

THE LAST FOUR VISIONS OF THE PROPHET ZECHARIAH

(A discourse prepared by Brother Edward G. Lorenz)

Dear Brethren, if you have had an opportunity to have considered the lesson on the first four visions of the prophet Zechariah, then you will be somewhat prepared to appreciate the manner and style of these remaining visions. Since it is possible that some may not have had such opportunity it might be well to place the time setting of these prophetic visions and the reason they were given to the prophet.

Bro. Russell on Reprint page 2521 directs our attention to the fact that Zechariah was born during the 70 years captivity of Israel while in Babylon. At a young age he returned with some 50,000 other Jews back to Palestine when Cyrus granted the permission. Haggai the prophet was now old and the LORD was to replace Haggai with the young prophet Zechariah. The main purpose, it appears, for the mission of Zechariah was to encourage the rebuilding of the Temple. The Babylonian invasion into Palestine, the 70 years previous, had destroyed the Temple. Our time setting would be at 536 B.C. Then we learn from the accounts of Ezra and Nehemiah that Zerubbabel was selected for the work of rebuilding. But the people of the land of Palestine who had moved in after Israel's captivity created considerable delays so the actual work was delayed some 14 years. It was in the year 515 B.C., I am told, when the work was finished. Now we may properly apply a lesson from these facts.

God, our loving Father, has promised that there shall be an antitypical temple—Christ and His Body members. That this temple will suffer many delays from the enemies in the land; but in the final stage of work the antitypical Zerubbabel will be used and the Temple will be completed. We believe our returned Lord is that Zerubbabel, and the time of the Harvest is the time for the final work on the Temple. As we will consider in this lesson, the text, “The hands of Zerubbabel have laid the foundation of this house; His hands shall also finish it.”

We have learned in our study of these visions of Zechariah that it seems as though the prophet, in one night was given eight visions. Each was a valuable lesson provided in hidden symbology, but mighty in importance to us. As we will learn, the entire study of the plan of the Ages is to be found in these visions and with great importance to us living during the closing hours of the development of the True Church.

The fifth vision is found in Chapter 4, and includes the entire chapter. The account begins: “The angel that talked with me came again, and waked me, as a man that is wakened out of his sleep.” This is the fifth time the angel of the Lord needed to awaken Zechariah out of his sleep. This displays the mercies of the Lord toward us. How many times has the Lord found us nodding or asleep in our spiritual lives, and He needed to

give us a gentle shake or even a sharp command to get us back into a vigorous life in the Lord! So we find this experience of Zechariah a good lesson for each of us, including your speaker.

We suggest that you turn to the fourth chapter of Zechariah as an aid to this lesson. When Zechariah was awakened from his sleep in which the vision appeared to him, the angel spoke and inquired concerning the vision he saw. Then the prophet replied, "I have looked and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps which are upon the top thereof." Now with our spiritual vision fully awake, let us consider this symbolical picture of the true Church and the Gospel age. Bro. Russell in an article on Reprint page 3650 gives some lovely thoughts that you might review as a separate study. Too, some of the thoughts of this lesson have been gained from the mind of Bro. John Meggison, who finished his course, and we believe with faithfulness, some years ago.

We may recall that the use of a golden candlestick as a symbol appears in at least three different scripture settings. The Holy of the tabernacle for Israel contained a golden candlestick with a similar description except the golden reservoir bowl and the seven pipes to the bowls. Then we may recall the Temple also contained a golden candlestick, much like the one in the Tabernacle. Then in Rev. 1:12 we read that the symbology pictured seven separate candlesticks, and among them walked one like unto the Son of man. We believe this latter view of the separate candlesticks properly suggests that the period of the development of the true Church will cover a period of time broken into seven separate epochs or stages and that our Lord will closely guide each of these stages. But, the vision we are now considering tells another story but still related to the other pictures.

We see the true Church as having one base—one standard which is Christ, but with the seven lamps, or the spiritual completeness of the Church—receive their Holy Spirit or oil through one bowl or one source which is the Head or Christ. From this single bowl the seven golden pipes directed the supply of oil to each lamp. Then we read in the next verse: "And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof." How unusual to place two live olive trees on either side of the candlestick to suggest that the bowl on the top of the candlestick would have a constant source and supply of oil. How beautiful are the pictures of the Bible! Here we are assured that the Holy Spirit will always be available to us if we remain in the Candlestick—in oneness with Christ.

