

The 8 Cryptic Visions of Zechariah, V

The Zechariah-Revelation Connection

1. **QUESTION:** The question at this point is, is there a connection between the book of Zechariah and the book of Revelation?

ANSWER: there is definitely a link, some kind of relationship existing between the two books as the following proves:

- there are 8 connected visions in the book of Revelation as there are also 8 visions in Zechariah
 - moreover, the 8 visions of Revelation were given in one sitting just as the 8 visions of Zechariah were given in one night!
 - the visions of Zechariah re-emerge in the book of Revelation clearly showing a link between the two books; for example:
 - o vision of the man with a measuring line (**Zech 2:1**) re-appears in **Rev 11:1**
 - o the vision of the 2 olive trees and the golden candlesticks (**Zech 4:1-6**), re-appear in **Revelation 11:3-4**
2. The truth of the matter is, John used the 8 visions of Zechariah as the thematic background for the book of Revelation; in other words, the 8 visions of Zechariah serve as the scaffolding upon which the 8 visions of Revelation are structured around
 3. **QUESTION:** The important question at this junction is, why did John borrow the visions of Zechariah and use them as launching pad for writing his own 8 visions in the book of Revelation?

ANSWERS:

- the visions of Zechariah will have a re-application in the Christian dispensation which will, in fact, be on a larger, global scale
- they are borrowed to underscore the fact that the issues surrounding the events prophesied in the visions of Revelation will be no different from those in the time of Zechariah, i.e. a work of restoration involving the people, the city and the sanctuary

- the work of restoration envisioned in the 8 connected visions of Revelation will be accomplished during troublous times, just the work of restoration in the time of Zechariah was accomplished in troublous times
4. Notice some even astounding parallels between Zechariah and Revelation
 - Just as the gift of prophecy was restored to Israel after its 70-year long captivity to Babylon to help restore the temple in Jerusalem, the gift of prophecy was also restored to spiritual Israel after its 1,260 years of captivity to spiritual Babylon to expedite the work of rebuilding and restoring the truth about the work of Jesus in the heavenly sanctuary
 - Just as there were three personages involved in opposing the work of rebuilding the temple in Jerusalem in the time of Zechariah (Sanballat, Tobiah and Geshem) , there are also 3 agencies who are combining forces to oppose the work of restoring the truth for the time of the end (the dragon, the beast and the false prophet)
 5. In view of these astounding observations, the book of Revelation should not just be viewed merely as a book of disconnected predictions and events, but rather a set of messages that were given specially to the church who will be around during time of the end, to call and encourage them to restore the truth about the heavenly sanctuary—a truth that have been “cast down” and trodden underfoot for 1,260 years (Dan 8:11, 13, 26; Rev 11:3-4)

Zechariah’s 1st Vision: The Rider among the Myrtle Trees

The 8 visions of Zechariah are listed as below as well as their counterparts in the book Revelation

6. The vision of the rider among the myrtle trees (Zech 1:7-17) –an assessment of state of affairs in Israel and the surrounding nations specially in connection with the rebuilding the temple which had come to a standstill for several years; the lack of concern of the nations that have opposed the rebuilding is especially noted (“the nations are at ease”); this vision is a prelude to the actual work of restoration portrayed in the next visions
 - a. **myrtle trees that were in the bottom**—a symbol of the nation of Israel in her downtrodden state
 - b. **“the earth is still and is at rest”**—the work of rebuilding the temple had come to a standstill as result of the incessant opposition by the surrounding nations;
 - c. **the heathen which are at ease**—there is no help forthcoming from the nations which have opposed Israel; they appear unconcerned and unmoved despite Israel’s downtrodden state; the heathen cease opposing as the work of rebuilding comes to a standstill

- d. **the angel talked with me with good words and comfortable words**—the vision was given to encourage the builders and to assure them of God’s love and faithfulness to Israel
7. This vision resurfaces in Revelation as John’s vision of Jesus walking among the 7 golden candlesticks; the vision that introduces the letters to the 7 churches
- a. the candlesticks of the sanctuary were made to resemble trees (**Exo 25:31-40**)
 - b. the 7 candlesticks which represent the churches of Asia (Rev 1:20) replace the myrtle trees in Zechariah’s vision and Jesus replaces the rider in the same vision
 - c. the vision of the 7 churches is an assessment of the spiritual climate of the church (“I know thy works”. . .) and the letters are given to the churches to encourage them to remain faithful in the face of much opposition, discouragement, and hardship.

