

SECTION II

ANALYTICAL TABLE OF CONTENTS

Preface

The prophetic relevance of Zechariah's eight visions and concluding prophecy are exhilarating to those in search of contemporary answers to globalization and the configuration of the American New World Order System, vis-à-vis the Political-Commercial-Religious Right in America. This Preface is a must read to prepare the "prophetic aspirant" in understanding the Bible's focus on Western Civilization and its ultimate international trading empire, military superiority, interaction with both Israel and the Church, and its propensity to seek the moral covering of the Christian religion to justify its hegemonic aspirations—in spite of a hodgepodge of cultural, socio-economic and political venues competing within this imprecation. An overview of the eight visions is given, their interrelationship between Hebrew and Christian Scriptures, and their visionary impact upon today's world.

Introduction

A general overview of the Visions of Zechariah is covered. These are "visions," not prophecy, until the final prophetic depiction. To grasp their meaning, understand their immediate and climactic impact upon our very own generation, we must "see" them through the "eyes of the Spirit." Major Biblical themes—prophetic themes—are discussed. The Image of the Tigris, that initial burst of civilization that conflicted with that of Israel's, has grown and morphed until that Image is viewed strutting across the face of the blue planet, subduing all in its path. Lo, it has gone full cycle and strides the banks of the Euphrates River. The reader is advised of his or her own involvement in the text—this is not objective or casual reading. Writers of novels succeed when their readership identify with the main characters of the author—become a part of the story; well, look out, though this is no novel, you're still one of the main characters!

CHAPTER 1

Vision 1 – The Man and Horses – Zechariah 1:7-17

"The man riding on the red horse" and the three horses which follow, commence their journey throughout the whole earth—they typify the move of God on the entire face of the earth. Their meaning, as told through their

colorations, are juxtaposed to the Four Horsemen of the Apocalypse—here develops the story of redemption, led by the Man on the Red Horse, versus the destruction, conquest, murder, famine, and death of Antichrist; and, all culminating in the immediate End of Days. *“The earth is resting quietly”* – the discovery does not please the Almighty—the evidence against the Great City is mounting and the time of judgment fast approaches. The horses appear at the commencement of the visions, and then at their terminus, prior to the prophecy of the coronation of Joshua the High Priest as King. The four chariots, and the color of these horses, represent the Almighty’s final judgments upon those who *“destroy the earth.”* It is noteworthy that the horse is so graphically utilized in these visions. It is most significant that juxtaposed to the white horse of Antichrist in Revelation 6 is also One Who rides the white horse: *“And He who sat on him was called Faithful and True, and in righteousness He judges and makes war . . . He was clothed with a robe dipped in blood, and His name is called The Word of God. And the armies of heaven, clothed in fine linen, white and clean, followed Him on white horses . . . and He has on His robe and on His thigh a name written: King of Kings and Lord of Lords”* (Revelation 19:11, 13-14, 16).

CHAPTER 2

Vision 2 - The Four Horns and Four Craftsmen – Zechariah 1:18-21

An analysis of the development of Western Civilization as seen in the “four horns” of Zechariah and their immediate overthrow and/or further development as depicted by the “four craftsmen” – an excerpt from the chapter will confirm your worst suspicions: Without reservation we can attest to the leadership of Western Civilization now domiciled in America—to think otherwise, one would be historically remiss and adjudged by peers of history as parochial, irrelevant, and even ignorant. It is not the egocentricity of an American who proffers this concept—it is a blatant geo-political reality, and to entertain otherwise, only reveals the total lack of historical perspective regarding the emergence of America’s economic, political-military, social-cultural, and religious dominance of the planet. How, when, where and why the Image—that afflicted Israel then and will yet afflict both Israel and the Church at the End of Days? Our discoveries will tantalize your prophetic pallet; however, you’ll soon discover you’re in this, not as a casual spectator, but one fully engaged upon the prophetic playing field! You might be quite an enthusiastic side-liner, but the “Coach” has called *you* to play in the Big Game—and He’s not waiting for you to say, “Send me in Coach,” when He’s playing it for keeps at the final seconds of the age.