You may ask, What do the olive trees represent? Well the Lord has made it easy for us by supplying an answer. Let us read verses 11 through 14. In V. 4 we read that Zechariah had asked the angel what was meant by the two olive trees—just like ourselves, we desire at times to ask the meaning of a scripture or a lesson. So, we do have the throne of

Heavenly Grace to make such inquiry, and the Lord may then direct us to the source to find an answer. The question is repeated in V. 11, and we quote: “Then answered I, and said unto him [the angel] What are these two olive trees, upon the right side of the candlestick and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches which through the golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth.”

Well, brethren, it is evident that the source for feeding the Holy Spirit to the Church has been the Word of God—the old and new testaments. The margin in the Bible for the words, “anointed ones” states “sons of oil.” This suggests God’s two witnesses—abounding and overflowing. We may learn that in Job 37:22 the same Hebrew word is used, but is used as Golden Light. The actual text in Job reads, “Fair weather cometh out of the north: ...” But the vision given to Zechariah covers more than this, so we return to Verses 6 through 10 of chapter 4. We quote: “This is the Word of the Lord unto Zerubbabel saying, not by might, nor by power, but by my spirit, saith the Lord of hosts.” This is the heart of God’s message to us as it was presented to describe the demeanor of the one God chose to build the temple. Not by military might, not by carefully planned unlawful methods was Zerubbabel to build, but by the spirit of the Lord. Zerubbabel means a shoot or branch out of Babylon. Our Lord and Master was indeed a branch separate from Babylon, and He was selected by His Father to both lay the foundation of the greater Temple and also to see it through to full completion. Brethren, just consider the method the Lord has used to build the greatest creation ever established—the New Creation, the Heavenly Temple when completed. And what has been the method? The Holy Spirit of God through the influence of His Word of Truth. Thus it is Truth that sanctifies, and when this holy Temple class is fully completed, the testimony will be that quietly, unseen by the world, that God was able to find, select, prepare and polish 144,000 temple stones and set them in their designed places without outside noise or confusion. Now we can understand why this text is so significant—“Not by might, nor by power.”

Then the vision raises a question about a seeming great mountain in the path of Zerubbabel. We read: “Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it.” The text suggests that Zerubbabel, our Lord, will face a great obstacle, during His ministry and during the ministry of His brethren. This obstacle is shown as a great mountain—Satan’s Kingdom has been large and very imposing and seemingly very powerful so that few have been able to move this mountain. However, the text states that the Headstone—the chief corner stone, will deal with this mountain and make of it a plain, so smooth that none will need to stumble over it. Our Lord’s promises to us assure us that even now we may, by the grace of the Lord, overcome the

traps of Satan. Although his influence and plans may seem as mountains to others, we can by the grace of the Lord count them as a flat plain—easy to pass through.

Then in V. 9 we find a grand thought, we quote: “Moreover the word of the Lord came unto me, saying, The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you.” In this simple statement our loving God has included the mystery of the oneness, the harmony of the New Creation. We recall that the Apostle Paul in Eph. 4, set forth the formula that has been used to produce so great a wonder. We note that Paul states that it is by all “lowliness and meekness, with longsuffering and forbearing, with effort to keep the unity of the Spirit, with the bond of peace” and then the basic facts—there is one body, Spirit, hope with its one calling, even as there is one Lord, one faith, one baptism, one God and Father who is over all. The only way such a basis for perfection of completion could be maintained would be to insure that the same mind and purpose directed the whole course of the work of building such a grand Temple class. Thus our Lord laid the foundation at Pentecost, and then built with the members of His body throughout all the Gospel Age. His own hands will see it through to completion. One design, one purpose is thus seen as the will of the Father and is fulfilled by our Lord upon the selected ones for the New Creation. Brethren, think upon this lovely point. Then we can understand the portion of the text, “Thou shalt know that the Lord of hosts hath sent me.” Rev. 15:3, 4 suggests the song of Moses and of the Lamb, and this ends with the assurance that the Lord God Almighty is just and true in all His ways and finally all nations shall come and worship before Him.