Zechariah’s 2nd Vision: The 4 Horns and the 4 Carpenters

8. The vision of the 4 horns and the 4 carpenters (Zech 1:18-21)—this vision re-emerges in the book of Revelation as the vision of the 7 seals which is introduced by a description of the 4 living creatures who are stationed around the throne of God (Rev 4:6-9); these 4 living creatures are actually who are stationed around God’s throne are actually involved in the opening of the seals
- a. The vision of the 7 seals deals with the **restoration of God’s people** during troublous times
 - 1. the opening of the 1st seal (a white horse—the apostolic church)
 - 2. the opening of the 2nd seal (a red horse)—opposition and persecution under pagan Rome
 - 3. the opening of the 3rd seal (a black horse)—the mainline Christian church apostatizes; a “falling away” and the man of sin is revealed (**2 Thess 2:3-4**)
 - 4. the opening of the 4th seal (pale horse)—persecution under papal Rome for 1,260 years (Dan 7:25; Dan 8:10-12; Dan 11:31-32; Rev 11:2)
 - 5. **the opening of the 5th seal (souls under the altar)—the investigative judgment is convened and the dead in Christ receive white robes**
 - 6. the opening of the 6th seal--(signs of Christ’s imminent return)
 - 7. the opening of the 7th seal (silence in heaven for half an hour as the 7 trumpets prepare to blow)—**just before the 7th trumpet blows, John sees**

the 144,000 who are sealed and a great multitude who are wearing white robes (Rev 7)

- b. Hence, the full spiritual renovation or restoration of God's people occurs at the tail-end of the vision of the 7 seals

Zechariah's 3rd Vision: The man with a measuring line

9. The vision of the man with a measuring line (Zech 2)—this vision re-emerges in the book of Revelation as the vision of the 7 trumpets, at the tail-end of which is a call to measure the temple, the altar and them that worship therein (Rev 11:1); the 7 trumpets deal with the successive judgments poured out on pagan and papal Rome throughout history which results in their dismantling and final collapse;

1. **The 1st trumpet (Rev 8:7)**—hail and fire mingled with blood cast upon the earth causing a third part of the trees to be burnt up and all the grass burnt up)—Describes the punitive actions of the Visigoths under **Alaric** on the Roman empire from 396- 410 AD; Thrace, Macedonia, and Greece were taken and Rome was pillaged in 410 AD; much vegetation destroyed;
2. **The 2nd trumpet (Rev 8:8-9)**—great burning mountain cast into the sea; third part of the sea became blood; third part of sea creatures died and third part of ships destroyed—Describes the depredations of the Vandals under **Genseric** from Northern Africa; they dominated the Western Mediterranean with a navy of pirate ships, pillaging the coasts of Spain, Italy and Greece and preying upon Roman shipping;
3. **The 3rd Trumpet (Rev 8:10-11)**—a burning star from heaven called wormwood cast upon the fountains and rivers causing them to be bitter and poisoning men to death—
-Portrays the invasions of **Attila** the Hun in various regions of the Roman empire in the 5th century;
4. **The 4th Trumpet (Rev 8:12)**---Third part of the sun, moon and stars smitten and darkened—Interpreted to mean the successive extinction of the superior and inferior luminaries of Rome's government, i.e. the senate, consuls and emperors leading to the final collapse of the Western Rome in 476 A.D.; **Odoacer**, king of the Herulis, made repeated attacks on Rome, deposed and executed its last emperor, Momyllus Augustulus, disbanded the senate and the consulship and became the first barbarian king of Rome in 476 A.D.; when the western empire was extinguished, the way for the exaltation of the Papacy was opened; after the fall of Rome, the spiritual supremacy of the bishop of Rome was acknowledged and maintained by the emperor Justinian who ruled from Constantinople;
5. **The fifth trumpet (Rev 9:1-13)**---star fall from heaven with key to the bottomless pit; locusts coming out of the bottomless pit darkening the sun and the air; the rise and