CHAPTER 3

Vision 3 – A Man with a Measuring Line – Zechariah 2:1-13

The imagery witnessed in this third vision of Zechariah cannot be fully grasped until its counterpart is deciphered in Revelation 11. Both texts shed light on the other. Here, the Temple of God, the City of Jerusalem, must be measured—possession of His people, their consecration, and the price of commitment to bear witness to His verdict among the nations—this is what is at stake. There is a diametric clash of spiritual forces—forces that comprise the “daughter of Babylon” vs. the “daughter of Zion.” The call to “flee Babylon” is always heard in this context. Soon after measurement, you will be touched—but *“he who touches you touches the apple of His eye!”* For, He is coming and on that day *“Many nations shall be joined to the Lord and they (both Jew and Gentile, both Israel and the Church) shall become My people”* (Zechariah 2:11).

CHAPTER 4

Vision 4 – Joshua The High Priest – His Cleansing – His Companions Zechariah 3:1-10 – “My Servant, the BRANCH”

Perhaps one of the most prophetically astonishing revelations among the prophets is released in this vision of Satan’s opposition to Joshua in the heavens—all of Israel’s frustrations and setbacks, all of her sin and shame—but in Joshua we see Him Who bore our sins, carried away our shame: My Servant, Whose name is the BRANCH. These exciting pictures leave an indelible imprint upon the entire Scriptures—for they are timeless, limitless insights into the One Who will remove iniquity from Israel in one day and Who will, if we but see Him through the eyes of the Lord (i.e., the Seven Spirits of God, the Seven Eyes upon the Stone), we shall be lifted up into an eternal dimension unsurpassed, where we, his companions, become a WONDROUS SIGN, a priesthood of believers—cleansed, forgiven, no longer alienated. We become “kings and priests” and shall rule and reign with Him!

CHAPTER 5

Vision 5 – The Universal Lampstand & Two Olive Trees – Zechariah 4:1-14

This very well could be the most overwhelming and spiritually profound Biblical vision—notwithstanding, to compare the incomparable is ludicrous, for they are all filled with divine insight and meaning. Yet, the vision of the Universal Lampstand and its collaborating counterpart in the Revelation astounds

the seeker of truth, captivates his prophetic cravings, and enralls all who call upon His Name. The Son of Man, in this prophetic graphic, is so all-encompassing, all-embracing, and utterly sufficient to bring out His plan and purpose by the “power of the Spirit” through the Two Witnesses, the Two Sons of Oil, which by the sheer scope of this vision, even the skeptic can be moved to belief in the inspiration of the Scriptures. The Centrality of Messiah—the Christ—is clearly revealed: Prophet, Priest and King—and you will see exactly how this comes about, *“For it is not by might, nor by power but by My Spirit, says the Lord”* (Zechariah 4:6).

CHAPTER 6

The Two Olive Trees and The Two Lampstands – Joseph, His Brethren and the Egyptians

Although this segment is included in Vision 5, it deserves separate amplification in that the full understanding of the Two Sons of Oil, and their expanded meaning through both texts (i.e., Zechariah and Revelation), present a Biblical theme of witness and testimony that deserves concentrated exposition. The Scriptures develop a spiritual theme, even from the time of Joseph that constitutes God’s dealings, dispensations, and economy through the testimony of Two Witnesses. Here in Zechariah, and immensely expanded in the Revelation, that theme is fully developed. Joseph, his brethren, and the Egyptians, are but a picture, a type—though a most profound type—of that which shall affect the entire earth. Do the Scriptures give fresh illumination, by the Spirit, in God’s dealings with the nations, Israel and the Church in the final hour of human history? Indeed, His Word relentlessly and unequivocally does!

CHAPTER 7

The Challenge of The Great Mountain – Satan

It is difficult to fathom a true prophet of Israel who does not elucidate the External’s nemesis. Zechariah certainly does not fail us in this exposé. Again, although the vision of the “Great Mountain” is encapsulated within the context of the Fifth Vision of Zechariah, it, nevertheless, stands on its own and deserves separate justice. Throughout this tome, a recurrent theme persists: Babylon the Great vs. Jerusalem the Holy; the Great City vs. the Holy City; the Great Mountain vs. the Holy Mountain; the Daughter of Babylon vs. the Daughter of Zion; The Anti-Messiah/Anti-Christ/Beast vs. the Messiah/the Savior/The Risen Christ. These theological antithetical themes permeate the Scriptures. The Bible, once spiritually discerned and deciphered, is relentless and consistent in providing us a

myriad of types, shadows, pictures and adumbrative assistance in conveying spiritual truth—once the divine encryptions are broken, it all begins to make sense.