Now we are reminded by the prophet that we are living in the day of small things, and that some will despise this day. This is because the work of the Lord seems so small at this time. Although the work of the Harvest period has been great—never equaled by others—it has not caught the eye of the world and all seems so insignificant, so small. But to those of us who are glad because we are living in the day of small things, will “rejoice and shall see the plummet in the hand of Zerubbabel with those seven, which are the eyes of the Lord which run to and fro through the whole earth.” Bro. Russell on Reprint page 3651 provides a beautiful lesson on this text. I will quote: “the present time seems a day of small things not many great, not many wise, not many learned are to be found, amongst the living stones, but the Lord knoweth them that are his, and our confidence is to be in him. If we despise not these small things we shall ultimately rejoice. We are to recognize the plummet in the hands of the Lord, squaring, straightening, proving, testing, not only our faith but also our characters. We are to recognize that only those who will stand the testing of the Lord shall ultimately constitute the living stones in this glorious temple. We are to recognize also that the eyes of the Lord are upon all his people and upon all their interests, to note their tears and their joys, their trials and difficulties and their prosperity, to care for all their interests.”

Now may we consider another vision of the prophet—chapter 5. Again the prophet is caused to lift his eyes and to look and behold another dramatic scene. So, once again we are awakened if there is need. The prophet was asked by the same angel, “What seest thou?” Then he replied, “I see a flying roll; the length thereof is twenty cubits, and the breadth thereof is ten cubits.” This roll is in action and also it is unrolled, otherwise it could not be measured. The message of the roll is seen to be timely or due since the unrolled scroll could now be read. The size of the roll helps us to understand its symbology. The porch of Solomon’s Temple was the size of the roll. The law was usually read from this porch. A message for the world as the law suggested the earthly provisions for the people. Then we learn that the size of the Holy of the Tabernacle was also the size as the unrolled scroll in the vision. The Holy usually relates to the Spiritual class or to the consecrated members of the priesthood in development during the Gospel age. Since this flying roll is a vision for our time it suggests that the message of Present Truth will affect both Christendom, the world, and also the True Church class. So we read on: “Then said he unto me, This is the curse that goeth forth over the face of the whole earth, for everyone that stealeth shall be cut off as on this side according to it; and everyone that sweareth shall be cut off as on that side according to it.”

In Rev. 5:1-5 we have the lesson of the closed book or scroll that was sealed with seven seals. No one was found worthy to open this closed book until the Lion of the Tribe of Judah prevailed to open the seven seals and to open the book. Thus our Lord by reason of His consecration, anointing and spirit-begetting prevailed AND THE BOOKS WERE OPENED—or the flying roll was opened so the book could be understood. This suggests the time had come for the judgments of the Lord to be heard. Since this is a vision, given to Zechariah in the night, it would suggest that it mostly applies to the night time for Christendom, but morning for the Church. In other words it is harvest time, and the message of doom for nominal Babylon and for encouragement for the True Church class. Thus we find in the following verses we quote: “I will bring it forth, saith the Lord of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name; and it shall remain in the midst of the house, and it shall consume it with the timber thereof and the stones thereof.” We must notice that the flying roll enters into the house of the thief and of those who swear falsely. Surely this pictures the great nominal Babylon of today and since our Lord’s return when the message “come out of her” was first heard. Babylon through false teachings has robbed any who would have spiritual hopes. As the previous text stated “the curse that goeth forth” was the teachings of the Law because of its strict justice and high demands seemed like a curse to any that opposed, then and now. It was a “curse” to those that stole, robbers of any good teachings or hopes. Those who claimed the name of the Lord but were far from His Word of Truth. This reminds us of the passage found in Psalm 50:16 to 19. We quote, “But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee. When thou sawest a thief, then thou consented with him, and hast

been partaker with adulterers. Thou givest thy mouth to evil, and thy tongue frameth deceit.” Surely these words from this passage in the Psalms perfectly fits the thoughts of the Prophet concerning Babylon today and since the message of present Truth has been heard in the land and has exposed the wrongs of Babylon.

But this open, active flying scroll of the Lord has a warning for us also not just those of Babylon. We read in Luke 21:34-36: “Take heed to yourselves, lest at anytime your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass and to stand before the Son of man.” Undoubtedly the Lord suggested that to escape these things was not by being delivered into the reality of our promised hope, but rather by our faith, spirit and depth of consecration directed by the full influence of His Truth for the day of His Presence. This will build a shield of protection.

