

CHAPTER 1

Vision #1-Zechariah 1:7-17

The Man and the Horses

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: ⁸I 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." ¹⁰And 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." 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."""

The "Move of God" – The Horse Patrol

One of the most profound commentaries on Zechariah 1:8-17 (and, for that matter, the entire book of Zechariah) was written by the late J. Vernon McGee (former pastor of Church of the Open Door in Los Angeles, California, whose *Through the Bible* radio broadcasts can still be heard throughout the world). ¹ I heartily recommend your consideration of his exposition, and acknowledge Dr. McGee's overarching influence upon this writer relative to the book of Zechariah. Today, as of yesteryear, these horses, and "*a man riding a red horse*" - "*are the ones whom the Lord has sent to walk to and fro throughout the earth*" -

“We have walked to and fro throughout the earth, and behold, all the earth is resting quietly” (Zechariah 1:8, 10b-11).

The phrase, ***“The God of the whole earth”*** is repeatedly used in Zechariah and John, the Revelator, picks up this imagery in the Revelation of Jesus Christ: ***“These are the two olive trees and the two lampstands standing before the God of the earth”*** (Revelation 11:4).

The “cosmic character” of ***“the whole earth”*** comes into play here. One simply cannot view these passages as wholly relative to the Jews immediate return from Babylonian captivity—no, these Scriptures encompass a far wider audience and time frame (though their immediate mandate and future significance is (i.e., for Israel) not overlooked nor diminished). For one, we do great injustice to overlook that the horses viewed in Zechariah 1:8-17 have witnessed the goings on among the nations—they have discovered that all the nations on the earth are ***“resting quietly”*** (i.e., are ***“sitting and quiet”***) – there is a smugness which besets their character and effort.

I would briefly digress to draw your attention to the repeated mentioning of ***“the earth”*** throughout these visions (although the ***“heavens”*** are discussed as well); however, there is a battle between the Prince of Darkness and the Lord of Hosts that has been waged—centered on the blue planet—that extends into the distant pre-adamite past that we mortals have but a glimpse. The vast expanse of the universe boggles the imagination of man; yet, this earthly clod, in the divine schematic, is the veritable stage upon which that unseen tension and rebellion is focused—and that is what is beyond mind boggling! They who fail to see the necessity for earth’s redemption in light of the multitude of these passages, and many more from the prophets, fail to see the divine value and prerogative the Almighty places upon this tangible sphere, and of His plans and purposes for the earthly nations, and how Israel has and shall yet be chosen by the ***“Lord of the earth”*** (Zechariah 1:17; Revelation 11:4).

We are immediately aware that the remnant of Jews who have returned from Babylon, find themselves amidst ruin and despair—both the city of Jerusalem and the temple have been destroyed and the litter of burned out stones and temple debris clutter the disintegrating landscape. Moreover, both the Priesthood (Joshua, the High Priest and the service of the priesthood; ***“the companions”*** of Zechariah 3:8) and the Kingship (Zerubbabel, the Governor) are under criticism and spiritual siege (Satan opposing Joshua in Vision #4 and the likes of the Samaritan “compromisers” who wish to frustrate the building of the Temple and walls).

Israel has undergone a devastating captivity under Babylon (70 years) and now, having been promised so much if they return to Jerusalem, they are now coming to terms with a most discouraging arrangement.

BUT—God is on the move! These are visions of restoration and revival, of recovery and reformation. Imagine, all eight visions seen by Zechariah are seen in that one visionary evening—now, that’s one wild and prophetic evening. These were not a series of dreams, resulting from eating the wrong food; no, Zechariah was wide-awake when these horses were seen in the ravine, amongst the myrtle trees in the land of Israel.

Both the office of the prophet (the son of Iddo the prophet) and the office of the priesthood (the son of Berechiah) were in the lineage of Zechariah—here was one intimately familiar with the “tripartite” nature of the prophet (Zechariah), priest (Joshua) and king (i.e., Zerubbabel) in Israel’s return to Jerusalem.

“The Angel of the Lord” (most commentaries declare this to be the very Son of Man Himself; Zechariah 1:11) unveils to Zechariah the meaning of the lead red horse and the three (hence, four horses) behind the man on the red horse.

Here, in the hollow, the ravine, and the gully—a place concealed from direct vision—a place so hidden upon initial view, the move of God commences. What meaning does this convey? If, indeed, this is the move of God upon the whole face of the earth (for these horses walk to and fro on behalf of the God of the whole earth), why is it so hidden? “The God Who hides Himself” does not disclose His purposes and directions, His intent and plans, to the masses nor to their media. His delight is to neglect those who would compromise His surprising element. No, He relishes the obscure and contrasts the overt displays of human grandeur with the sublime and innocuous!

