

# UNSEALING THE END OF DAYS

## THE VISIONS AND PROPHECY of ZECHARIAH©

(Prophetical Studies Primarily in Zechariah, the Revelation & Daniel)



*"But you, go your way till the end; for you shall rest, and will arise to your inheritance at the end of the days" (Daniel 12:13).*

**Douglas W. Krieger©**  
**August 2004**  
**Sacramento, California**

## DEDICATED TO:

“The ones who come out of the great tribulation, and washed their robes and made them white in the blood of the Lamb . . .”

and to

“The souls of those who had been slain for the word of God and for the testimony which they held.”

(Revelation 7:14)

(Revelation 6:9)

## ACADEMIC CONSIDERATIONS

The writer has extensively drawn upon his understanding of eschatology from progressive evangelical scholarship and upon those sympathetic to a literal Premillenarian perspective. It is overtly prejudiced in so far as these underpinnings go—and I say this unashamedly and with confidence. Furthermore, this author’s immediate “secular education” at universities like the University of California, California State University, University of San Diego, etc., as well as theological training at Biblical seminaries, like Multnomah School of the Bible, do not threaten his eschatological capacities to think with clarity, and with theological sobriety.

The conclusions drawn from these evangelicals are severely predisposed to those impressions gained from numerous, in the main, writers and certain political pundits whose immediate analyses under gird the theological imperatives herein contained. Thankfully, Zechariah’s visions have undergone, in so far as their “Messianic message” is concerned, rigorous exegesis and commentary—especially since the Reformation—and their understanding has accelerated during the past century, viz., through synthesizing of Hebrew and Christian Scriptures. Tragically, however, the Church’s considerations of Zechariah as contemporary, relevant, and inspiring—speaking to our generation—has met with indifference, irrelevance and adjudged as “over-studied” and, therefore, peripheral as to its importance (although acclaimed as one of the most “Messianic” of texts).

This tome, since “*no prophecy is of any private interpretation,*” has drawn upon Daniel, in particular, as well as major and minor prophets, and the Revelation, as well as certain texts within the Gospels and the Epistles, to confirm and spiritually synthesize the visionary and prophetic utterances from the pen of Zechariah. A “Scripture Index” appears at the terminus of this volume.

Three “progressive evangelical” scholars are noteworthy in their influence upon this writing: George Eldon Ladd, Robert Horton Gundry, and Robert Duncan Culver. Their theological innovations and perceptions are of inestimable value and pepper the arguments throughout the text. Other writers within the Premillenarian school of thought (although our Bibliography includes the thinking inherent in Amillenarian and Postmillenarian camps—this author only includes their review, not their prophetic insights into the body of his material) that greatly enhanced the content of these pages include: J. Vernon McGee, Harry A. Ironside, John F. Walvoord, Donald Grey Barnhouse, G. H. Pember, S. Franklin Logsdon, and Sir Robert Anderson. Furthermore, Dr. Willard Aldrich of Multnomah School of the Bible deeply affected this writer’s thinking in so far as the Almighty’s dealings with Israel and the Church at the close of this age.

The commentaries of S. P. Tregelles, Joseph A. Seiss, William Kelly, J. N. Darby, C. F. Keil, as well as Arno C. Gaebelin, overshadow our hermeneutics, numerous theological interpretations and commentary throughout this work.

In that the “*children of this world are wiser than the children of light*” (not my words, those are the words of the Savior – Luke 16:8) has caused us to imbibe within their literary chalice from time to time. Now, this may be taken in the context that they are “more shrewd” – however, did not our Lord say: “*And I say to you, make friends for yourselves by unrighteous mammon, that when you fail, they may receive you into an everlasting home*” (Luke 16:9). This mysterious verse is sufficient, however, to indicate it is probably safe to say we have indulged ourselves with, God forbid, “secularists” who have shed additional light upon our thinking and conclusions, gleanings where we can.

Gleanings from this eclectic conglomerate include: Gore Vidal, Michael Moore, Frederick Clarkson, Noreen Hertz, Thom Hartmann, George Soros, William Bonner and, of course, Noam Chomsky. From a more historic perspective, recent publications that have impacted upon this writer are those of Daniel J. Goldhagen, Maria Eugenia Aubet, Robert Gellantely and the superb works of Michael Hudson.

Again, to reiterate, this is NOT a polemic—we are not contesting for the gospel nor for the divine inspiration of the Scriptures or, for that matter, “divine intervention” into human affairs. It would be a useless exercise in distraction to integrate a diatribe against higher Biblical criticisms into this mix—people like John Walvoord (in many of his writings) and Josh D. McDowell in his outstanding work, *The New Evidence That Demands a Verdict (Evidence I & II)*,<sup>1</sup> Thomas Nelson Publishers, 1999, have done it for us.