Then in your personal study you might enjoy considering Luke 22:25 through 30, and also 2 Thess. 2:9 through 15. In Second Thess. we find this encouraging text, “But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit, and belief of the Truth.” Brethren, I find this text a very excellent one to have in mind frequently as it clearly states that we are chosen of God, for “the belief of the Truth” and to know the power of it’s sanctification.

Now back to Zechariah. We recall that Zechariah saw this flying roll. So the angel of the Lord has revealed to us the opened books through our returned Lord, and we do see this flying roll and can read its message. Recall the vision closes with the thought that the message of the roll will finally consume the house with its timber and its stones. In other words, the power of the Truth in the earth at this time will permit the conditions of the nations and peoples to finally destroy Babylon, and take away its timber and stones—its support both political and financial. The spiritual support ceased shortly after our Lord’s return, suggested by this thought—when the voice of the Bridegroom was heard no longer in Babylon—any spiritual influence was also withdrawn. No longer a golden cup—or permitted or directed of the Lord.

Looking at verse 5, chapter 5 we again find that the prophet was asked to lift up his eyes and look. So, brethren, we must do likewise, and often. Not just lift our heads, but look, watch, be alert and awake. This is no time for napping or becoming weary, even if the night has been longer than we anticipated. The Lord has His own time table, and the Lord is never slow or late. He might be long in the execution of some of His plans but they are right on time according to His schedule. We need to learn this fact. So the angel said, “Lift up now [not tomorrow or next week—] thine eyes and see what is this that

goeth forth. And I said What is it? And he said, This is an ephah that goeth forth. He said moreover, This is their resemblance through all the earth. And behold, there was lifted up a talent of lead; and this is a woman that sitteth in the midst of the ephah.” Now we find another very interesting vision, but one that reveals its own meaning and lesson for us. That is what is so marvelous about the Truth and the hidden secrets of God’s Word. So often the Lord hides the answer within the vision. This is no exception. We find first, the ephah is the center of the vision and this ephah has a resemblance through all the earth. The ephah in Hebrew days was a standard of measure, much like we now use a bushel as a standard. No doubt both are about the same in size for dry measure—grains or the like. Since we find a woman sitting in the midst of this measure we suggest that it represents the standard of measure the great Roman church has had in the earth for many centuries. This is highlighted by the fact that the woman in the vision lifts up a talent of lead, and does this while she sits in the midst of her own measure or influence in the earth. Lead is never used in the Bible as a symbol of that which is righteous or acceptable to God, as gold, silver, copper, jewels. Lead is a false claim to honor. So the great mother church has held high her talents or goods of lead for all the world to see and admire. Note how the next verse verifies this thought—“And he [i.e. the angel] said, This is wickedness. And he cast it [the lead] into the midst of the ephah [the false measure] and he cast the weight of lead upon the mouth thereof.” This shows that all the words out of the mouth of this false religious system, was not like unto gold nor like unto silver, but lead, having no acceptance by God.

Then with the prophet we continue: “Then I lifted up mine eyes and looked and behold, there came out two women, and the wind was in their wings; for they had wings like the wings of a stork; and they lifted up the ephah between the earth and the heaven.” It was not enough that the world had one false woman—a religious power in the earth since 539 A.D., but now in time another woman appears in the same false standard of measure, of religious teaching and faith. Now the Protestant and Catholic women—like daughter and her mother both sitting side by side exercising their power in the earth. Some 800 million or more pay tribute to one of these women. They seem to have some power or influence, and notice it comes from the wind in their wings. They create their own false spirit or wind. They make their own claims and demands. It is not of the Lord for the vision states they had wings like that of a stork. Power, money, great outward splendor, large numbers of members are their wings with their own organizational headquarters or Mother church as the wind that lifts the wings. But why like unto a stork? We will recall that the New Creation in the scripture are shown as members of the Royal Eagles—the high flying and far-seeing bird that builds its nests in high crags or cliffs. But the poor stork is tied to the earth. Its flight is no higher than the tree tops and builds its nest in low trees, close to the earth. My dear brethren, what a contrast between the two women sitting in the midst of the ephah holding a lead weight, in contrast to the Heavenly Bride with gold as her hope and lifted high even reaching to the throne of God by faith.