Furthermore, in the night, amidst the myrtle trees, standing still, silently, and so concealed, are those who commence upon their most dramatic and full-scale journey. The myrtle tree grows in but two locations on the planet (naturally)—in Israel and along the Southwest Oregon coast (where I once lived). Across Highway 1 (where I lived in Oregon) one could see the beauty of objects made of myrtle wood at the “Myrtle Tree Factory”—so elaborate is its “inner beauty” and its aroma is altogether captivating! Such displays of art bring a fair price to the sellers of such—for it is well worth the cost to have such an object whose design manifests the Creator’s handiwork.

Nehemiah 8:15, Isaiah 41:19 and 55:13 extol the positive nature of the myrtle tree, as Israel’s present, current and future blessing. That it is connected to

God's move "out from" Israel throughout the whole earth and demonstrates the Gentile association with the land and people of Israel, is altogether clear.

The Myrtle Tree is no majestic cedar—no, it is "bush-like" in appearance and "hugs the ground." Again, obscure, like the ravine, the darkness of the night vision. Here, God begins to move out across the earth through the Man upon the Red Horse who apparently leads the other three behind His red horse.

Indeed, it is the "*Man who stood among the myrtle trees in the hollow*" who, under the prompting of the "*Angel who talked with*" Zechariah, declares: "*These are the ones whom the Lord has sent to walk to and fro throughout the earth*" (Zechariah 1:10b).

And, why the "*Man who stood among the myrtle trees in the hollow*" upon "*the red horse*" seemingly taking the lead, is so conversant and identified with the Angel of the Lord? There is both the Angel of the Lord and the Man on the Red Horse—who is or *are* these? Through further exposition we conclude that they are aspects of the same One—the coming of the Son of Man Himself. In essence: He introduces Himself!

He is moving in "redemption." God's move is redemptive in nature—hence, the color of the RED horse who takes the lead. His move witnesses to both the Gentiles who are "adjudged" as "*resting quietly*" or "sitting quietly" (Zechariah 1:11), and to His people. He moves among the Gentiles and among His people. He sees the condition of the Nations and the condition of His people—and His consideration is upon them both.

Here is a most amazing realization – a colorful progression, which is not to be taken for granted or as casual observation. The horse colorations are significant. Behind the Red Horse (the redemptive move of God upon the earth wherein He will restore, redeem, and administer divine retribution) necessitates a "basis" upon which this move on earth can be taken.

" . . . *horses: red, sorrel* (a mixture of red/white or burnish brown) *and white*" (Zechariah 1:8b). What an artist would surmise is a progression—from red to white with the middle coloration a blend of both red and white.

Of the coming of Christ a second time we read: "*He was clothed with a robe dipped in blood, and His name is called The Word of God*" (Revelation 19:13). Some commentators acclaim this "sprinkling of blood" upon His robe as indicative of pending judgment—but judgment that is not based upon His supreme sacrifice, cannot be divine retribution. The Lamb of God alone is WORTHY to break the seals and to open the book of judgment (Revelation 4:8-9).

Isaiah 63:1-6 confirms the Messianic coloration of red and ascribes its redemptive and judgmental character—for He is able to judge, based upon His own righteousness:

“Who is this who comes from Edom, with dyed garments from Bozrah, this One who is glorious in His apparel, traveling in the greatness of His strength? —‘I who speak in righteousness, mighty to save.’ Why is Your apparel red, and Your garments like one who treads in the winepress? ‘I have trodden the winepress alone, and from the peoples no one was with Me. For I have trodden them in My anger, and trampled them in My fury; their blood is sprinkled upon My garments, and I have stained all My robes. For the day of vengeance is in My heart, and the year of My redeemed has come. I looked, but there was no one to help. And I wondered that there was no one to uphold; therefore My own arm brought salvation for Me; and My own fury, it sustained Me. I have trodden down the peoples in My anger, made them drunk in My fury, and brought down their strength to the earth.”

Finally – ***“These are the ones who come out of the great tribulation, and washed their robes and made them white in the blood of the Lamb”*** (Revelation 7:14b). The “purification” of the saints is based upon God’s provision of redemption and results in the “righteousnesses” of the saints (i.e., the “white” robes).

God is moving in redemption. For this to take place among His people it is a move that unveils the very essence of divine redemption—the very blood of the Lamb of God Who takes away the sin of the world. Here, the prophet projects into the future the very “cleansing” from/for sin that is required by a Holy God. It is a horrible oversight to calculate redemption without the ultimate redemptive requirements of the Almighty. ***“Without the shedding of blood there is no remission*** (forgiveness) ***of sin”*** (Hebrews 9:22). No redeeming value for mankind can be established upon human endeavor, nor can the “forms and shadows” of the Hebrew prophets ascribe holiness through the ***“blood of bulls and of goats”*** – NEVER!