CHAPTER 8

Vision 6 – The Flying Scroll – Zechariah 5:1-4

The “Flying Scroll” of Zechariah’s sixth vision, bears an uncanny resemblance to the scroll of Revelation, the Seven-Sealed Book of Judgment that only the Lamb is worthy to unloose the seals thereof. A curse has gone out across the entire globe—that curse is written against “thieves and perjurers”—this chapter explores the depths to which they, the wealthy and exploiters of wealth have stooped to secure their bounty. The Bible spares no prophetic blast to expose these “merchants of the earth” and their “harlotries” – a most deliberately vile word that conjures up the worst of imagery. Don’t think the Bible irrelevant in today’s marketplace—no, the Bible’s vindictive upon those who “make merchandise” of you and of God’s Word is precisely what today’s wealth and prosperity gospel merits, and, I hasten to add, shortly shall endure.

CHAPTER 9

Vision 7 – The Woman in the Basket – Zechariah 5:5-11

Contemporary, up-to-date, relevant—nothing could be so poignantly convincing than to witness the vision of the Woman in the Basket whose name is WICKEDNESS. Captured in her commercial habitat for inhumanity—man’s crime against man—her environ of greed and avarice must be transported by the Two Women with wings of a stork to the Plains of Shinar where she belongs, and where she shall be judged! The menagerie of her crimes is so great that it occupies two sections in our tome of an inexhaustible diatribe of denunciation and descriptive defilement. Once again, she is juxtaposed to God’s Woman—the “Tale of Two Women” throughout the Scripture is a tale commenced in the Garden, and reaches its fruition when the “Clash of Images” – of the Image of Christ vs. the Image of the Beast – collide in the conflict of the ages. Yet, is her crime of Apostasy the most virile of her pathologies—the stories of Obadiah and Jezebel, of Elijah and Ahab and of the “Shrine of Micah” – though told in antiquity, confront today’s Church with pinpoint prophetic accuracy—this Mother of Harlots awaits her worst hour!

CHAPTER 10

Parts 1 & 2 –The Two Women with Wings of a Stork

The “Second Part” of Vision Seven (Part 1, Chapter 10) reveals Two Women who bear a peculiar resemblance to the Two Witnesses of the Revelation—for they transport, participate, and expose the identity of this HYBRID FROM HELL (for her concoction is Satan’s masterpiece of deceit, selfish aggrandizement, greed, avarice, hypocrisy, the flesh, the world, and all that bespeaks of pride, arrogance, thievery, perjury and iniquity). She bears no shame for her fornications; no pity she wastes upon the bodies and souls of men she has trampled; countenances no remorse for her suppression of the masses and her self-righteous condemnation of the poor upon whom she heaps her worst vindictive—no, here is one, so outrageous in description, so foul is her smell, so full is her cup with the stench of filth, so wretched is her personage, that the One Who must judge her, and those who witness her demise, accord the only “Hallelujahs” ever recorded in the New Testament! Read, but don’t weep for her, for her golden cup is full of abominations and the filthiness of her fornication. No, to the contrary, ***“Rejoice over her, O heaven, and you holy apostles and prophets, for God has avenged you on her!”*** (Revelation 18:20). Finally, “The Way of Cain” and of “Balaam’s profits” are unveiled within today’s commercial Christianity (Part 2).

CHAPTER 11

Vision 8 – The Four Chariots and Two Mountains of Brass Zechariah 6:1-8

How could Holy Writ be so articulate, adroit, so precise in its cataclysmic destruction of that Great City? And, with repeated symbolism, that Great City, Mother of Harlots, awaits the “four winds of heaven” – released through the Two Mountains of Bronze, those monuments of perpetual and stolid witness who have testified against her at the culmination of her iniquitous career. This is not about a trite story of “chariots of fire” racing through some mountain pass. No, what you shall witness suffices ***“My Spirit in the north country”*** – quiets the Eternal’s righteous indignation, ***“For her sins have reached to heaven, and God has remembered her iniquities. Render to her just as she rendered to you, and repay her double according to her works; in the cup which she has mixed, mix double for her. In the measure that she glorified herself and lived luxuriously, in the same measure give her torment and sorrow”*** (Revelation 18:5-7a).