Then the vision continues. Notice that the ephah is lifted up not unto heaven, but between heaven and earth. Just high enough that all worldly minded people might see the glitter of the lead which is confused with the stained glass windows of their fine buildings, pointed spires, and beautiful music. Then the angel spoke again to the prophet and to us, “Whither do these bear the ephah? And he said unto me, To build it an house in the land of Shinar; and it shall be established and set there upon her own base.” This text gives us the Lord’s own method revealing to us the full meaning of this vision. We have just seen that the stork, an earthbound bird, was now bearing these two women in their own false standard of measure, and with their own power, not of the Lord, and they were being carried. To where? Why to the land of Shinar. Shinar was formerly the land of Nimrod. We may recall that Nimrod in Gen. 10:8 through 11 is credited with the building of the city of Nineveh also, Babel or Babylon about the time of Melchizedek, king of Salem. We may recall from our outside studies of early history that Nimrod was also known as Ninus who was both the son and the husband of Semiramis. Semiramis according to history was a very depraved but beautiful woman. The combination of Ninus and Semiramis during their reign as king and queen led the people into heathen worship. The short treatise of Mythology and the Bible by Bro. Morton Edgar states, “it was this very death of Nimrod that constituted the foundational theme of the ‘Mysteries’ which led to the Madonna worship of mother and child.” Thus, brethren, Shinar or Babylon was the origin of the false idol worship of the Roman church which was adopted into the teachings of that church. Now when we read in this 7th vision of Zechariah, that the stork carried the ephah with the two women and the lead covered mouth to the land of Shinar, and that the house was to be built upon its own base, we can appreciate how detailed is this vision and so highly instructive for our faith. The house built in Shinar was never built upon the base or foundation of the Lord, so nominal Babylon has had to resort to their own human base or human wisdom to build their own great church systems of the world.

Now, may we consider the last or 8th vision. This is found in chapter six, verses 1 to 8. We find the setting in V. 1. It reads: “And I turned, and lifted up mine eyes, and looked and behold, [or I saw].” Thus like the other visions, we are again told of the Lord to wake up—clear your spiritual vision—another message of the Lord is to be told us. This is a time in our own life in the Lord that we should be the most awake—the most informed, of any brethren living at any time of the whole Gospel age. We have the history of 1900 years of this age. We have seen or lived in a portion of the 100 years of the Lord’s *parousia*. We have the writings of that “wise and faithful servant,” Bro. Russell. We have seen the tragedy to the spiritual lives of many brethren following the death of Brother Russell. In more recent years we have again seen an effort by Satan to destroy the faith of brethren by “new light” teachings in our very midst. So the Lord was wise in suggesting with these visions, to again turn our head, straighten our spiritual minds and look up.

Then this is what we see: “There came four chariots out from between two mountains; and the mountains were mountains of brass [or copper].” Since we have learned that mountains are a symbol of a kingdom and copper refers to perfect humanity, we can easily determine that there must be a valley between these two kingdoms—the one that Adam enjoyed prior to his fall, and the other the Kingdom of our returned Lord. This valley is 6000 years long or wide and in this valley the drama concerning the four chariots takes place. V. 2 reads: “In the first chariot were red horses; and in the second chariot black horses; and in the third chariot white horses and in the fourth chariot grised and strong [bay] horses.”

We must first determine what the chariots symbolize, then we can properly associate the doctrine or horse to each by its respective color. We may recall that in Habakkuk 3:8 we learn that a chariot pictures salvation—suggesting a means of salvation. This is carried out in Isa. 21:5 through 9. Here a chariot is identified with a particular animal—beasts of burden. Since in Isaiah’s vision, which we believe has the time setting of 1874 or particularly 1881, the Pastor saw great Babylon with all its various denominations as something fallen from the favor of God. There we find the Lutheran horse, the Methodist, and so forth. Thus in our vision of Zechariah we suggest that the great drama of the Plan of the Ages has been enacted during the 6000 years and that four types of salvation has been in process of accomplishment during these years. It began with the Ancient Worthy class from the time of Abel down to John the Baptist. Then the Heavenly class was called with our Lord as their captain. The side effect of this called class will be the mercy class of spirit begotten, tried and finally faithful, called the Great Company. Finally the result of the ransom price at Calvary will be the world of mankind returned to Edenic paradise and human perfection—even all the dead in Adam. We are quite certain that this is the understanding of this vision as the comments that follow will support.

