreams but wide awake visions seen by the prophet.

5. The importance and emphasis in the first vision is the "man" on the red horse.

6. According to Col. R. B. Thieme there are a company of horses with riders in the background; Unger and others beg to differ opting for three horseman, but all agree there are at least men in the background sitting upon horses.

6.1 The best interpretation would seem to be: the Rider on the Red Horse represents the Christ, the other horsemen represent myriad of angels who will serve the Lord by:

6.1.1 providing peace and stability over Judah for more than 120 years, in which time the Temple and city will be rebuilt and

6.1.2 later they will serve to shake the heavens and the earth in the latter days when Israel is delivered and established in their land.

7. The horsemen in the background then are angelic messengers who are subordinate to the Red Horse Rider, the Lord Jesus Christ. The Rider on the Red Horse will later be called Jehovah.

7.1 There can be little doubt the Rider on the red horse is a Theophany as both Unger and Thieme agree.

8. The supporting horsemen are ready and willing to serve when called upon. They are ministering spirits; i.e., elect angels, part of the army of the Lord.

Heb 1:13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

Heb 1:14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

9. The Red Horse Rider possesses authoritative dignity in that the other two will report to him, not unlike Num 22:23; Jdg 6:12 and 13:20. In these three anecdotes we find similarity--a Theophany with a supporting cast.

#### Balaam and Balak

Num 22:23 When the donkey saw the **angel of the LORD** standing in the road with a drawn sword in his hand, she turned off the road into a field. Balaam beat her to get her back on the road.

Num 22:24 Then the angel of the LORD stood in a narrow path between two vineyards, with walls on both sides.

Num 22:25 When the donkey saw the angel of the LORD, she pressed close to the wall, crushing Balaam's foot against it. So he beat her again.

Num 22:26 Then the angel of the LORD moved on ahead and stood in a narrow place where there was no room to turn, either to the right or to the left.

Num 22:27 When the donkey saw the angel of the LORD, she lay down under Balaam, and he was angry and beat her with his staff.

Num 22:28 Then the LORD opened the donkey's mouth, and she said to Balaam, "What have I done to you to make you beat me these three times?"

Num 22:29 Balaam answered the donkey, "You have made a fool of me! If I had a sword in my hand, I would kill you right now."

Num 22:30 The donkey said to Balaam, "Am I not your own donkey, which you have always ridden, to this day? Have I been in the habit of doing this to you?" "No," he said.

Num 22:31 Then the LORD opened Balaam's eyes, and he saw the angel of the LORD standing in the road with his sword drawn. So he bowed low and fell facedown.

Num 22:32 The angel of the LORD asked him, "Why have you beaten your donkey these three times? I have come here to oppose you because your path is a reckless one before me.

Num 22:33 The donkey saw me and turned away from me these three times. If she had not turned away, I would certainly have killed you by now, but I would have spared her."

Num 22:34 Balaam said to **the angel of the LORD**, "**I have sinned. I did not realize you were standing in the road to oppose me.** Now if you are displeased, I will go back."

#### Gideon and The Lord

Jdg 6:12 When **the angel of the LORD** appeared to Gideon, he said, "The LORD is with you, mighty warrior."

Jdg 6:13 "But sir," Gideon replied, "if the LORD is with us, why has all this happened to us? Where are all his wonders that our fathers told us about when they said, 'Did not the LORD bring us up out of Egypt?' But now the LORD has abandoned us and put us into the hand of Midian."

Jdg 6:14 The LORD turned to him and said, "Go in the strength you have and save Israel out of Midian's hand. Am I not sending you?"

Jdg 6:15 "But Lord," Gideon asked, "how can I save Israel? My clan is the weakest in Manasseh, and I am the least in my family" ...

Jdg 6:22 When Gideon realized that it was **the angel of the LORD**, he exclaimed,

**"Ah, Sovereign LORD! I have seen the angel of the LORD face to face!"**

Jdg 6:23 But the LORD said to him, "Peace! Do not be afraid. You are not going to die."

### Manoah His Wife Regarding the Birth of Samson

Jdg 13:10 The woman hurried to tell her husband, "He's here! The man who appeared to me the other day!"

Jdg 13:11 Manoah got up and followed his wife. When he came to the man, he said, "Are you the one who talked to my wife?" "I am," he said.

Jdg 13:12 So Manoah asked him, "When your words are fulfilled, what is to be the rule for the boy's life and work?"

Jdg 13:13 The angel of the LORD answered, "Your wife must do all that I have told her.

Jdg 13:14 She must not eat anything that comes from the grapevine, nor drink any wine or other fermented drink nor eat anything unclean. She must do everything I have commanded her."

Jdg 13:15 Manoah said to the angel of the LORD, "We would like you to stay until we prepare a young goat for you."

Jdg 13:16 The angel of the LORD replied, "Even though you detain me, I will not eat any of your food. But if you prepare a burnt offering, offer it to the LORD." (Manoah did not realize that it was the angel of the LORD.)

Jdg 13:17 Then Manoah inquired of the angel of the LORD, "What is your name, so that we may honor you when your word comes true?"

Jdg 13:18 He replied, "Why do you ask my name? It is beyond understanding."

Jdg 13:19 Then Manoah took a young goat, together with the grain offering, and sacrificed it on a rock to the LORD. And the LORD did an amazing thing while Manoah and his wife watched:

Jdg 13:20 As the flame blazed up from the altar toward heaven, the angel of the LORD ascended in the flame. Seeing this, Manoah and his wife fell with their faces to the ground.

Jdg 13:21 When **the angel of the LORD** did not show himself again to Manoah and his wife, Manoah realized that it was the angel of the LORD.

Jdg 13:22 **"We are doomed to die!" he said to his wife. "We have seen God!"**

Jdg 13:23 But his wife answered, "If the LORD had meant to kill us, he would not have accepted a burnt offering and grain offering from our hands, nor shown us all these things or now told us this."

Jdg 13:24 The woman gave birth to a boy and named him Samson. He grew and the LORD blessed him,

End Lesson Taught 6-12-2003