CHAPTER 12

The Prophecy – The Coronation of the High Priest as King Zechariah 6:9-15 – “Behold, the Man whose name is the BRANCH”

After receiving these transcendent visions—that panoply of prophetic astonishment—what more could Zechariah countenance? One evening has so magnified the ages, nothing can compare—yet, does the Almighty await Zechariah’s witness to all that has gone before and He will transcribe the apex of revelatory illuminations in one final prophetic burst of his pen. What has built up within Zechariah breaks forth in a rarity of eschatological utterances never afforded mortal man: The Coronation of Joshua the High Priest as King. The typology, symbolism and totality of this prophesy is so all encompassing, that to describe it in any way does it injustice, even dishonors the sight we behold! But we must try—for the culmination of the age is revealed, and the “counsel of peace” between the Kingship and the Priesthood, between Earth and Heaven, between the State and the Church, between “them both” – occurs in this cosmic setting – and try we must, for our centuries’ anticipation of the “man with a measuring line in his hand” has come. This **RUN** (Zechariah 2:4) of the One Who “comes quickly” evokes the Bible’s finality with the cry of John the Revelator:

“‘Surely, I am coming quickly.’ Amen, Even so, come, Lord Jesus!” (Revelation 22:20b) (Cf. Revelation 3:11; 22:7 and 12)

. . . and

“He shall reign forever and forever.” (Revelation 11:15b)

SECTION II

AN ANTHOLOGY OF ISRAEL AND THE CHURCH

Part 1

In Defense of God’s Economy-RE: Israel & The Church’s Joint Witness

Throughout the main body of the text this author has ascribed theological weight and credence to Israel and the Church—both in their four thousand year history, and in their final hour of testimony, trial, and tribulation. Theological extremities among believers of goodwill have provided little doctrinal tolerance for the Almighty to culminate His purpose through dispensing His grace in a simultaneous manner through both of His Witnesses at the same time (i.e., through Israel or through the Church—simultaneously). Major theological considerations of such simultaneous dispensing of God’s economy will, this author affirms, challenge the faithful in both spheres to reconsider the Almighty’s prophetic proclivities at the close of this age. To Christians grafted in as wild olive branches into the natural branch, and made partakers in the Commonwealth of Israel—and to Israel of the flesh, upon this earth, at the close of this prophetic age, the End of Days—the Almighty is about to confound all theological proponents and bring His Two Witnesses together. Part I of this anthology sets forth that thesis—a thesis that will challenge both communities in sincerity, if seriously understood.

Part 2

THE WOMAN OF REVELATION 12 & HER OFFSPRING & THE TWENTY-FOUR ELDERS

There are numerous passages which build toward the climax of the ages—and the joint witness of His chosen; however, the “offspring” of the Woman of Revelation 12 and the identity of the “four and twenty elders” who sit upon thrones and of the entire nature of Daniel’s “court” and the “thrones which are set” affords ample discussion and invites us to elaborate upon this theologically tantalizing morsel at the close of this age. What is paramount in our consideration is the “divine perspective” – for if we lose that, we shall forever bog down in human consideration and the improbability of such a “simultaneous” witness to the Gentile World Powers during any End Time scenario. Zechariah’s visionary tapestries are interwoven with adumbrative and overt pictorials of both Israel and those “called out from among the Gentiles” who shall “come from afar” to build in the Temple of the Lord. The major and minor prophets clearly signal such—and not just from a millenarian perspective. The story of “God’s Woman” is the

grandest novel of all human accounting—to grasp her meaning unveils the primary contention of the universe, for she cannot abide the “Great Harlot.”

Part 3

WHO ARE THE 144,000 IN THE BOOK OF REVELATION?

This is the third and final segment in the anthology of Israel and the Church revealed throughout Scripture as God’s Testimony and Witness “until the time of the end” (Daniel 12:4). But, as Daniel was told: ***“But you, Daniel, shut up the words and seal the book until the time of the end”*** (Daniel 12:4a) – even so, it is our conviction ***“the time of the end”*** is upon us, and the unsealing has commenced, especially during the past several hundred years and has greatly accelerated at the commencement of this Twenty-First Century.