In verse 4, Zechariah is pictured as talking to the Angel that gave him this vision and inquired as to its meaning. The angel replied: “These are the four winds [spirits] which go forth from standing before the Lord of all the earth.” We would like to use Moffatt on this verse and it reads: “They are going out to the four winds of heaven, after they have presented themselves before the Lord of all the earth.” To me this refers to the statement that the Apostle James used in Acts 15:18, “Known unto God are all his works from the beginning of the world.” Here in our 8th vision we see that the angel shows the vision as four horses of different colors with their chariots standing or being presented before the Lord. The development of the Divine Plan of the Ages was not on a “try and change” basis. Much of our work during life is in that manner—we try, we fail, so we try another, then another. But God with His plan made no arrangement for any failures on His part. “His works were known from the beginning.”

So in our vision of this drama of the ages we see that God planned for each class of his plan of salvation. He first dealt with the Ancient Worthies for about 4100 years, from Abel, the first identified as righteous by our Lord, until John. Then began the creation of the New Creation and we believe this work is still in progress. Then along with this class has been the secondary product of the Gospel age, the Great Company. Soon the world of mankind will move into the place of importance in our drama.

Now let us fit the various horses to this sequence. It is the red horse that is first mentioned in this line up before the Lord. We believe this pictures the Ancient Worthies. In Numbers 19 we find the account of the red heifer. None of the other animals used during the Day of Atonement are described by any color; but only that they were without blemish. But here, in this account of the red heifer, that was without blemish or spot, and never came under a yoke. We fully agree with Bro. Russell in *Tabernacle Shadows*, when he states this red heifer represents the work of the Ancient Worthies in the Kingdom. So the red horse of our vision seems to fit this class. Our later remarks will add validity to this thought.

The next horse was black. This we suggest pictures a salvation class who have made a covenant with death—that is a sacrificial death. This seems to be borne out in *Songs of Solomon* 1:4 to 6. Here the bride of Christ is brought into the chambers of the king, the Holy of the Tabernacle. Mirrors are suggested by which the bride may see herself. She finds out she is black, but with some virtues, she is comely. She states, “look not upon me, because I am black, because the sun hath looked upon me.” The sunlight of the teachings of the Lord in the New Testament has made each of us see ourselves as children of Adam under condemnation and under sentence of death. Even then we were once in the miry clay and mud. We needed to be washed clean.

Then our vision takes us to consider the next salvation chariot or class. These are shown under the symbol of the white horse—doctrine. These are a class who are made white by a special treatment. The Great Company in *Rev. 7:13-15* are shown as now wearing white robes. At one time they were not so white but badly spotted, and by the love and mercy of the Lord God, “These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.” So the white horse properly represents the secondary spiritual class who will share a spirit birth when fully proved faithful, but not to the place of the Lamb’s Wife.

This, then leaves the remaining horse still standing before the Lord. This horse, dappled or gray and strong—a human trait is noted in this description, so we believe it is proper to ascribe this to the world of mankind who will need to be brought to the condition of white or righteousness during the years of the Millennial Age.

It should be carefully noted in this lineup by the Lord of these horses with their individual colors. The red, the black, the white and the gray or dappled—follow exactly the order in which the Plan of the God introduced each of the four classes of salvation. God first dealt exclusively with the Ancient Worthy class. Soon after Adam's fall and the birth of Cain and Abel, Abel offered an acceptable sacrifice to God of his lamb. Then note from V. 4 of Gen. 4 that his offering was the "firstlings of his flock and the fat thereof." Since God permitted the record to tell us the condition of the heart of Abel by the simple statement that his lamb was offered with "its fat," and since fat is pictured as the love and devotion of the offerer we can understand why our Lord stated that Abel was righteous before God. Then John the Baptist was described by our Lord as the greatest among men that were born of women. Then we have Paul's account of the Ancient Worthies in the 11th chapter of Hebrews and he stated that these all "received a good report" because of their faith. Now we can understand why this faithful class began and ended before the black horse class moved into action.

Six months after the death of John, we find the pouring out of the Holy Spirit at Pentecost and the beginning of a class who agreed to suffer and die with their Lord. They made a covenant with death, as it were. Now the black horse is in action, and still continues. The secondary class, to be called, the Great Company, do not actually receive this title until the faithful bride class have been completed and glorified. Then the secondary spiritual class receive the name "Great Company" as shown in the white horse. Then the world of mankind will begin to receive their full restitution blessings as even now they are beginning in a manner still much hidden from the world but clearly seen by the faithful of today.

