

PREFACE

THE VISIONS OF ZECHARIAH Chapters 1-6 AND PROPHECY CONCERNING THE CORONATION OF JOSHUA THE HIGH PRIEST

During the latter part of 2002 and throughout 2003, this writer commenced upon a series of journeys across the USA visiting with individuals who share a keen interest in the prophetic Scriptures. Some 20,000 miles were covered and numerous conferences, home meetings and general fellowships in some 30 states took place. It was during this time that America's "War Against Terrorism" launched "Operation Iraqi Freedom." The "Shock and Awe" campaign of American military superiority was unveiled, and now, the growing entrenchment of occupation and the establishment of "democratic nation building" in the heart of Islam approached a turning point this June 30, 2004.

An overview of Bible prophecy was presented during these recent conferences and its amazing relevance in so far as today's geopolitical and socio-religious realities. Studies on Zechariah's eight visions and concluding prophecy were covered—how poignant are these visions in light of what has become the American New World Order System. It was not our intention to align Scripture to current events—and it never shall be. But, the events of today are increasingly validating these timeless prophecies within the Word of God, spoken through the prophets. They have come to life as never before—we are truly living in days of fulfillment and prophetic anticipation.

Who could have known on that crystal-clear morning in NYC, **9-11**, that the American Third Army would shortly straddle the banks of the Tigris-Euphrates Rivers, and that her Fourth Infantry Division would apprehend Saddam Hussein, the leader of the world's fourth largest military, captured in a rat-invested hole. President Bush, along with a compliant Congress, has unleashed a force so awesome and overwhelming, that all the nations of the earth stand back and gasp at her conquering armies and exclaim: "***Who is able to make war with him?***" (Revelation 13:4).

Now, scarcely 30 months later, America's military has "officially embarked" upon an internal reallocation of its forces wherein it will no longer garrison tens of thousands of troops in traditional Cold War sites like Germany, Japan and South Korea; instead, she will redeploy her armies, navies, marines and

air force around the globe wherever the War on Terrorism demands—opening up new bases and ports on an “as needed” basis. Her weapons of warfare have become so sophisticated and lethal, and her demonstrable mobility to project them with such lightning speed, that her enemies, though the more enraged, are clearly no match for the IRON HAMMER that awaits them if they resist. Moreover, the Bush Administration, along with the Democratic leadership—and in concert with the multinationals—have reached concurrence: There will soon be (and most definitely somewhere at the commencement of Bush’s second term in office, if and when reelected) implementation of legislation to effect the “Universal Service Act” (USA) bringing America’s youth into “involuntary military service,” thereby supplementing the now overextended commitments of the US military around the globe in maintenance of the ever-growing international trading and manufacturing interests of “The Empire” or, as Charles Krauthammer opines, the (International) “Commercial Republic.”¹

William Bonner, along with Addison Wiggin, in their New York Times best seller, *Financial Reckoning Day, Surviving the Soft Depression of the 21st Century*, amplify Krauthammer’s Commercial Republic:

“Now it is the rest of the world that makes and Trenton, Sacramento, and every American town, burg, and Middlesex farm that does the taking. It was obvious that these trends could not continue forever. By 2002, Americans were buying 60 percent of the world’s total exports. Of the increase in world trade in the preceding 5 years, American imports had amounted to 60 percent. Not only did consumers continue to spend more than they could afford . . . government also began running big deficits that needed to be financed. Already, it required 80 percent of the whole world’s savings to fill these gaps. How much longer, one might have reasonably asked, would foreigners be willing to finance American’s consumption? What would happen when they stopped?”²

Well, the Bible answers the Bonner/Wiggin conundrum at the demise of the world’s undisputed Commercial Empire:

“Alas, alas, that great city Babylon, that mighty city! For in one hour your judgment has come.’ And the merchants of the earth will weep and mourn over her, for no one buys their merchandise anymore” (Revelation 18:10-11).

