

# The 8 Cryptic Visions of Zechariah, III

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## Persistent Call for Repentance

1. The book of Zechariah was written during the time when work on rebuilding the sanctuary had come to a standstill.
  - a. 536 BC—work to rebuild the sanctuary started in the midst of much opposition
  - b. 530 BC—520 BC—work on the sanctuary terminated; this same year, Zechariah and Haggai called to ministry to strengthen the hands of the builders; restoration work on the sanctuary resumes
  - c. 515 BC—temple reconstruction finished
2. God's program to restore the Jews who had come out of the 70 years captivity are outlined in the 8 connected visions in the book of Zechariah
3. These 8 visions of Zechariah re-emerge as the 8 visions of Revelation
  - a. The Jews become the church
  - b. The sanctuary becomes the truth about the ministration in the heavenly sanctuary which was trampled underfoot (**Dan 8:12-13**)
  - c. Just the Jews who came out of the 70 years captivity were commissioned to rebuild the sanctuary in Jerusalem, the church which had come out of the 1260 years of captivity in spiritual Babylon are commissioned to restore the truth about the heavenly sanctuary in the heavenly Jerusalem
  - d. Just as the 8 visions of Zechariah were given in one night, the 8 visions of revelation were given to John without breaks of days or weeks or months

## Persistent Call for Repentance

4. **Zech 1:3-6**—“Turn ye. . .”—the book of Zechariah begin with three repetitive calls for repentance in the book of Zechariah to those who have left off the rebuilding of the temple in Jerusalem for selfish reasons (**Hag 1:2**)
  - a. God pleads with his people to repent, so they can receive the divine favor that they need to carry on the work of rebuilding the temple
  - b. This call to repent and reform is repeated throughout the book of Zechariah (**Zech 3:7; Zech 6:15; Zech 7:7-10; Zech 8:16-17**)
5. Likewise, there is a call today for those who have left off proclaiming the sanctuary service and other truths for whatever reason, to repent and come back to the work of proclaiming the sanctuary service truth

## The Visions of Zechariah

6. God's program to restore the Jews who had come out of the 70 years captivity are outlined in the 8 connected visions in the book of Zechariah
  - a. **Vision of the man among the myrtle trees in the valley (Zech 1:7-11)**—an assessment of the pitiful condition of the Jewish nation compared to the other nations around them; it is really a report of the extent of the damage the captivity had done to the people of God
    - i. The horsemen report that the city of Jerusalem is desolate, the sanctuary is broken down and the people are in a state of spiritual disrepair
    - ii. The report is submitted for the purpose of ascertaining the amount of restoration work needing to be done
  - b. **Vision of the 4 horns and the 4 carpenters (Zech 1:18-21)**—the heathen powers that have scattered Israel are at ease will be dealt with and the sanctuary will be restored

Zechariah. . .saw the powers that had “scattered Judah, Israel, and Jerusalem,” symbolized by four horns. Immediately afterward he saw four carpenters—agencies used by the Lord in restoring His people and the house of His worship. PK 581.

- c. **Vision of the man with a measuring line (Zech 2:1-5)** —the city of Jerusalem will be restored in spite of all the odds
- d. **Vision of Joshua and the Angel (Zech 3:1-5, 9)**—the people will be restored spiritually and cleansed of sin
- e. **Vision of the two olive trees and the golden lamp stand (Zech 4:1-14)**—the work of spiritual renovation of the people culminates in the gracious outpouring of the Spirit of God on those who have been cleansed; this spiritual uplift is the means by which the Jews would be enabled to rebuild their temple and city, and also be enabled to fulfill their mission to invite the heathen nations to join in the worship of the true God in Jerusalem;
  - i. This outpouring of the Spirit is only given those who have their filthy garments of sin taken away in the previous vision;
  - ii. Those who fail of receiving these benefits are cut-off from the congregation as described in the next vision—the vision of the flying roll
  - iii. In this vision and unlike in the others, Zechariah does not ask for the meaning of the vision because he obviously knew what it meant, being himself a priest
- f. **Vision of the flying roll (Zech 5:1-4)**—those in Jerusalem who failed to receive cleansing from sin and the endowment of the Holy Spirit receive instead, the curse of the Law, represented by the flying roll, and visited with punishments
- g. **Vision of the woman in the basket (Zech 5:5-10)**—the Gentile nations represented by the woman, who fail to join themselves with the Jews in the worship of God in Jerusalem are joined to Babylon and sent back to that land of idols (**Jer 50:38**)
- h. **Vision of the 4 chariot horses (Zech 6:1-8)**—general destruction of the wicked including Satan and his angels in the lake of fire after the New Jerusalem descends to earth