Now, the interest of those has peaked, for ***“there stood TWO OTHERS, one on this riverbank and the other on that riverbank . . . and one said to the man clothed in linen, who was above the waters of the river, ‘How long shall the fulfillment of these wonders be?’ Then I heard the man clothed in linen, who was above the waters of the river, when he held up his right hand and his left hand to heaven, and swore by Him who lives forever, that it shall be for a time, times, and half a time, when the power of the holy people has been completely shattered, all these things shall be finished”*** (Daniel 12:5-7).

The two sets of 144,000 (Revelation 7 and 14) are, we believe, the ***TWO OTHERS*** (i.e., Israel and the Church) who understand the consequence of their witness and testimony, and fathom the shattering of their number for the time, times, and half a time (i.e., for the forty-two months of Revelation 11:2b and the three-and-a-half days of Revelation 11:9; yet are nourished, purified, made white during this, the last three-and-a-half years (or “three-and-a-half days”) of Daniel’s Seventieth Week—Revelation 12:14; Daniel 12:10; Revelation 7:14). Their ultimate destiny is irrefutable: They shall comprise the New Jerusalem! They are that Woman, prefigured in Eve, seen in Revelation 12 and in Revelation 21:9:

“Come, I will show you the WOMAN (my caps), the Lamb’s bride.”

Finally, the ***city of Jerusalem*** which is “measured” in Zechariah 2:1-5 by ***“a man with a measuring line in his hand”*** prior to the introduction of Joshua the High Priest in Zechariah 3, and of the Two Witnesses in Zechariah 4, receives her final and “heavenly measurement” with the ***“gold reed”*** in Revelation 21:15-17 by “he who talked with me.” ***“He measured its wall: one hundred and forty-four cubits, according to the measure of a man, that is, of an angel”*** (Revelation 21:17). These prophetic passages form a marvelous earthly and heavenly

compliment, for what is foreseen in Zechariah 2 upon the earth, reaches its eternal state in Revelation 21. The transcendent nature of these visions is awe-inspiring!

THE APPENDICES

APPENDIX 1

A Synopsis in Opposition to the Pretribulational Rapture and Support for Posttribulational Eschatology

Critical Scriptural passages are discussed—and yet, when all is said and done, the controversy rages on. What this pen attempts is to secure a hearing amongst my Premillenarian/Pretribulational (as well as Mid-Trib and Prewrath) brethren. For those who affirm the coming literal millennial reign of Christ on the earth, and of Israel’s promise, must, I believe, face an agonizing reappraisal of our eschatology in light of new illuminations from Scriptural texts that deal with these issues. All are confronted with this assessment: We stand at the very close of this age—we are extremely close—therefore, surely our gracious Lord provide hope and insight into the End of Days as never before? I believe so. The admonition to Daniel to *“Go your way, Daniel, for the words are closed up and sealed till the time of the end”* (Daniel 12:9) have been replaced by the Revelation and the One Who is *“the Lion of the tribe of Judah, the Root of David, has prevailed to open the scroll and to loose its seven seals”* (Revelation 5:5). *“Do not seal the words of the prophecy of this book, for the time is at hand”* (Revelation 22:10). The age has changed—the time of “unsealing” has commenced—may His Holy Spirit yet shine light upon His Word in these Last Days.

APPENDIX 2

Mammon and the Pretribulational Rapture

Is there an underlying basis within the theological framework of the Pretribulational Rapture doctrine that belies the real intention and support that this theology has within the West, and in particular, within American evangelicalism? The historicity, propagation and mercantile involvement of this doctrine are shrouded in discrepancy, subterfuge and theological incongruity. The embrace of this teaching and the millions of dollars made by a cadre of past and present proponents of this teaching will surprise the innocent who have been victimized by its fallacies and given false hope amidst the growing apostasy in the Latter Day’s Church. Believers who affirm a Biblical literalism have been given a “false hope” in a doctrine which has nothing to do with the *“glorious appearing of the Great God and our Savior”* – instead, they are left with a shallow promise that the gain they achieve on this earth is indicative of God’s blessing in the Christian life –

which “blessing” is totally at odds with the true Gospel of Jesus Christ—“*Who for our sakes became poor, that we, through His poverty might be made rich*” (II Corinthians 8:9).