Bonner and Wiggin quote foreign writer Emmanuel Todd in his *Après l'Empire*—that economists are already “beginning to refer to the financing gap in U.S. accounts as a form of ‘Imperial tribute.’”

They continue:

“As the 21st Century opened, America faced two sharp objects: There was the whimpering dollar on the one side and the cost of empire on the other. In early April 2002 the *International Herald Tribune* reported that it had become respectable to describe the United States as an empire. ‘Today,’ said the paper, ‘America is no more superpower or hegemon, but a full blown empire in the Roman and British sense.’”³

Dr. Krauthammer’s Commercial Republic, deserves additional embellishment from his own pen:

“No country has been as dominant culturally, economically, technologically, and militarily in the history of the world since the Roman empire.”⁴

To maintain economic hegemony is a costly business; thence, what organized crime calls “protection money” has been the price that nations like Japan, the Saudis, Europe in general, and scores of other creditor nations, have had to pay to keep the ship of state afloat and the dollar from collapse and thereby keep their own manufacturing and service industries producing for the economic glutton of the planet.

The price to sustain and build an empire is costly, but, in the main, most of history’s empires have been able to maintain their commercial conquests through the goods and services from the conquered; thus, vassal states paid heavy tribute to the conqueror. But, in today’s world these economic dependencies are far too impoverished to pony up to the economic bar; hardly the tribute paying type. Huge infusions of dollars are required to keep the “dependents” from breaking rank and being reclassified as “rogue states” by the empire. Bottomline is simple: Someone(s) must pay the piper and it may as well be the economic tiger types, the oil barons of the Middle East and a few others like Japan who, up to this point, have seen it to their own best interest to maintain the status quo of the empire.

These overextensions are directly related to America’s surreal yearly budget deficits now projected upwards of \$600+ billion, and current “published” national debt in maintaining these economic extensions exceeding \$6+ trillion and “hidden costs” upwards, according to other budget analysts, of a staggering

THIRTY-TRILLION DOLLARS! And, the unbelievable derivatives held by the nation's banking system upwards of \$70 TRILLION!

Globalization

During this time of American economic expansion—especially in manufacturing—her world-wide network of economic organizations have progressively strengthened, creating a vast international trading empire—an eerie reminder of another prophetic phenomenon achieved by the King of Tyre and the ancient Canaanite, Phoenician, and Punic peoples of antiquity (a topic which deserves our “Biblical attention” at a later date). However, today, in the name of fair and free trade, Babylon on the Hudson, has, through the World Trade Organization, GATT, the IMF and World Bank, and other commercial apparatuses, extended her veritable commercial hegemony throughout the world (more of this topic in the “Vision of the Flying Scroll”). Her economic machinations rival her military conquests—and, in point of fact, she is obliged by the same “merchants of the earth” who have grown rich through trading with her, to protect the spheres of her/their economic interests, not only through the training of local police and military, but if need be vis-à-vis her own intrusive military.

US military redeployment will be the defining moment in which her global economic interests will be secured. “You are either for us or against us” is the clarion call sounded by the leader of the “Free World.” And, to hasten your decision in choosing sides—you are commended to cooperate with the “global war on terrorism” lest you be found as an obstructionist at best, and “with our enemies” at worst. “Coalition partners” of the USA are beginning to know the meaning of paying the price to be “for us” as body bags reach the shores of the UK, Spain, Italy, Ukraine, Poland, Korea, Bulgaria, Australia, Thailand, Japan, etc., and terrorists take aim at coalition soft targets, viz., Spain, France, etc.

The American “Religious-Political-Commercial Configuration”

And, to the only nation state with the capacity for active and total Christian under girding in this new “crusade” against the forces of evil (i.e., international terrorism), comes an America uniquely qualified to be the moral authority to orchestrate the demise of global terrorism, which, in the main, is afflicted with the pathology of “Radical Islamic Fundamentalism.” Indeed, it is no stretch of the historic imagination to assume we witness, domiciled within America's leadership in the war against terrorism, the apocalyptic clash of civilizations: The “Christian West” against the forces of Gog and Magog, Islamic Fundamentalism—Ramadan commemorative services in the White House, notwithstanding.