## Important Observations

7. The 8 visions of Zechariah may be divided into 2 great sections: the first 5 visions are restorative in nature while the last 3 visions are destructive or punitive in nature

## Reconstructive/Restorative Visions

- a. 1<sup>st</sup> vision—a damage report given in preparation for the work of restoration
- b. 2<sup>nd</sup> vision—4 horns and carpenters—the **sanctuary** will be restored
- c. 3<sup>rd</sup> vision—man with a measuring line—the **city** will be restored
- d. 4<sup>th</sup> vision—Joshua and the angel—the **people** will be cleaned and restored
- e. 5<sup>th</sup> vision—two olive trees and the golden lamp stand—the culmination of the work of spiritual renovation; the **people** receive the outpouring or anointing of the Holy Spirit
  - i. This restorative work is summed up by Daniel as follows:
    1. **restoration of the people**--"make an end of sin, finish transgression, make reconciliation for iniquity" (**Dan 9:24**)
    2. **restoration of the city and sanctuary**--"restore and build Jerusalem. .. the streets and the walls shall be built again, even in troublous times" (**Dan 9:25**)

## Destructive/Punitive Visions

- f. 6<sup>th</sup> vision--**flying roll**—judgment of the filthy and rebellious
  - g. 7<sup>th</sup> vision—**vision of the woman in the basket**—judgment on the idolatrous heathen nations
  - h. 8<sup>th</sup> vision—**vision of the 4 chariot horses**—final disposition of the wicked including Satan and his angels
8. **IMPORTANT:** These 8 visions of Zechariah have **limited, local** applications in the time of the Jews and have **larger** applications in the time of the end; this is why John projects these visions in the book of Revelation; in fact, they serve as the thematic framework for the entire book of Revelation

## Vision 4: Joshua and the Angel

9. **Zech 3:1-10**—the vision of the removal of Joshua the high priest's filthy garments and replacing them with a change of raiment dramatizes God's intention to restore His people by cleansing them of the sins that were
  - a. causing them not to receive the divine favor they need to complete the work of restoration, and
  - b. which also continues to give Satan **reason** to accuse them and give him **opportunity** to interfere with the work of restoring the temple
10. **Zech 3:1**—"Angel of the Lord"
  - a. literally, "the Angel who is the Lord" or Christ (Jude 9; PK 584)



11. **Zech 3:5**—“fair mitre”
  - a. literally a “clean” turban (“tavor” related to “tavor” which means “to be clean”, “pure”)
12. **Zech 3:8**—“men wondered at” (Hebrew, "*mopheth*")
  - a. Men who are for signs and symbols for things to come
  - b. **Eze 12:1-11**--men who reflect the character of Christ and are thus symbols representing Christ
13. **Zech 3:8**—“The BRANCH”—primarily refers to the Messiah as Priest-King, who will grow like a root out of dry ground (**Zech 6:12; Isa 11:1-2; Isa 53:2**); secondarily points to those in Israel whose filth are washed away in the final atonement and who reflect the perfect image of Jesus in character
14. **Zech 3:9**—“stone with 7 eyes”—symbolic of the perfect wisdom that Christ possesses (**Zech 4:10; Rev 5:6**), manifested in His ability of remove the iniquity of the land in one day;
15. **Zech 3:9**—“**I will remove the iniquity of the land in one day**”—Day of Atonement cleansing of the sanctuary language, of which Zechariah, being priest, was quite familiar with; this explains why he does not ask for an explanation of the meaning of the vision of Joshua and the angel