“Therefore, when He came into the world, He said:

“Sacrifice and offering You did not desire, but a body You have prepared for Me. In burnt offerings and sacrifices for sin You had no pleasure. Then I said, ‘Behold, I have come—in the volume of the book it is written of Me—to do Your will, O God.’

“Previously saying, ‘Sacrifice and offering, burnt offerings, and offerings for sin You did not desire, nor had pleasure in them’ (which are offered according to the law), then He said, ‘Behold I have come to do Your will, O God.’ He takes away the first that He may establish the second. By that will we have been sanctified through the offering of the body of Jesus Christ once for all” (Hebrews 10:5-10; Psalm 40:6-8).

The purification of God’s people is wholly predicated upon the sacrifice of the Sinless One—Whose offering for sin is acceptable to answer the Holiness of God. From the quest of the Holy Grail (and the allure of its deceptive quest for human holiness and purity), to the New Age attractions of human deification and contemplative bliss—the enemy of our souls relentless dissuasions never cease to amaze the skeptic nor tantalize the vulnerable seeker.

The Four Horsemen of the Apocalypse – Revelation 6

The White Horse of Revelation 6:2

To see more clearly the horsemen and horses of Zechariah 1, we do well to consider their antithesis: The Antichrist—his self-indulgent and self-glorifying four horsemen of the Apocalypse, juxtaposed to the redemptive portrayal of Zechariah’s four horses—gallops in stark contrast to the redemption that comes through Christ alone. Antichrist comes not in redemption—but upon a white horse of deception, without arrow, only bow; but he comes forth *“conquering and to conquer”* (Revelation 6:2).

As if cleansing, holiness and sanctification, portrayed by the white horse of Zechariah 1 (which must be preceded by the Man on the red horse), were now inserted into the first position of Zechariah 1 (i.e., Antichrist projects his own “purity” (i.e., as the “Man of Peace”) without the blood of the Lamb.). Even so, man’s fall has sought to circumvent, to obfuscate the blood of the Lamb ever since the LIE in the garden—*“you shall be as God, knowing good and evil”* (Genesis 3:5b). But, the Word reveals the “shedding of blood” on behalf of Adam and Eve—foretelling of the ultimate and singular redemption of our Savior for the sins of our forebears:

“Also for Adam and his wife the Lord God made tunics of skin, and clothed them” (Genesis 3:21).

To the true believer who acknowledges his own helpless condition and the divine revelation that *“all our righteousnesses are as filthy rages”* (Isaiah 64:6) in

His presence—there is no questioning that the RED must precede the WHITE, and not the counterfeit reverse.

The Red Horse of Revelation 6:4

Yet, the work of Antichrist reveals a “*fiery red*” horse who “*takes peace from the earth, and that people should kill one another*” (Revelation 6:4). This second horseman “*was given . . . a great sword*” and is unmistakable in his true identity as the Antichrist. First, Antichrist sits with a bow but no arrow upon a white horse, but ultimately, his wars of liberation are exposed by the edge of his sword—and blood guiltiness. War is his sacrilege because the one who has gone forth conquering and to conquer (i.e., the White Horse) in the name of “peace” - ultimately is exposed—for he has wrought his wars, not for righteousness sake (as he undoubtedly alleges) but he does his dastardly and deadly deeds in his own name, and not in Messiah’s name, and not upon the basis of the righteousness of Christ (revealing the “fiery red” character of his milieu). He is at once white; yet, he is the counterfeit Christ, the Antichrist; and his wars are the wars of the Antichrist. Jesus Himself foretold his pattern:

“Take heed that no one deceives you. For many will come in My name, saying, ‘I am the Christ (i.e., “the Messiah”), and will deceive many (for the Antichrist, upon his initial presentation, shall ride the “Messianic White Horse”). And you will hear of wars and rumors of wars (Note: How close does the Red Horse appear, following the deception of the people?). See that you are not troubled; for all these things must come to pass, but the end is not yet. For nation will rise against nation, and kingdom against kingdom. And there will be famines (Note: The “Black Horse” of Revelation 6:5—for famine always follows war.), pestilences, and earthquakes in various places. All these are the beginnings of sorrows (i.e., “labor pains”). Then they will deliver you up to tribulation (i.e., “trial”) and kill you, and you will be hated by all nations for My name’s sake. And then many will be offended, will betray one another, and will hate one another. Then many false prophets will rise up and deceive many. And because lawlessness will abound, the love of many will grow cold. But he who endures to the end shall be saved. And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come” (Matthew 24:4a-14).

The general characteristic of the rise of “The Antichrist” – that ultimate personification of rebellion and evil, viz., the Beast, is the introduction of the white, red and black horses—massive deception, wars and rumors of wars, famine

and ultimately the pervasive and overt reign of the Antichrist-Beast will take place (the Antichrist-Beast's "Reign of Terror" will have commenced, and the introduction of the "pale horse" of death will be seen).