Likewise, within her own environs its populous is polarized between an amalgamation of social conservatives (i.e., the so-called Religious Right) and an increasingly militant “take no prisoners” Left—with the current administration stridently embracing the former—forcing all caught in the middle to join either or get out of the way! Wedge issues (e.g., which party is for or against “gay marriage”) have become the determining and pivotal criteria that decide national elections, though polls bring forth “the economy” as the primary concern of the International Commercial Republic, or management of the War on Terrorism.

What makes the West’s leadership in this horrific struggle so unique is its “religious component.” Unlike the purely “secular post-Christian states” of Europe, and even Canada in the New World, there is a mystifying (to the Europeans, and to a lesser extent, the Canadians, Australians, et al.) conundrum wherein this overarching religious theme, which carries a sort of righteous indignation complex, infuriates the Empire’s reluctant and alienated allies. Only monetary (though Tony Blair’s evangelical fervor suits America’s “moral outrage” well) considerations propel the Brits, and other assorted coalition partners (e.g., the Asian nations, Eastern Europeans, Mediterranean nations, a few odd-ball anti-Euro states like Denmark, etc.), to participate in the fray—certainly, religious motivations (especially Christian) are inconsequential and at best are given peculiar analysis, and at worst, embarrassing neglect.

Nowhere in the West is there such a convergence of the religious with the profane, the holy with the secular, the Church with the State. What has evolved in America bears a cultural modernity, to be sure; but embraces an ancient resemblance to the “doctrine of the two swords” developed between the Church and State during much of Europe’s post-Constantinian era and embedded within Roman Catholic tradition.

The ascension of George Walker Bush, Jr. to the Presidency does not mark the turning point of the Church’s love affair with modern politics. There are a number of socio-political phenomena, which catapulted the sacred into the political arena during the latter part of the Twentieth Century. The modern romance of religion in politics, and the rise of the Religious Right (and its theological proponent, the “Theocratic Right”) into the American body politic, officially began with the Republican Southern strategy during the ‘50s and ‘60s and which accelerated during the Civil Rights Movement, matured during the Nixon era and finally climaxed during the National Affairs Briefing held in Dallas, Texas in the early ‘80s when the invited Presidential candidate, Ronald Wilson Reagan, christened the relationship by the remarks: “You cannot endorse me, but I can endorse you.”

Furthermore, the “sexual revolution” and the enormous changes within the “moral fabric” of Americana, exacerbated by the social upheavals of the Viet Nam Era, provided fertile soil for the growth of a movement which virtually laid hands and anointed with oil in the Texas Governor’s mansion, a man destined for the “throne of the Empire.” George W. gave full birth to the “Patriotic Church of America” and of the Republican Party’s full embrace of the Conservative Religious Right, led by the Evangelical Church leadership and comprised of traditional family-oriented religious sects (Mormons, conservative Catholics, Orthodox and even newly-arrived immigrant groups outside the traditional Christian pale; e.g., Hindu, Sikhs, and other Eastern/Asian sects; as well as Middle Eastern and recently-arrived populations from the former Soviet Union and Communist block).

The emergence of the American Patriotic Church (a.k.a. APC), and its newly funded and ever-increasing alliance with the economic elites in American society, has created a trinity of interests unforeseen by most political pundits in Europe, and for that matter, in most of the world. In the main, neither does the USA secular press comprehend the depth of this burgeoning association.

Unlike pre-WWII Christianity in Nazi Germany, the Reich’s Church (the core expression of religious support for Hitler), although “patriotic” in the sense of its identification with Hitler’s Nazi Germany, had been so internally weakened over the centuries and compromised by succumbing to higher Biblical criticism and inane philosophies, that her “moral authority” and impact upon society, as a religious phenomenon, was benignly relegated to the ceremonial. Her identification with the State was more “cultural” than “religious” in nature.