spread of Islam from the deserts of Arabia ; Mohammedan hordes that spread like locusts up to the very gates of Constantinople, the capital of the eastern Roman empire (Byzantine empire); Ottoman empire tormented and harassed Constantinople for 5 prophetic months (July 27, 1299 to 1449) but did not capture it

6. **The sixth trumpet (Rev 9:14-Rev 11:14)**---Loosing of the 4 angels which are bound in the great river Euphrates, prepared to slay the third part of men for an hour, a day, a month and a year; the period of 391 years and 15 days---reckoned from the day Constantinople collapsed signaling the end of the Eastern Roman empire, to the abdication of the Ottoman empire to the western powers in August 11, 1840; **the 4 angels**---represent the 4 divisions or sultanates of the Ottoman empire (Baghdad, Aleppo, Damascus and Iconium) that laid siege on Constantinople;
10. **The Seventh trumpet (Rev 11:15-18)**---the Kingdoms of this world become the kingdoms of Christ—fulfilled at the close of Christ’s work as mediator (GC 416); the kingdom is restored to God’s people
- a. But just before the 7th trumpet blows, a call is made to measure the temple, the altar and them that worship therein (Rev 11:1)
 - b. this is a reference to the restoration of the heavenly sanctuary and its worshippers through the final atonement
 1. **the temple**—contains the ark of the testament (Rev 11:19) and is therefore a reference to the most holy place of the heavenly sanctuary
 2. **the altar**—mentioned in connection with the altar of incense and is therefore a reference to the holy place of the heavenly sanctuary
 3. **the worshippers**- refers to the people of God who have followed Jesus by faith and repentance into His ministrations in the heavenly sanctuary and are cleansed/restored in the final atonement (Heb 6:19-20; Heb 10:19-20)
 4. the sequence of most holy place, holy place and worshippers is language directly picked up from **Lev 16:30-33** which speaks of the cleansing of the sanctuary and of the congregation on the Day of Atonement
 - c. Hence, the final restoration of the **temple** or sanctuary in heaven and the worshippers occur at the tail-end of the blowing of the 7 trumpets

Zechariah’s 4th Vision: Joshua and the Angel

11. Joshua and the Angel (Zech 3:1-5)—this vision has a more direct application to those who are alive when Jesus makes His final atonement in view of a statement EGW makes in PK 587 which reads:

“The vision of Joshua and the angel applies with peculiar force to the experience of God’s people during the closing scenes of the Great Day of Atonement. . .Men will be required to render obedience to human edicts in violation of the divine law. PK 587.

12. Zechariah’s vision of Joshua and the Angel then finds a larger application in the time of the final conflict, during which time the faithful, tried people of God receive the white raiment and are cleansed of their defective characters

Zechariah’s 5th Vision: The Two Olive trees and the Golden Candlesticks

13. The vision of the two olive trees and the golden candlesticks is mentioned in connection with the suppression of God’s word for 1,260 years by spiritual Babylon (Rev 11:3-4; see also Dan 8:11, 12) and also by atheistic France for 3 1/2 years (Rev 11:7-9)

- a. the **two witnesses** which are one and the same as the **two olive trees** and the two anointed ones are identified as the Old and New Testaments (GC 267)

The two witnesses represent the Scriptures of the Old and New Testament. Both are important testimonies to the origin and perpetuity of the law of God. Both are witnesses also to the plan of salvation. **GC 267.**

- b. the two witnesses have power to strike those who try to hurt them, with plagues as often as they want (**Rev 11:5-6**)