This first part of what is known as the Olivet Discourse of Matthew 24 portrays the first three and a half years of the Seventieth Week of Daniel's prophecy (Note: I allude to this most salient prophetic passage only, later, we will go into more of its detail.)—The rise of Antichrist. The final three and a half years of the Seventieth Week of Daniel, known as the period of "Great Tribulation" is introduced by Jesus' words, once again in Matthew 24 (vs. 15-28):

"Therefore when you see the 'abomination of desolation,' spoken of by Daniel the prophet, standing in the holy place (whoever reads, let him understand), then let those who are in Judea flee to the mountains. Let him who is on the housetop not go down to take anything out of his house. And let him who is in the field go back to get his clothes. But woe to those who are pregnant and to those who are nursing babies in those days! And pray that your flight may not be in winter or on the Sabbath. For then there will be GREAT TRIBULATION, such as has not been since the beginning of the world until this time, no, nor ever shall be. And unless those days were shortened, no flesh would be saved; but for the elect's sake those days will be shortened. Then if anyone says to you, 'Look, here is the Christ!' or 'There!' do not believe it. For false Christs and false prophets will rise and show great signs and wonders to deceive, if possible, even the elect. See, I have told you beforehand. Therefore if they say to you, 'Look, He is in the desert!' do not go out; or 'Look, He is in the inner rooms!' do not believe it. For as the lightning comes from the east and flashes to the west, so also will the coming of the Son of Man be. For wherever the carcass is, there the eagles will be gathered together."

Then, at the conclusion of the Seventieth Week of Daniel – Jesus says:

"Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of the heavens will be shaken. Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. And He will send His angels with a great sound of a trumpet, and they

will gather together His elect from the four winds, from one end of heaven to the other” (Matthew 24:29-31).

The sequence of these passages—passages quoted from the very mouth of Jesus—clearly outline the events to take place in the final prophetic week (i.e., (1) The rise of Antichrist, the first half of Daniel’s Seventieth Week or three and one-half years; (2) The Abomination of Desolation (the “incarnation” of Satan into the body of Antichrist, issuing in his new title: The Beast) which occurs in the midst of the Seventieth Week of Daniel and the commencement of the final three and one-half years of Daniel’s Seventieth Week or the period known as the “Great Tribulation”; and (3) The Second Coming of Christ at the conclusion of the Seventieth Week of Daniel’s prophecy.

Again, our immediate focus regards the four horseman of the Apocalypse and to contrast their coloration to that of the horses in Zechariah’s first vision (Zechariah 1:7-11)—but to understand the context of their coloration, it is mandatory that we see the greater prophetic picture; hence, the apparent digression into the Olivet Discourse and allusions to the Seventieth Week of Daniel’s prophecy.

Today’s aspirations of “conquering and to conquer” rumble like thunder upon the prophetic horizons of the Apocalypse. With “righteous indignation” is the battle joined between the “forces of good” against the “forces of evil.” The crusade against that last evil empire—that supposed symbol of Antichrist—that confrontational civilization of Islam, which has harassed the West’s “Christian Civilization”—must now be hurled back and resoundingly defeated and utterly humiliated. This can and must be done in the name of the poor carpenter of Nazareth: For Christ and the Church. This—this immense counterfeit, this entanglement of Church and State, going forth conquering and to conquer, to wage its unholy conflict—is what outrages the Judge of all the earth! This is the “False Christ” – the massive deception upon the white horse – that now rides before us!

“Wars and rumors of wars” cry out from the Olivet Discourse of Matthew 24. Is not this *“the beginning of sorrows”* – for *“who is able to make war against him* (i.e., the King of Babylon, Antichrist)?”

The Black Horse

And, with the carnage and destruction in the wake of the *“fiery red”* horse—the residual of famine and economic strangulation is witnessed:

“ . . . a black horse, and he who sat on it had a pair of scales in his hand . . . ‘A quart of wheat for a denarius, and three quarts

of barley for a denarius; and do not harm the oil and the wine”
(Revelation 6:5b-6).

Time does not permit an exhaustive commentary on these verses—for our study centers on Zechariah’s vision and horses; however, suffice it to say that the horses of Antichrist—the “Black Horse of Famine & Scarcity” has within its color a coat of gross *“evil intent”* (Zechariah 1:15b). The Antichrist who has conquered, and wrought his sacrilegious wars, now exposes his most evil intention—wherein the *“merchants of the earth”* and those who *“heap up riches unto themselves”* have ravaged the earth and its peoples for ill-gotten gain.

The scene is cataclysmic—the rider holds a scale whose balance is altogether unjust and unrighteous in its measurement. God’s Word attests to God’s desire for a just weight: *“Honest weights and scales are the Lord’s; all the weights in the bag are His work”* (Proverbs 16:11). So, what have we here in Revelation? The rhyme witnessed in Revelation 6:6 reveals a massive inequity of wealth upon the world through what has occurred prior to the revelation of the black horse. Yes, the DISPARITY OF WEALTH is in view, there’s no hiding it!