However, the APC, buttressed by classical revivalism, and surviving the assaults of liberalism, and a vibrant mega-church movement now entrenching itself throughout the nation, but particularly in the suburbs and throughout the South (Texas, in particular), has gained immense political clout within the Republican political structure; and, constitutes the “foot soldiers” of the party—a party which has repeatedly adopted a strong conservative social agenda and ever-increasing military identification. The nation’s so-called 50/50 political polarization (Democrat vs. Republican, with Independents, Green, Libertarian, etc., thrown into the mix) reveals a near truism where Republicans are, in the main, the “Party that goes to Church” – whereas, the Democrats (aside from Black America) at best infrequently attend the nation’s houses of worship. No other nation on the planet bears such an attachment of religion and politics—even to the extent that an entire office in the White House is given over to cultivating the favor of its evangelical constituency, viz., the Office of Evangelical Liaison).

Since this tome is written, not as an apologetic of Holy Writ, but presupposes its audience to be primarily they who espouse God's Word to be given by "***Holy men of God spoke as they were moved by the Holy Spirit***" (II Peter 1:21), this author will refrain from "defending the faith once delivered" from its critics. Notwithstanding, infidels, skeptics, agnostics, humanists, secularists and atheists will be intrigued and captured by its dialogue, this writer assures you—not to sound patronizing nor condescending; however, are not the "***children of this world, wiser than the children of light***" (Luke 16:8)?

Through the exposition of Zechariah's eight visions and his concluding prophecy, we shall explore the "religious" aspects of Babylon and her involvement in the prophetic schematic. Babylon's "composition" is profoundly antithetical to the Holy City, New Jerusalem and her administration is comprised of three peculiar components which appear unique, yet indistinguishable: Religious, Commercial and Political Babylon (Revelation 17, 18, and 19). Zechariah's visions incorporate all three of these "Babylonian characteristics." We will spend sufficient time deliberating on them and integrating their prophetic import with that of Revelation's depiction of the Great City.

The world has changed. Increasingly, and with intensity, its focus concentrates upon the land of Abraham and Pharaoh, of Nebuchadnezzar and Darius, of David and Tyre. The Bible, with impeccable detail, this writer and many a Bible expositor affirms, confirmed these events, which you now witness. Ezekiel, Isaiah, Joel, Jeremiah, Daniel, Zechariah—foresaw the times in which we live! Later, their prognostications were validated through the Revelation of John the Apostle, as well as Jesus, Peter and Paul, and other New Testament writers; but, its commencement, in the main, took place as that Image of Nebuchadnezzar arose off the Plain of Shinar and of Israel's interaction with that same civilization, lo, some 2,500+ years ago.

Thus, today, as you will shortly see, as in the days of Zechariah, the Hebrew post-exilic prophet, the nations of the earth have come full circle to their ultimate prophetic destiny. There is an inexorable march toward prophetic culmination that was foreseen through Zechariah's eight visions on that one incredible evening in 520 B.C., two months after Haggai, his contemporary, had completed his prophecy. We do not exaggerate these amazing insights revealed to Zechariah, nor do we construct "Biblical fantasies" by extrapolating a sort of "feel the tail of the elephant" while blindfolded and determine what we are touching (i.e., some will accuse us of identifying the least allusion to a grandiose Biblical theme and conclusion which bespeaks of faulty hermeneutics, rather than sound exegesis).

To the contrary, the objective of this exposition and commentary is to alert the reader to the dynamic contemporaneity of Zechariah's visions and their amazing prophetic import, especially in light of their amplification and deciphering in the book of Revelation, as well as Daniel. There can be no greater validation for the inspiration of the Scriptures than to witness such contemporary speaking into the generation which is so closely identified with the very predictions, sights and sounds of this priest-prophet of Israel.