#### **PROJECTION OF THE VISION IN THE BOOK OF REVELATION**

16. The vision of the taking away of Joshua’s filthy garments first re-emerges as the vision of giving of the white robes to the dead martyrs in the opening of the 5th seal in the book of Revelation (**Rev 6:9-10**)
17. The taking away of the filthy garments is **implied** in connection with the experience of God’s true people who are living in the time of the end
  - a. The great multitude from “nations, kindred, tongue and people” are described as wearing white robes in **Rev 7:9**; these are those who embrace the three angel messages when they are proclaimed in a loud voice and are cleansed in the process; this implies that their filthy garments were taken away and replaced with Christ’s perfect robe of righteousness
  - b. The 144,000 from the 12 tribes of spiritual Israel are described as having no fault before the throne of and no guile upon their lips (**Rev 14:1-5**); this implies that their filthy garments were taken away and replaced with Christ’s perfect robe of righteousness in the final atonement
  - c. Laodicea, the last church, is the church who is invited to go through this experience of receiving the white raiment in place of their filthy garments during the closing scenes of the great day of atonement

**Zechariah's vision of Joshua and the Angel applies with peculiar force to the experience of God's people in the closing scenes of the great Day of Atonement.** The remnant church will then be brought into great trial and distress. Those who keep the commandments of God and the faith of Jesus will feel the ire of the dragon and his hosts. Satan numbers the world as his subjects; he has gained control even of many professing Christians. But here is a little company who are resisting his supremacy. If he could blot them from the earth, his triumph would be complete. As he influenced the heathen nations to destroy Israel, so in the near future he will stir up the wicked powers of earth to destroy the people of God. Men will be required to render obedience to human edicts in violation of the divine law. **PK 587**

## Vision 5: The two olive trees and the golden candlestick

18. **Zech 4:1-14**—The vision of the two olive trees and the golden candlestick dramatizes the great outpouring of God's Spirit upon those who have their filthy garments taken away and replaced by a change of raiment;
- The oil furnished by the two olive trees typified the Holy Spirit (**COL 408**); divine power alone can overcome all the obstacles that confronted the builders; divine grace alone can finish the work of character transformation



From the two olive trees the golden oil was emptied through the golden pipes into the bowl of the candlestick, and thence into the golden lamps that gave light to the sanctuary. So from the holy ones that stand in God's presence His Spirit is imparted to the human instrumentalities who are consecrated to His service. The mission of the two anointed ones is to communicate to God's people that heavenly grace which alone can make His word a lamp to the feet and a light to the path. "Not by might, nor by power, but by My Spirit, saith the Lord of hosts." Zechariah 4:6. **COL 408.**

- Notice again that this gracious outpouring of God's Spirit in its fullness occurs **ONLY** after the filthy garments of defective character are removed and the people washed of their sins

## PROJECTIONS OF THE VISION IN THE BOOK OF REVELATION

19. The vision of the two olive trees and the golden candlestick first reappears in **Revelation 11:3-4** as the vision of the two witnesses prophesying in sackcloth during the Dark ages; the Spirit of God is suppressed (cf. the third seal, horseman with pair of balances in his hand; food rationed by weight)



20. A **second** re-emergence of the vision is **implied** in connection with the final outpouring of the Holy Spirit in the time of the Latter Rain on those who have been cleansed in the final atonement (**Rev 18:1**)