Now the vision changes. We read from V. 6: "The black horses which are therein go forth into the north country; and the white go forth after them; and the dappled [or grisled] go forth after them." Now the vision by the goodness of the Lord places a proof check for us that our understanding is correct concerning this great scene. Now we are to look at the order in which the reward comes to these four classes. Before we recall, we considered the manner in which each class is being or to be dealt with. Now look at the time and the manner of reward. Surely the first who will be honored with actual salvation will be the faithful members of the New Creation. You ask, what is their reward? Why the vision states they go forth into the North country. Our loving God and Father is pictured as dwelling in the North. Look at Psalm 48: "Great is the Lord, and greatly to be praised in the city of our God in the mountain of His holiness. Beautiful for situation, the joy of the whole earth is Mount Zion, on the sides of the North, the city of the Great King." Then again in Psalm 45, the King's daughter is shown as being ushered into the King's Palace—our Heavenly Reward and Glory.

Then our vision looks at the next horse, and it is the white one. Recall the Lord states of this horse, "and the white horse goes forth after them." That is after the black horse class.

This is true—the Great Company will follow right after the completion of the black horse class, the true Church. And where will the Great Company go? Their reward is also spiritual and they too go to the North country, but not as the bride, but as the bridesmaids. Thus we have another proof that the Great Company will be a heavenly class and will share spirit nature. Again considering Psalm 45 we read: “She [the King’s daughter] shall be brought unto the King in raiment of needlework; the virgins her companions that follow her shall be brought unto thee.” Yes, brethren, the foolish virgins follow after the door to the High Calling is closed, and that class is completed.

We have already read V. 6 of this vision concerning the dappled or grisled horse class. The world of mankind then will move into action. They travel to the South country. Here is Eden shown as opposite from the North or heavenly. Here will the world receive the kingdom blessings; and all crying, pain and death will end.

And who will program these blessings among the children of Adam? Why the red horse class, the Ancient Worthies. And how are they shown in our vision? V. 7 states, “And the red [not bay as shown in our common Bible] went forth and sought to go that they might walk to and fro through the earth. So they walked to and fro through the earth.” Moffatt is very sweet in his translation. Let me quote: “They [the red horse] were eager to be off and patrol the earth, so he said, off with you, patrol the earth, and they patrolled the earth.” This is a graphic picture of the faithful brethren of old, in the kingdom role as policemen in the earth, bringing and directing the affairs of Kingdom laws among all the world of mankind. Like as we read in Chapter one, verse 11, of this same prophecy, and using Moffatt: “These are couriers whom the Eternal has sent to patrol the earth. Whereupon they answered... we have patrolled the earth, and the whole earth lies quiet and at peace.” Could words better describe the kingdom blessings and the work of all the four classes in joint agreement in executing God’s Divine Plan for man?

The vision in V. 8 gives a final view Zechariah shared of this whole drama. It reads: “Behold these that go toward the north country have quieted my spirit in the north country.” We believe the vision is showing that God’s drama of the ages, by his own choice, as it concerns the blessings for mankind is dependent, upon the call, development and glorification of the Church. We recall in the lesson of the sin-offering of the Tabernacle, no blessing could come to Israel, as we view the study of Leviticus (the 16th chapter) until all the sacrifices of the Day of Atonement were faithfully completed. After the bullock had been offered, then the Lord’s goat was sacrificed; then the “live goat” was given over to the hand of a fit man and led out of the Court.

The bullock represented the perfect humanity of our Lord during the 32 years of his ministry. After his sacrifice were the members of His body, the church, represented by the Lord’s Goat. And finally the “live goat” the scapegoat, representing the humanity of the great company class. Each of these share a heavenly reward as shown by their going

into the north country. The Lord and His body members alone share the highest reward of “glory, honor and immortality.” The work, when completed will quiet the will or spirit of God who dwells in the North country. This, my brethren seems to complete the visions of the prophet Zechariah. We trust they have enriched your minds and you will strive to be more faithful and honor the Lord for such a wonderful plan, and for sharing its understanding with us. May the Peace and Love of the Lord be with you and may you each be found faithful.