Some 50,000 Jewish captives, mostly the poor, under the 536 B.C. edict of Cyrus of Persia (after 70 years in Babylonian-Persian captivity), answered the call to return to their land of promise under the leadership of Zerubbabel (the Governor) and Joshua (the High Priest). They quickly set in motion the religious structures of Hebraic society by erecting the initial altar of consecration and commenced work upon the temple. Alas! Apathy set in, and, their Samaritan opposition placed a virtual halt upon the temple, acquiring an order from the Persian government to cease all construction. Construction was virtually nil for twelve years. Discouragement and preoccupation with "personal pursuits" overwhelmed the remnant. The Almighty raised up Zechariah and Haggai to challenge the returnees to recommit to the Lord and His purpose by restoring the ruined temple. Through Zechariah God's people were encouraged to complete the temple task ("in the eighth month of the second year of Darius")—their people were destined for the day when the Messiah would rule from a restored temple in a restored city.

The Gentile World Powers and their involvement with Israel of old, was the backdrop from whence Zechariah received his visions. Not only were Ezekiel's visions and insights familiar with Zechariah (written as Israel was brought into Babylonian captivity), but Daniel's revelations of a civilization commenced upon the Plains of Shinar, and expressed in its expansion and ultimate manifestation through the vision of the Image of the then King of Babylon, Nebuchadnezzar, were keenly understood by Zechariah. There was no historical vacuum operating here. Behold, a prophet who had profound insights into the world of the Gentiles and familiarity with their civilization and its ultimate intent and composition. The divine intention in accommodating the prophet to this eruption of Gentile World Power and its expansion was no accident.

The Bible's focus is peculiar to one particular civilization juxtaposed to that of theocratic Israel. And, although Abraham, Isaac and Jacob were deeply involved with the Canaanites and Egyptians, and later had dealings with the Assyrians, their primary and overwhelming civilization which impacted upon their history arose from the Plains of Shinar: Babylon. It is this civilization whose roots date back to Nimrod and the Tower of Babel that fascinates the Hebrew prophets. It is this civilization, which, epitomized in the Image of

Nebuchadnezzar, rivets divine attention and detail, as well as prophetic elucidation.

Thus, from this Image—not that of the Indus Valley, or of the Kings of the East, Ethiopia, nor the native cultures of the globe—which emerged from the banks of the Tigris and Euphrates, fixates the prophets. Modern man . . . if somehow, I could envision myself along the banks of the Potomac, while peering back into antiquity—if I could experience an entropy back into time; yes, if I could turn back time—where would I devolve? To India? To China? To Peru? To Africa? No—to Babylon! And, that is a foregone conclusion and an oversimplification but true history in the reverse for Western Man. The Image arose from Babylon as the head of gold, arms and chest of silver (Medo-Persian), mid-section of brass (Greece) and legs of iron (Rome)—but then it began to WALK across the face of the planet with its feet of iron and clay (some weak, some strong nations, as Rome’s administrative center disintegrated into smaller governments) to acculturate itself, explore and colonize and spread its civilization and Great City, military might, economic hegemony, and cultural superiority. Nothing, absolutely nothing, can compare upon this earthly clod to the Image, to that Great City, for in her are found all of human aspiration, wealth, culture and genius (Egypt), as well as the dregs of the planet (Sodom) (cf. Revelation 11:8).

So, bringing myself back from the banks of my Potomac, I turn to Zechariah, to the Revelation and realize that in the Revelation Zechariah is quoted more than any prophet except Ezekiel. He is referred to as the most messianic of all the Hebrew Prophets. In Chapters 9-14 of his text we find the most quoted section of the Prophets in the passion narratives of the Gospels. Indeed, Zechariah’s prophesy of the Messiah, My Servant, Whose name is the Branch (3:8), will come to cleanse (the first coming of Christ); and as the Man whose name is the Branch (6:12) He will be crowned both King and Priest (6:13) and thereby affirm his Second Advent when He will come as Lord of Lords and King of Kings and forever reign!