## Vision 6: the Flying Roll

21. The last three visions have to do with the administration of judgment on sinners
- Vision 6, flying roll**—the apostates and unclean are cut off; the first to fall are the unfaithful ones in God’s house
  - Vision 7, the woman in the ephah**, the Gentile nations who have not responded to the gracious invitation to worship the God of Israel in Jerusalem along with the Jews are banished to Babylon, the land of idols
  - Vision 8—4 chariots of judgment**—final disposition of sin; Satan and his hosts are destroyed when the earth is cleansed after the New Jerusalem comes down to earth
22. **Zech 5:1-4**—the Flying Roll—this vision dramatizes the fate of those in Jerusalem who are found with their filthy garments not taken away from them
23. **Zech 5:3**—“**this is the curse that goeth forth over the face of the earth**—” referring to the covenant curses applied to those who while professing to know God and keep His covenant have failed to cleanse themselves of sin because of impenitence and disobedience (**Deut 27:15-26; Deut 28:15-68; Gal 3:10-13**)
- The flying roll is symbolic of the two tables of the commandments
  - One that stealeth**—“**thou shalt not steal;**” referring to the 8<sup>th</sup> commandment and represents that side of the tables of the Law which deals with our duties towards our fellow men (the last 6 commandments)
  - Every one that sweareth**—“**thou shalt not take the name of the Lord in vain;**” referring to the 3<sup>rd</sup> commandment and is used to represent that other side of the tables of the Law which deals with our duty to God (the first four commandments)

Against every evildoer God’s law utters condemnation. He may disregard that voice, he may seek to drown its warning, but in vain. It follows him. It makes itself heard. It destroys his peace. If unheeded, it pursues him to the grave. It bears witness against him at the judgment. A quenchless fire, it consumes at last soul and body. **Ed 144**

## PROJECTIONS OF THE VISION IN THE BOOK OF REVELATION

24. **Rev 15:5**—the vision of the outpouring of the 7 last plagues is prefaced by the taking out of the tables of the commandments from the ark of the covenant; this is to signify that it is time for transgressors to face up to the justice of the law that they have been despising and taking lightly for so long

**The Flying roll contains a records of the deeds of men**

**The angel is represented as flying through the midst of heaven with a roll in his hand, on which are written the deeds of our daily life.** God bears long with the children of men, but there is a time coming when he will cease to bear with them. God wants them to get under the cover of his wings. Jesus is pleading his blood in our behalf, but Satan is standing at his right hand, resisting every effort in our behalf. May God help us to humble our hearts, before it shall be forever too late to make wrongs right.  
**ST June 2, 1890.**

25. The proclamation of the three angels messages constitutes the giving of the final warning messages contained in the flying roll

**The flying roll contains warnings**

The Spirit who asked Zechariah, "What seest thou?" to which he answered, "I see a flying roll," also caused an angel to fly in the midst of heaven, "having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him [let no glory be given to erring, sinful men]; for the hour of his judgment is come." **Many indeed will not understand, but will stumble at the words contained in the roll.** -- **New York Indicator (NYI) February 7, 1906.**

26. The law of God revealed from its hiding place at the second coming of Jesus

In the temple will be seen the ark of the testament in which were placed the two tables of stone, on which are written God's law. These tables of stone will be brought forth from their hiding place, and on them will be seen the Ten Commandments engraved by the finger of God. These tables of stone now lying in the ark of the testament will be a convincing testimony to the truth and binding claims of God's law.

Sacrilegious minds and hearts have thought they were mighty enough to change the times and laws of Jehovah; but, safe in the archives of heaven, in the ark of God, are the original commandments, written upon the two tables of stone. No potentate of earth has power to draw forth those tables from their sacred hiding place beneath the mercy seat.

There appears against the sky a hand holding two tables of stone folded together. Says the prophet: "The heavens shall declare his righteousness: for God is judge himself." Psalm 50:6. That holy law, God's righteousness, that amid thunder and flame was proclaimed from Sinai as the guide of life, is now revealed to men as the rule of judgment. The hand opens the tables, and there are seen the precepts of the Decalogue, traced as with a pen of fire. The words are so plain that all can read them. Memory is aroused, the darkness of superstition and heresy is swept from every mind, and God's ten words, brief, comprehensive, and authoritative, are presented to the view of all the inhabitants of the earth.

It is impossible to describe the horror and despair of those who have trampled upon God's holy requirements....

The enemies of God's law, from the ministers down to the least among them, have a new conception of truth and duty. Too late they see that the Sabbath of the fourth commandment is the seal of the living God. **Mar 286.**