19. In the vision of the fall of Babylon in Revelation 18, the two olive trees and the golden candlesticks (the two witnesses of the two olive trees), are about to strike back at spiritual Babylon, but before that happens there is a final and frantic call for the honest souls still in Babylon to come out of her in order to avoid her plagues (**Rev 18:4**)

14. Question: Why would the vision of the two olive trees be associated with the vision of the Fall of Babylon?

ANSWER: It is the latter rain that causes spiritual Babylon to fall! The loud cry of the third angel by a people who are clothed with Latter Rain power shakes the very foundation of spiritual Babylon and which results in her downfall

Zechariah’s 6th Vision: The Flying Roll

15. Zechariah’s vision of the flying roll re-emerges in the book of Revelation in the opening scenes of the outpouring of the 7 last plagues

- a. As the plagues are about to be poured out, the Law of God is taken out of its hiding place in the ark of the testimony which is deposited in the Most Holy Place of the heavenly sanctuary (Rev 15:5), to stand as witness against the misdeeds of evil men

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

- b. those who failed to receive the benefit of the final atonement and therefore retain their filthy garments of characters become the objects of the curse of the Law—the curse of disobedience

Zechariah's 7th Vision: The Woman in the Basket

16. Zechariah's vision of the woman in the basket finds a parallel in the depiction of the fall of spiritual Babylon in Revelation 17:

- a. the woman who sits in the basket of Zechariah now becomes the woman in the wilderness who sits upon many waters and who is about to receive her plagues
- b. the woman in the basket in Zechariah's vision has a title: "this is wickedness" (Zech 6:8), just as the corrupt woman of Revelation 17 has the title: "Mystery, Babylon, mother of harlots and all the abominations of the earth" (Rev 17:5)

Zechariah's 8th Vision: The 4 Judgment Chariots

17. The 4 judgment chariots of Zechariah a partial application in the destruction of the wicked at the second coming of Jesus; but the full and final application of the vision occurs at the third coming of Jesus; then, the wicked including Satan and his angels are forever destroyed in the lake of fire

- a. **two mountains of brass**—When Jesus comes the third time, the Mount of Olives is split into two mountains to make room for the New Jerusalem to settle on (Zech 14:4-5); the whole mountain burns as brass when the feet of Jesus touch it to purify and prepare it for the New Jerusalem

At the close of the thousand years, Christ again returns to the earth. He is accompanied by the host of the redeemed and attended by a retinue of angels. As He descends in terrific majesty He bids the wicked dead arise to receive their doom. They come forth, a mighty host, numberless as the sands of the sea. What a contrast to those who were raised at the first resurrection! The righteous were clothed with immortal youth and beauty. The wicked bear the traces of disease and death. . . .

Christ descends upon the Mount of Olives, whence, after His resurrection, He ascended, and where angels repeated the promise of His return. Says the prophet: "The Lord my God shall come, and all the saints with Thee." "And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof, ... and there shall be a very great valley." "And the Lord shall be king over all the earth: in that day shall there be one Lord, and His name one." **Zechariah 14:5, 4, 9.** As the New Jerusalem, in its dazzling splendor, comes down out of heaven, it rests upon the place **purified**

and made ready to receive it, and Christ, with His people and the angels, enters the Holy City.
GC 662-663.

- b. **four chariots out from between two mountains of brass**—as the wicked try to approach and attack the holy city at the instigation of Satan, they are annihilated by the fire coming from heaven (**Rev 20:7-10**)

Summary and Conclusion

18. God's plan of restoration for His people after the Babylonian captivity was first revealed to Daniel as a tripartite plan: restoration of the people, the temple and the city
19. Remarkably, the 8 connected visions of Zechariah affirm God's plan of restoration along the same three lines expressed in Daniel 9
20. The 8 visions of Zechariah all re-emerge in the book of Revelation and find counterparts in its 8 visions
21. The three-fold program of restoration envisioned for the Jews now becomes the three-fold plan of restoration for the Church of Christ
22. God's plan of restoration whether for the Jews or Christians is always contingent upon faith and repentance, faithfulness to God's statutes and decrees.