To whom was Zechariah speaking? To his generation only? Hardly. Woven into the fabric of his eloquent mosaic of prophetic visions are messages and encouragements, not only to Israel past and future, but also to *“those who would come from afar to build in the house of the Lord.”* The Church is a mystery hid in Christ but revealed in the fullness of time—but regarding the *“sufferings of Christ and the glories that would follow”* (I Peter 1:11) we are told, *“Of this salvation the prophets have inquired and searched carefully, who prophesied of the grace that would come to you, searching what, or what manner of time, the Spirit of Christ who was in them was indicating . . .”* (I Peter. 1:10-11a). Well did the Hebrew prophets predict the sufferings, rejection, and crucifixion, viz., the “cutting off of Messiah” – Daniel 9:26; but the Spirit of

Christ that was in them foretold of the glorious that would follow! Further, Peter goes on to record the most amazing prophetic pronouncement:

“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 preached the gospel to you by the Holy Spirit sent from heaven—things which angels desire to look into”
(I Peter 1:12).

These prophecies and visions were revealed to them through the Spirit of Christ, but those very revelations were not ministered to themselves, but to us (the Church). Obviously, from the content of these verses, what the prophets saw had ultimate impact upon us—those who through the preaching of the gospel under the power of the Holy Spirit sent from heaven—would convey to us ***“the grace that is to be brought to you at the revelation of Jesus Christ”*** (I Peter 1:13). It is the conveyance or supply of grace—that “divine enabling”—to those who would believe in the Messiah, both then and now, to which Peter speaks. The Holy Spirit would take the prophetic ministry of prophets like Zechariah and through them would administer to us, yet future, the very “revelation of Jesus Christ.” Zechariah, under the inspiration of the Spirit of Christ, was revealing to future generations of believers, the Messiah, Jesus. No wonder that ***“angels desire to look into”*** such marvelous matters!

To be so utterly emphatic and say that the Hebrew prophets did not, through the Spirit of Christ Who was in them speaking, forecast the ***“great mystery of Christ and the Church”*** (Ephesians 5:32) does not address the issue of ***“to us they were ministering the things now (which) have been reported to you through those who preached the gospel to you by the Holy Spirit sent from heaven.”***

No, just as Christ was clearly revealed through the prophets, even so, the **AND** part of the Church cannot be occluded. These same Hebrew prophets, though ***“not to themselves”*** was it revealed, but ***“to us”*** they were ministering and that “us” happens to be the ***“great mystery of Christ and the Church.”*** So what am I saying? Pointedly and succinctly, these Hebrew prophets, through the inspiration of the Spirit of Christ Who was in them speaking, spoke not only of Christ, but also of the Church. Clearly, divine revelation is contained within their visions and prophecies wherein ***“the sufferings of Christ and the glories that would follow”*** abound. Within those ***“glories that would follow”*** – there must not only be the sending of His Holy Spirit, but the gospel and the recipients of that gospel, who are the Church of the Living God.

To categorically deny that the Spirit of Christ would not attest to His sufferings *and* the manifestation of His coming glories, including *“the mystery which has been hidden from ages and from generations but now has been revealed to His saints. To them God willed to make known what are the riches of the glory of this mystery among the Gentiles: which is Christ in you, the hope of glory”* (Colossians 1:16-17), is to deny that they (i.e., the Hebrew prophets) were not *“ministering to us”* in the first place! To “dispensate” or exclude any relevance or prophetic allusion to this *“hidden truth”* (i.e., “the mystery”) and glories to come, one would have to truncate large portions of New Testament verses which clearly testify that the Church is imbedded within the Hebrew canon. Likewise, as Paul spoke the *“mystery of Christ”* – that same mystery has within that same Person the clear and present glory or expression of the gospel: Christ in you the hope of glory!