Greed and avarice are at the heart of the Antichrist—spiraling inflation, rank inequity of wealth, high-level corporate greed and thievery, and plain old selfishness by petty and cruel *“merchants of the earth”* who *“traffic in the bodies and souls of men”* and who exploit the wealth of the world through their *“merchandising”* and their conniving efforts to manipulate this devastating scene are seen in this black horse.

No, it is far more sinister than the “rich get richer” and the “poor get poorer.” The view is unbelievable—the disparity of wealth has grown to such extremes that a full day’s wage (denarius) can buy but a meager day’s sustenance. I hasten to add, today in America alone, over 40% of all wealth and assets is owned by scarcely 1% of its 300 million inhabitants (with .01% of America’s population, during the past five years, increasing their wealth by some 599%)—and this figure is vastly increased throughout the Third World where the impoverished of the earth are ravaged by the collaborators of wealth: The merchants of the earth. Their figures are so far off the chart that in some nations a mere handful, compared to their nation’s population, has secured virtually all of their nation’s wealth AND they are ruthless in the maintenance of their gain!

But know full well—these same merchants of the earth, according to Revelation 18—*“HAVE BECOME RICH BY HER”* (Revelation 18:15). Can there be any reasonable doubt that these same merchants, the oligarchs of commerce installed and maintained by Babylon the Great, are the robber barons of the 21st Century? They have become the prostitutes who work for the Harlot of

Revelation 18. Eagerly do they ply their trade to increase their wealth. Working for the Harlot of Revelation 18 has made them rich!

Their filthy intentions are thus revealed:

“For all the nations have drunk of the wine of the wrath of her fornication, the kings of the earth have committed fornication with her, and the merchants of the earth have become rich through the abundance of her luxury” (Revelation 18:3).

“The kings of the earth who committed fornication and lived luxuriously with her will weep and lament for her, when they see the smoke of her burning” (Revelation 18:9).

Yes, these political leaders (i.e., ***“kings of the earth”***) are fully implicated in her fornication—they commit fornication with her! Her brothel is their bordello! Through their illicit trade in the bodies and souls of men (Revelation 18:13b), they have become rich. Take, take, take . . . get, get, get . . . exploit, exploit, exploit . . . and they are forever unsatisfied with their ill-gotten gain! Only when they are absurdly exposed (as was the case with the corporate executives of American Airlines) do they “back off” their bonuses, only to “regroup” at a later date—for their methodologies are callously predictable!

Yet, these same “merchants of the earth” are assured of one thing: ***“Hurt not the oil and the wine!”*** While starvation, indebtedness, and scarcity, famine and want abound, the wealthy (i.e., ***“the oil and the wine”***) are in abundant supply. Today’s merchants—these modern day Canaanites (***“Canaan”*** literally means ***“merchant”***), through “wars of liberation” and – with subterfuge and cunning, and in the name of democracy and freedom, as well as free and fair trade, while waging war after war in the name of “God and Country” for “Christ and the Church”—have a most despicable motive, so iniquitous and vile that the Almighty will spare His worst judgments for last and consolidate His wrath upon Mystery Babylon with such righteous indignation that the incessant weeping of these merchants on behalf of Babylon’s demise will fill the portals of heaven! (See Revelation 18.)

An invidious form of ruthless capitalism, wherein government, through political intrigue and collusion with the merchants of the earth, have joined forces under the covering of moral authority provided by the “Woman who rides the Beast” (i.e., the Apostate Church)—this is nothing less than rank national socialism where industry and commerce find it to their mutual advantage to collaborate in their efforts of greed and avarice, of power and wealth throughout the entire earth, with their political and military counterparts. But, to accomplish

her fornications, this commercial harlot must secure the moral covering provided by none other than Mystery Babylon's Mother of Harlots, the apostate church.

These same merchants, along with their political and religious hacks, are the same ones who have pillaged (in their most recent of dastardly deeds) the Mutual Funds of America—with their insider trading and scams; they have taken the people for up to SEVEN TRILLION \$US and counting. Yes, they bear no shame, and certainly, have no economic conscience—NONE! They lie in wait for the next easy target and prey upon the unsuspecting and innocent—be it the Savings and Loan Institutions, the Banking Industry, Energy Scandals, and Wall Street in general, and now, specifically its Mutual Funds. Their high-profile defense attorneys settle out of court for pennies on the dollar.