APPENDIX 3

The Futurity of the Seventieth Week of Daniel – A Defense

Many well-meaning theologians, brothers and sisters all, have peered into the morass of Daniel 9:24-27 and concluded just about every possible eschatological scenario known to man—yet, we too would wade into these enigmatic quagmires, for in them we see a most wondrous series of prophetic events, past, present and future. Again, we dabble in the exhaustless—but our motives are simple enough: Rearrange the thinking and the spiritual dynamics of the believing Church and of our Jewish friends who dare to take us seriously. Verse-by-verse we analyze both the chronological and spiritual implications of some of the most controversial texts in the Scriptures—it’s fascinating and challenging, especially to those who take their Bibles seriously. What is even more amazing are the times in which we live wherein the Seventieth Week of Daniel is fast upon us—that the civilization that incarcerated His people, yet decreed the rebuilding of their Temple, is the SAME civilization that occupies Babylon today!

CONCLUSION (Expanded Summary)

The conclusion is placed after the Anthology of Israel and the Church, and after the Appendices, whereas its normal position would be immediately following the final chapter of the text; however, this author deems the material found in the aforementioned as integral to the subject—it is not theologically peripheral. The great messianic prophecies of Zechariah are unmistakable and have been acknowledged by scores of Biblicists for centuries—especially, though not dominantly, by those evangelicals who embrace a Premillenarian eschatology. Those theologians (and we have not gone into copious detail regarding their schools of thought), especially those of the Amillenarians, likewise accord significant messianic credence to Zechariah, but then they tend to arrogate the Kingdom portions exclusively to the Church (i.e., to the progressive expression of His grace) in any actualization of His Millennium Reign, either in the heavens or on the earth—now or into the future.

Premillenarians, in order to buttress the physicality and chronology of their “literalist position” relative to the Millennium, have taken the theological tree and bent it so far to the other side, that all possibilities that adumbrate, allude, or

reflect to any of His “glories” manifested in the Church yet future from Zechariah’s perspective, must be relegated to the realm of conjecture and hyper-symbolism akin to the likes of Origen—for once we take our finger out of the “literalist dike” we shall be flooded by every manner of deviant doctrinal distortion; all such breaks in the ranks ultimately lead to higher criticism, compromise, man’s interpretation and, *ipso facto*, heresy.

Well, this Premillenarian refuses to consign these visions of Zechariah, in reference to the Church, to the Reconstructionists, reformation-eschatology schemes, dominionists, Catholic Amillenarians and their various sub-sets amongst the Protestants and Post-millenarians, as well as among the “Theocrats.” The verses in I Peter must be taken seriously, reflectively and at face value:

“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 when He testified beforehand the sufferings of Christ and the glories that would follow. 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 have preached the gospel to you by the Holy Spirit sent from heaven—things which angels desire to look into”
(I Peter 1:10-13).

Both the “*sufferings of Christ*” (i.e., those “Messianic portions of eschatology”) and the “*glories that would follow*” – NOW – (i.e., Not only those relative to the Millennial reign of Christ on the earth but those involving the Church that would yet be.) are positioned before us—both must be taken seriously.

“Unto Him be glory in the Church by Christ Jesus . . . for the sake of His body, which is the church, of which I became a minister according to the dispensation (or “stewardship” or “administration”) from God which was given to me for you, to fulfill the word of God, the mystery (i.e., “hidden truth”) 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” (Ephesians 3:21; Colossians 1:24b-27) (my caps).

The “hidden mystery”—the presence of Christ amongst the Gentiles, the Church, was indeed a hidden truth—but it “*has been revealed to His saints.*” Surely, the “*glories that would follow*” the sufferings of Christ, all predicted by

the prophets, contained those “hidden truths” which are now revealed to the saints, to the Gentiles. The “*Spirit of Christ*” was in Zechariah testifying to BOTH His sufferings and to the “*glories that would follow.*” Therefore, to obfuscate the Church’s abundant presence throughout the eight visions of Zechariah sets Peter’s exposition of the prophets on its head: The Church, and His “*glory in the Church by Christ Jesus,*” is altogether paramount within the prophetic sphere of prophets like Zechariah. To “read out” the Church’s revealed presence from the prophets’ contemplations is to disassociate the “*sufferings of Christ*” from those same prophets! For example, to deny that the Universal Lampstand in Zechariah’s Fifth Vision, does not bear resemblance to the Seven Golden Lampstands of Revelation 1 is theological myopia at its best and eschatological intransigence at its worst.