Thus, interwoven, through the Spirit of Christ Who was in them speaking, are profound and prophetic truths relative to both Christ and the Church, not just matters related (though they assuredly are) to tangible Israel. Most Christian theologians and expositors wax eloquent regarding the prophetic passages concerning Christ in the Hebrew Scriptures—and of the types and shadows, which expound upon the *“mystery of Christ.”* But, Alas! They tell us little of the *“glories that shall follow”* and utterly exclude references to the Church, whose mystery is attested to by the same Spirit of Christ. There is a more grievous error that has unwittingly insinuated itself into the Premillenarian camp. Far too many Premillenarians, in their noble efforts to defend a literal Millennium, unwittingly allow our Amillenarian and Postmillenarian brethren exclusive “Church privileges” to monopolize all or any portion of the Seventieth Week of Daniel; or, for that matter, any end-time’s scenario—this theologically enervative condition shall be thoroughly rebuffed in no uncertain terms in this text.

It is here that a mandatory digression relative to issues involving “Messianic tension” amongst Premillenarians (i.e., they who embrace a future, literal, one-thousand year Messianic reign on the earth) should be discussed (Our Amillenarian and Postmillenarian brethren would have to excuse us, and that would not be polite; therefore, I have included that discussion in APPENDIX 1; along with a defense of Post-tribulational eschatology in APPENDIX 2; and, finally, a defense of the Futurity of Daniel’s Seventieth Week in APPENDIX 3).

The revelation of the future Messiah in Zechariah’s accounting, and Messiah’s impact upon Israel and the Church, is manifested in the True Shepherd (11:4-11). He bears precise and exquisite testimony to Messiah’s betrayal for thirty pieces of silver (11:12, 13), His crucifixion (12:10), His sufferings (13:7), and, once again, His Second Advent (14:4). But in our exposition, we will draw absolute clarity to Zechariah’s revelations regarding those *“glories that shall*

follow” and expound upon John’s Revelation and how Zechariah clearly foretold of that celestial expression whose divine design “*wrestle(s) not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places*” (Ephesians 6:12).

Of profound significance are Zechariah’s two references to Christ—His triumphal entry into Jerusalem with descriptive detail (Zechariah 9:9), some four hundred years before the actual event (ref. Matt. 21:5; Mark 11:7-10); and, perhaps one of the most dramatic verses of prophetic Scriptures found in Zechariah 12:10, wherein the majority of manuscripts personify the text to read: “*Then they will look on ME whom they pierced.*” Thus did Jesus Christ personally prophesy His eventual reception by the house of David.

Yet, of Christ’s first and second comings seen in the “removal of iniquity” (His First Coming) in Joshua the High Priest in Zechariah’s fourth vision, and in His Second Coming, as witnessed in Zechariah’s climactic prophecy (Zechariah 6), most expositors either neglect or fail to correlate these prophetic distinctions.

Then, perhaps the most often quoted Hebrew Scripture in reference to the work of the Holy Spirit is found in Zechariah 4:6—for the Spirit will be of ultimate salvation to the House of David when “*the Spirit of grace and supplication*” is poured out upon them on that glorious day when they shall behold the “*Pierced One*” and exult: “*Blessed is He that cometh in the Name of the Lord, Hosanna!*” (Matthew 23:39).

Now, let us outline these eight visions in succession, culminating in Zechariah’s profound prophecy of the crowning of the High Priest as King:

THE EIGHT VISIONS

- | | | | |
|-----|-------------------|---|--|
| (1) | Zechariah 1:7-17 | - | The man and horses |
| (2) | Zechariah 1:18-21 | - | The four horns and four craftsmen |
| (3) | Zechariah 2:1-13 | - | The man with the measuring line |
| (4) | Zechariah 3:1-10 | - | The High Priest and Companions |
| (5) | Zechariah 4:1-14 | - | The lampstand & olive trees & great mountain |
| (6) | Zechariah 5:1-4 | - | The flying scroll |
| (7) | Zechariah 5:5-11 | - | The woman in the basket and Two Women |
| (8) | Zechariah 6:1-8 | - | The four chariots and Two Mountains of Brass |

THE CONCLUDING PROPHECY

- | | | | |
|-----|------------------|---|---|
| (9) | Zechariah 6:9-15 | - | The Crowning of the High Priest as King |
|-----|------------------|---|---|