Their alleged governmental penalties are a farce! How much more shall we abide their lust, greed and blatant avarice cloaked in the disguise of three-piece suits and MBAs? These, the righteous professionals amongst us, have driven and continue to drive—through cheating and connivance, through manipulation, insider trading, and “cooking the books”—the impoverished of the earth, hustling them deeper into their grinding poverty. Indeed, as Jesus said,

“Ye are of your father, the devil, and the desires of your father you want to do. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own resources, for he is a liar and the father of it” (John 4:44).

Yet, He has sent His horses to scout out their self-sufficiencies and indulgences, their quietude and smugness. They report back—the conniver's cover is blown! The “audit” is not good—***“you have been tried in the balance and found wanting!”*** Indeed, you've based your equity, your projected profits and earnings reports on your lies and falsehoods—and your accounting firms have conspired with you in arranging the smoke and mirrors needed to entice the novices whose 401Ks you demand. We have witnessed the counterfeit, the rise of Antichrist—the antithesis of Messiah—a radical contrast in horse colorations. The horses of Zechariah 1:7-11 are based upon the redemption we have in Christ, the Messiah, Whose blood purifies us and presents us to God, spotless, white as snow—the white horse of Zechariah 1:8. Yet, as we have juxtaposed these horses to those of the Apocalypse, we can see that the resultant and final color of this foursome does not end in purity but in death!

The Pale Horse

Following in the train of this galloping trio of conquest, war, and famine (with its disparity of wealth, upon which we have elaborated), is our last enemy: DEATH. This pale, ashen horse is thus described:

“ . . . behold a pale horse. And the name of him who sat on him was Death, and Hades followed with him” (Revelation 6:8a).

The true character of Antichrist is thus revealed. In Zechariah 1 we see that God’s ultimate intention is full redemption, commencing with the Blood of the Lamb and issuing in purification, cleansing and garments of righteousness. But, in Revelation 6 the destination of coloration is death and destruction. Introduced upon the world scene as an innocuous leader without arrow (only bow) atop a white horse—the counterfeit of Christ—he launches his heralded deceptions upon the unsuspecting multitudes who have little or no idea of his ultimate designs: Death and Hades! The thievery and pillaging launched through Antichrist was forecasted by the Savior Who surmised his evil intent:

“The thief does not come except to steal, and to kill, and to destroy” (John 10:10a).

Remember, not only does Zechariah’s patrol search out redemption for God’s people—but also the scope of the patrol encompasses the whole earth. Here, the nations are discovered at ease—here the Almighty’s consternation is revealed:

“I am zealous (i.e., “jealous”) for Jerusalem and for Zion with great zeal (i.e., “jealousy”). I am exceedingly angry with the nations at ease; for I was a little angry, and they helped—but with evil intent” (Zechariah 1:14b-15).

God’s choice (again) of Jerusalem and comfort of Zion are unmistakable; however, a precursor of a third vision is seen as the measurement of this decision:

“My house shall be built in it (Jerusalem), says the Lord of hosts, and a surveyor’s line shall be stretched out over Jerusalem” (Zechariah 1:16b).

Already, in God’s plan of redemption, there is the decided picture of the future judgment of Gentile World Powers, who have participated in the 70-year captivity of Israel—specifically, ***“they helped with evil intent.”*** Just who could this be? Surely, Babylon is in view—not just the Medo-Persian Empire, which

expanded upon this initial civilization upon the Plains of Shinar? These “nations” are the goyim, the Gentiles, who, in God’s omnipotence, were used to chastise His people—yet, there is the element of going beyond collaboration with God: **“Helping with evil intent.”**

Mysterious are the designs of the Almighty. Here, He allows the captivity of His people by “powers” which have exceeded their jurisdiction and have trampled underfoot the people of God. The Revelation records a similar account in which **“the souls of those who had been slain for the word of God and for the testimony which they held”** cry out:

“How long, O Lord, holy and true, until You judge and avenge our blood on those who dwell on the earth?” Then a white robe was given to each of them; and it was said to them that they should rest a little while longer, until both the number of their fellow servants and their brethren, who would be killed as they were, was completed” (Revelation 6:10-11).

God’s timing is beyond human calculation! The work of purification and sanctification is often accomplished THROUGH the instruments of unrighteousness—through **“evil intent”** – through those who, as Joseph declared: **“It was not you who sent me here (into Egypt), but God; and He has made me a father to Pharaoh, and lord of all his house, and a ruler throughout all of the land of Egypt”** (Genesis 45:8). The brothers of Joseph, through evil intent, disowned their brother and lied about his demise to their father Jacob—but God meant it for good!

God will not allow this **“evil intent”** to go unpunished, unjudged. In His global accounting (and He keeps impeccable record), there will be a final day of reckoning—rest assured:

“Many shall be purified, made white, and refined, but the wicked shall do wickedly; and none of the wicked shall understand, but the wise shall understand” (Daniel 12:10).