Imagery relative to the Flying Scroll in Vision Seven has a preponderance of evangelical support from all camps and its similarities to the seven-sealed scroll in the Revelation. Likewise, the “Woman” whose name is “Wickedness” carried to the Plains of Shinar has drawn numerous commentators to concur that her description well fits that of the Mother of Harlots recorded in the Revelation as Babylon, that Great City. The visions of Zechariah dealing with the Great Mountain, Satan, and his accusations against Joshua—have also significant theological adherents among all camps and how these can be amplified, as well, in the Revelation.

There is simply too much evidence in Zechariah, let alone the other prophets, that the “hidden truth” of the Church and the premiere placement of His “glory” within her would not be apportioned as the major contribution of the “*glories that would follow.*” In point of fact, does not Paul so argue the Church’s presence among the Hebraic prophets by quoting from Hosea in Romans 9:24-26?

“Even us whom He called, not of the Jews only, but also of the Gentiles? As He says also in Hosea: ‘I will call them My people, who were not My people, and her beloved, who was not beloved.’ And it shall come to pass in the place where it was said to them, ‘You are not My people,’ there they shall be called sons of the living God.”

In sum then, my conclusions are drawn with this keen theological understanding of the Church’s presence and involvement, simultaneously, with the distinctive of physical Israel. Here is a divine collaboration—Israel and the Church, together, in testimony against the Gentile World Powers and against the Principalities and Powers in High Places, against their City, and against their Antichrist-Beast leadership during the climax of Babylon the Great, and the reign of terror of the Antichrist-Beast. All the visions of Zechariah are, therefore, pregnant with meaning that profoundly ingratiates both Israel and the Church into

the prophetic schematic—they are inseparably linked in prophetic fulfillment during the End of Days.

Furthermore, in light of significant geopolitical realities, which permeate the planet, this author, along with a growing number of theological compatriots, have no other alternative than to adjudge the United States of America as the fulcrum and embodiment of that which is spoken of as the physical manifestation of Mystery Babylon of the Last Days. In 1967, S. Franklin Logsdon (who filled one of the most prominent pulpits in America, the Moody Memorial Church in Chicago) thundered against the historical and prophetic deceit that centered its eschatology on Old Europe by declaring:

“It is unthinkable that God who knows the end from the beginning would pinpoint such small nations as Libya, Egypt, Ethiopia and Syria in the prophetic declaration and completely overlook the wealthiest and most powerful nation on the earth. Too long have we evaded the question. Too long have we summarily grouped our country with the so-called revived Roman Empire. Too long have we persisted in terming the U. S. A. in prophecy as one of the “lion’s cubs,” thus giving her but an inferential mention in the shadow of a diminishing Britain” (Logsdon, S. Franklin, *Is the USA in Prophecy?*).¹

Logsdon, and other influential American Evangelicals, had both the prophetic chutzpah and scriptural savvy, to even broach the idea that the USA was the political Babylon of the last days—not a popular thought in the America of 1967, and especially not in the America of 2004! She is the “spiritual manifestation” of that great end-times’ eschatology recorded as well, among the Old Testament prophets, the Gospels, the Epistles, and finally, in the Apocalypse itself—the Revelation of Jesus Christ, by John the Revelator/Apostle. She is the epitome and utmost manifestation of the Image and **Civilization** that commenced upon the Plains of Shinar some 2,600 years previous. The “American New World Order System” is in sum and substance the fullness of all that is Babylon, the Great—religiously, commercially, and civilly.