A number of these visions were expounded upon, including the crowning of Joshua, the High Priest, as King, in another publication of this author entitled: THE TWO WITNESSES. Thus, what you witness here is a compilation of sorts wherein the visions were individually selected, expounded upon, augmented and are now integrated for impact and continuity—for they surely ascend in significance and prophetic relevance. Repeatedly, Zechariah, throughout his prophetic evening of revelation, is exhorted: **“What do you see?”** Or, Zechariah inquires: **“What are these?”** Even so, we too must come with such intensity of inquiry, prepared for a divine dialogue with the Almighty to grasp the message of each vision and the culminating prophecy.

Today, in America, and throughout the world, there is movement—movement of both Gentile Powers, and the Spirit of God upon the whole face of the earth. Likewise, there is a stirring in the heavens ready to manifest the transcendent nature of the Almighty through divine intervention into the affairs of men. Just as the Hebrew remnant, mired in their discouragement and frustration, were enjoined to surmount their immediate despair, and rise up to build in the Temple of the Lord—even so, today’s faithful are being called to “Life in the Spirit” that will accomplish God’s eternal plan and purpose for the ages. All of our human endeavor and clever devices must be exposed, enlightened by the illuminating Lampstand of the Spirit. The task at hand exceeds our human capacities. What we are embarking upon, as in Zechariah’s age, is all the more poignant in these last of the Last Days.

The magnitude and significance of Zechariah’s descriptions have collided with history at the close of this age—their fulfillment is upon us! Either we embrace their cosmic reality, or we shrink into insignificance, unable to apprehend our own intimate involvement and calling at the close of this age. Either we **“consider our ways”** for we **“have sown much, and bring in little; eat, but do not have enough; drink, but are not filled with drink; clothe ourselves, but no one is warm; and he who earns wages, earns wages to put into a bag with holes”** (Haggai 1:6), or pick a path of least resistance and meeting our Maker with: I was just takin’ care of business.

The choice of peripheral irrelevance or dynamic participation in the prophetic revelations now enveloping us is ours. Either we respond to the questioning, genuinely inquire, or shrink into oblivion, inept confusion. Many of us have heard the call to “come out of her” – at least the “spiritual Babylon” of our day. Now, those of us who shun the deteriorating apostasy of the “business as usual Churchianity” surrounding us, have bogged down, discouraged by our own ineptitude to seize the moment and aspire to spiritual excellence and a prophetic calling that would impact our generation, preparing us all for His soon coming. May Zechariah’s message speak to our blighted condition! Zechariah peered into

history yet to be. We are living in the very history into which he peered. Coming to terms with the consequences of our prophetic destiny is clearly at stake. Surely, has not the Almighty prepared us with such encouragement for the times in which we now live? I believe so—and I believe His Word does not equivocate relative to our times—especially, these “times and seasons.” Zechariah was, in sum: **MINISTRYING TO US!**

By the shoutings of “*Grace, grace*” the commendation of these writings is extended to you, dear reader—that you would, as the returning remnant, rise up to build in the Temple of the Lord. To see His purposes with the nations, His people, and Who He really is in fullness. Israel and the Church face their greatest hour of testing amidst the growing apostasy confronting the elect. That developing expansion of Gentile World Powers that Daniel interpreted to Babylon’s King Nebuchadnezzar is upon us, and it portends an awful climax, as prophetic Beast and False Prophet, with Mystery Babylon, reach their abysmal and terrifying conclusion. A final call can be heard—if you will but listen to the Spirit—come forth and testify, witness and prophesy. Ultimately, there is no escape from your divine calling—you, like Zechariah, are about to have an evening of revelation. It is my prayer, for us both, that we’ll never be the same; never shrink back from our prophetic destiny. May the Grace of our Lord be with you as you grapple with the divine summation:

Not by might, nor by power, but by My Spirit, saith the Lord.
(Zechariah 4:6).