“I will bring the one-third through the fire, will refine them as silver is refined, and test them as gold is tested. They will call on My name, and I will answer them. I will say, ‘This is My people’ and each one will say, ‘The Lord is my God’” (Zechariah 13:9).

Think not those who have endured the Great Tribulation, this time of Jacob's Trouble—whose souls cry out beneath the altar—shall not be avenged, ***“for vengeance is mine, saith the Lord.”***

The patrol in Zechariah's vision has made a thorough and complete discovery of both the condition of God's people and the smugness and ***“evil intent”*** of the nations. Judgment is coming; redemption is coming—

Now, do you SEE Him, the Man on the Red Horse of Redemption?

“He was clothed with a robe dipped in blood, and His name is called The Word of God. And the armies in heaven, clothed in the fine linen, white and clean, followed Him on white horses. Now out of His mouth goes a sharp sword, that with it He should strike the nations. And He Himself will rule them with a rod of iron. He Himself treads the winepress of the fierceness and wrath of Almighty God. And He has on His robe and on His thigh a name written: KING OF KINGS AND LORD OF LORDS”
(Revelation 19:13-16).

What a scene we behold as the climax of “evil intent” is directly judged by Him Whose robe was dipped in blood—Who made white all their robes, having redeemed them by the Blood of the Lamb—Who, as the purifying white horse on patrol in Zechariah 1, now manifests His purifying work of redemption through the multitude riding upon WHITE horses in final judgment of the forces of darkness at Armageddon.

Yet, the Revelator, would bring an impression so amazing—for ***“Who is worthy to open the scroll (sealed with seven seals) and to loose its seals?”*** (Revelation 5:1). ***“Do not weep, Behold, the Lion of the tribe of Judah, the Root of David, has prevailed to open the scroll and to loose its seven seals”*** (Revelation 5:5). Yes, the LION—we all want the LION to commence judgment upon the wretched riders of Revelation 6—upon the forces of Antichrist and this Counterfeit, as well as upon all those who have taken the mark of the Beast!

BUT—as John's gaze embraced the throne . . .

“And I looked, and behold, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as though it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent out into all the earth . . . Now when He had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb . . . saying: ‘You

are worthy to take the scroll, and to open its seals; for You were slain, and have redeemed us to God by Your blood out of every tribe and tongue and people and nation . . . saying with a loud voice: ‘Worthy is the Lamb who was slain . . . ‘Blessing and honor and glory and power be to Him who sits on the throne, and to the Lamb, forever and ever!’” (Revelation 5:6, 9, 12, 13).

My friend, to “*endure the wrath of the Lamb*” who sits on the throne (Revelation 6:16) is frightful indeed—but, remember, there’s a LAMB ON THE THRONE! He is worthy to dispense God’s wrath because He is the Lamb of God who has suffered on our behalf. We, upon closer examination, are NOT facing a LION (though He is the Lion of the Tribe of Judah)—we are facing the Lamb on the Throne, whose mercies are from everlasting and Whose judgments are righteous altogether. He will judge in mercy—“*He shall have mercy upon whom He will have mercy!*”

What a vision is this? There is the Lamb on the Throne of God! There is but one throne—but one Lamb—but one God. The angels who stand before God (Revelation 8:2) stand before the Throne of God and before the Lamb of God. Read for yourself:

“There they are before the throne of God, and serve Him day and night in His temple. And He who sits on the throne will dwell among them. They shall neither hunger anymore, nor thirst anymore; the sun shall not strike them, nor any heat; for the Lamb who is in the midst of the throne will shepherd them and lead them to living fountains of waters. And God will wipe away every tear from their eyes” (Revelation 7:15-17).

We either have a very “crowded throne” or the “*effulgence of God’s glory*” is seen in the Lamb, to wit:

“In Whom we have redemption through His blood, the forgiveness of sins. He is the image of the invisible God, the firstborn over all creation. For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him . . . for it pleased the Father that in Him all the fullness should dwell . . . having made peace through the blood of His cross” (Colossians 1:14-16, 19-20).

The “*Mystery of Godliness*” – “*That God was in Christ reconciling the world unto Himself*” has been witnessed in these above verses. Today, **there is a**

Lamb on the throne. Just as Joseph (whose coat of many colors was dipped in blood) was placed upon the throne of Pharaoh; even so, the Lamb of God, Whose vesture is dipped in blood, has been enthroned, and is worthy to judge the forces of darkness, the nations, Israel, and the Church of the Living God!

Listen; think not that God's pronouncements are confusing to follow. His holiness demands the spotless sacrifice of the Lamb of God and His redeeming blood as the ultimate, final and singular basis of His redemptive effort upon the earth, to secure us as righteous before Him. Simultaneously, this same holiness will not tolerate the "wickedness of the wicked." The patrol viewed by Zechariah has done a thorough investigation of the whole earth—the move of God has commenced—He will vindicate His name, redeem His people, and judge the "evil intent" upon the whole earth—both then and now!