With these fundamental premises so established, the reading not only of Zechariah, but scores of other Hebraic prophecies, have and are coming to life in the believing Church as never before. What abides, however, and is of great mystery, is the “Messianic preparation and disclosure” to BOTH Israel and the Church regarding their mutual collaboration and participation during the Seventieth Week of Daniel. If we take the type of Joseph as any indication of its outworking, we are immediately aware that “our Joseph’s” love for his Hebrew brethren, and the position which he occupies relative to his salvific efforts among

the Gentiles (i.e., the Egyptians), is held “close to his (His) chest” – and, the knowledge of his relationship to both the Hebrews and the Egyptians is not disclosed to either until he so deems it. Two Scriptures come in view regarding the above—one, which is clearly delineated as a “mystery” – even to this day:

“For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in” (Romans 11:25).

Here I simply point out that “*this mystery*” is “*blindness in part*” – that has befallen Israel. Consider—this is NOT “blindness in fullness” – therefore, are we to consider that somehow there may be “signs of God’s grace” amongst His “brethren according to the flesh?” From this verse, it is not difficult to ascertain such a theological possibility—and where are the signs of such revival amongst those beloved for the fathers’ sake? Now, moving from Israel’s “partial blindness” – let us consider our own (i.e., the Church’s):

“For we know in part and we prophesy in part. But when that which is perfect has come, then that which is in part will be done away . . . For now we see in a mirror dimly” (I Corinthians 13:9-10, 12a).

As “*blindness in part*” has befallen Israel—what of the Church’s “*knowing in part*” and “*prophesying in part*?” And, who is to determine what is and what is not “*complete*” (i.e., “*perfect*”)? The book of Hebrews further complicates the issue of “*perfect*” and/or “*complete*” –

“God having provided something better for us, that they should not be made perfect apart from us” (Hebrews 11:40).

Hence, the Church and Israel await that final “completion” – until “*that which is perfect*” has come – “*that they should not be made perfect apart from us*” becomes a full reality. This is all said as a backdrop to the astounding visions conveyed through Zechariah the prophet. As the totality of the visions unfold, and as the final consummating prophecy is, in and of itself, the veritable coronation of that which has gone on before—this association between Israel and the Church becomes all the more prophetically apparent; for those who crown Him with “*many crowns*” are those who “*keep the commandments of God*” and have “*the testimony of Jesus*” – Israel and the Church. This CONCLUSION itself, cannot be read without the text materials which precede it—it summarizes the body of the material—material, if taken separately from the text and simply read within the conclusion only, will make little sense (so—read the text first).

EPILOGUE & NOTES

The “Notes” are useful documentation of the research—they are not exhaustive. Again, the author has not prepared a comprehensive thesis on the topics contained herein. This design does not demean the theological import of the topic, but for this writing, the author has determined the eschatological analysis to be sufficient for the discussion of these prophetic exposures.

ANNOTATED BIBLIOGRAPHY

The purpose of the writer in listing the authors in the BIBLIOGRAPHY is two-fold: To stimulate the reader to further inquiry concerning eschatological studies and to indicate literature that the author found most helpful in his research on these subject areas. Inclusion, however, does not indicate approval or disapproval of its contents, but only its immediate usefulness to either buttress the author’s thesis or to provide contrary understanding of a given point of view. All Scriptures are taken from the Holy Bible, New King James Version, (Thomas Nelson, Inc., 1982), unless otherwise stated (e.g., **WEB**, World English Bible, **NASB**, New American Standard Bible). Special abbreviations include: **M** (Majority Text); **MT** (Masoretic Text—the traditional Hebrew Old Testament); **NU** (The most prominent modern Critical Text of the Greek New Testament, published in the twenty-sixth edition of the Nestle-Aland Greek New Testament and in the third edition of the United Bible Societies’ Greek New Testament); **LXX** (Septuagint—an ancient translation of the Old Testament into Greek); *Grk.* (Greek); *Heb.* (Hebrew); *Lit.* (Literally).

ILLUSTRATIONS

The illustration within the text are purposefully chosen to enhance the visionary impact and understanding of eschatology, but they can never replace the pure Word of God. There is an unction from the Holy One imbedded in the heart of those who desire to convey spiritual truth beyond the commentary of this writer. We await additional masterful compliments and shall be indebted to those who should attempt them—they surely will be worth tens of thousands of words.

INDICES

A Scripture Index and general Indices can be found at the end of this tome. The Scripture Index is a comparative Scriptural synthesis of eschatological themes. The Indices are broken down into Metaphorical/Doctrinal, Numerological, Biblical Names/Places, Persons, Writings, and Geographical.