May I quote from able work of Robert H. Gundry's *The Church and The Tribulation* regarding the full redemption of future Israel:

"Indications are strong that the conversion of those Jews who will form the nucleus of the Davidic kingdom will take place suddenly at Jesus' return following the tribulation. The iniquity of the land will be removed "in one day" when "the Branch" comes forth (Zechariah 3:8, 9). Nationwide repentance will take place when the Lord descends to deliver Jerusalem from her enemies for the families of besieged Israel will not be able to mourn in repentance throughout the land until Messiah has come and smitten the invaders (Zechariah 12:1-14:8)." ²

I herein quote this portion from Gundry's brilliant work to disabuse you of any notion that I do not see this particular "dimension" within Zechariah's first mentioning of the Branch—i.e., the "unveiling" of the Branch (our Messiah, Jesus) to His brethren according to the flesh (i.e., Israel in the very last of the "Last Days"). That will be a most glorious day of prophetic fulfillment when the Man on the red horse, whose name is the Branch, shall display His salvation in its fullness to Israel.

Friend, in sum, the first mention of the Branch in Zechariah 3 is our Redeemer, as well as the Redeemer of Israel—he is the MAN ON THE RED HORSE! Our redemption (i.e., the Church's) and Israel's redemption are utterly predicated upon the MAN ON THE RED HORSE. Finally, a concluding remark by Gundry:

"Paul calls Abraham, himself an OT (i.e., Old Testament) saint and the progenitor of the Israelite nation, 'the father of all who

believe' (Rom. 4:11; cf. vv. 12, 16). Paul also emphasizes the unity of Abraham's seed through union with Christ: All believers, regardless of dispensation, compose one race—the seed of Abraham, the corporate Christ (Gal. 3:16). The unity of all saints arises out of the theological necessity for union with Christ, the sole means by which the imputation of His righteousness takes place. (*Of course, OT saints receive salvation in anticipation of the historical accomplishment of redemption—Rom. 3:25, 26.*). (My emphasis)

*“God has grafted Gentile believers, belonging to the Church, as wild branches into the olive tree of Israel (Rom. 11:16ff.). Paul describes current believers from among the Gentiles as once ‘excluded from the commonwealth of Israel, and strangers to the covenants of promise,’ but now ‘brought near by the blood of Christ’” (Eph. 2:11-13).*³

Thus, we must conclude that Israel's future redemption foreseen in Zechariah's MAN ON THE RED HORSE and in Zechariah 3 is none other than the *“Lamb of God who takes away the sin of the world.”* And, that in so doing, we in Zechariah see His coming, as that initial Branch, for our salvation; and those Jews who would believe on Him (now) BUT who will yet believe on Him for their redemption on that day as foreseen in both Zechariah 3 and Zechariah 12-14.

Complicated? Not really—once you see through the *“eyes of the Lord”* – those *“complete (seven) Spirits of God”* – it will be unmistakable Who He is: A WONDROUS SIGN indeed!

In our next segment we will explore how the Almighty, the God of the whole earth, will execute His judgments based upon the findings led by the man on the red horse. The move of God has commenced. We shall yet witness the implementation of God's plan and purpose for the ages.

Finally—Have you seen the Man on the Red Horse?

But a most important final word: God's plan of redemption is exceedingly all encompassing, yet, intensely personal to its core. It was Zechariah who saw such a vision. Its revelation is timeless. The patrol goes throughout the whole earth—all may witness their search, review their colors. They tell the story of redemption, reveal God's singular witness of redeeming love and mercy.

Do you, my friend, see them? There He is, His vesture is dipped in blood, His own blood, and His Name is called *“The Word of God.”* Is He speaking to you—for in His walk throughout the whole earth, He will surely see you, see your

great need for redemption. Will your garments be made white in the blood of the Lamb—His sacrifice, yes, His redemption avails itself for you? But, you must do one essential thing to avail yourself of this One Whose horse is red:

“These are the ones who come out of the great tribulation, and washed their robes and made them white in the blood of the Lamb” (Revelation 7:14b).

Yes, you must, no one else can do it for you—WASH YOUR ROBE IN THE BLOOD OF THE LAMB! Come to His redeeming blood now. Listen to His words:

“Come now, and let us reason together,” says the Lord, “Though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall be as wool” (Isaiah 1:18).

Tell the Man on the Red Horse, tell Him loud and clear, for He has seen you: “Yes, it is I who must wash my robe in Your blood—I receive Your cleansing, Your forgiveness, Your redemption to be my own . . . take away my filthy garments, wash me, and I shall be clean; all my righteousness, as Your Word declares, is as ‘filthy rags’ before Your holy presence . . . now, plunge me beneath your cleansing stream—I accept Your salvation to be my own . . . Jesus, I come, I come to You . . .”