What drives this expression of interpretive eschatology is said so well by the late Dr. John Walvoord in his preface to *Daniel, the Key to Prophetic Revelation*:

“If the reader, through the study of this volume, has greater understanding of the divine prophetic program, more insight into contemporary events, and a brighter hope concerning things to come, the intention of the author will have been realized.”<sup>2</sup>

I would add one more thing—that the reader would be seized by the awesome responsibility to testify to the injunctions contained within the expositions of this exegesis, and to do so, with the full authority of the “*Man, whose Name is the Branch*” (Zechariah 6:12) and in concert with the “Two Witnesses” who have been ordained by the Almighty for “such a time as this.”

For those who deprecate the wisdom and intellectual validity of those who aspire to Biblical literalism, may I caution you to reserve your judgment lest you throw the baby out with the bath water. Absolutism does not equate to rigidity, nor does it embrace ignorance without additional consideration. One could argue that the most open-minded haunt in the city is its dump—it accepts anything and everything. A dump we are not! True Christian fundamentalism, to your chagrin, just might be the most progressive anecdote to the surreptitious and, at times, overt attempts to create the American Theocratic State!

Finally, to the “children of this world” – may it be said, that today’s Church in America that affirms a more evangelical faith is not monolithic in so far as its Weltanschauung. This text will amaze some who think that they who align themselves with a more Biblical faith are somehow disingenuous regarding a more strident outlook toward the current political involvement among this community of believers—we are genuine; give us a hearing, you will find us very different, and so is our Jesus.

### **A Blend of Theological and Contemporary Analysis**

A purely theological treatise, this is not; neither is it prophetic pop—i.e., a singular attempt to make relevant Biblical eschatology. The writing combines theological considerations, which, by definition, are more difficult to contemplate and assimilate, as well as devotional reflections. Seminarians, avid Biblical researchers and those given to the serious study of the Scriptures, relish and even thirst after the spiritual and theological ramification and nuances embedded within Holy Writ; however, such audiences do not represent the general public. Therefore, this writer’s appeal may be limited in its scope—this is purposeful.

On the other hand, this commentator finds it inescapable to circumvent the eschatological consequences, which address the immediate environment. He repeatedly delves into the mire of the contemporary, be it political, social, economic and religious and may run the risk of dissipating a so-called purely theological commentary. The reader must understand that they who attempt to divorce theology, and especially eschatology, from the temporal, thereby feigning the preservation of the “pure Word of God” and consigning its meaning to a more devotional application, are woefully remiss regarding the prophetic nature of these portions of Scriptures—Scriptures whose Original intent demands a “this worldly” application. Now, if from time to time, this takes on a more “contemporary cultural dialogue” due to terra firma, so be it!

What may be difficult is the ability of the reader to transverse between these two spheres of understanding; thence, this warning and encouragement not to despair at so doing. Then too, a great deal of this material will appear as “in

house food fights,” and, summarily be dismissed as “significant” to those concerned about the number of angels dancing on the heads of pins! Not wise; better to take a minimum gander at what motivates masses of people, even in your own back yard. Remember these injunctions:

*“For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ”* (I Corinthians 2:11–16, KJV).

... While keeping in mind that among David’s army at Hebron were:

*“The sons of Issachar who had understanding of the times, to know what Israel ought to do”* (I Chronicles 12:32a).

## **UNSEALING THE END OF DAYS**

The title of these eschatological studies is a deliberate declination—bending the reader’s mind and spirit from the celestial to the terrestrial happenings in the here and now, as well as transforming the objective transcription of prophecy (which John was told to desist writing) into the interior and experiential assimilation of *“the Testimony of Jesus”*—which is the *“spirit of prophecy”* (Revelation 19:10b). That which is *“sealed till the time of the end”* (Daniel 12:9) bears mirrored similarity to the exhortation personally given to John: *“I was about to write; but I heard a voice from heaven saying to me, ‘Seal up the things which the seven thunders uttered, and do not write them’”* (Revelation 10:4). Why? Because the final unraveling of God’s judgments sealed within *“the little book”* must be taken from the hand of the Mighty Angel, subjectively eaten—initially *“as sweet as honey in your mouth”* but disturbingly bitter in your stomach—for it is through John, you, me and all *“the saints”* that those *“Seven Thunders”* shall utter their prophetic pronouncements:

*“And he said to me, ‘You must prophesy again about many peoples, nations, tongue, and kings’”* (Revelation 10:11).

## SPECIAL NOTE

This compilation attempts to give credit where credit is due. In the main, references to other works by authors, writers, etc., are acknowledged in the body of the text or within the bibliography; however, the author's confession is the universal bane of writers—this is not a masterpiece of cross-reference and some mistakes are inevitable (but, mercifully at a minimum) – as time permits, and future editing is done, these mistakes and unintentional “whatevers” will be corrected—withstanding this caveat, we sincerely commend this work to earnest brethren everywhere and to our interested friends who find that reading this type of “interpretive apocalyptic literature” invigorates their understanding of the world, the “spiritual dimension,” and what and why things may be happening, especially among the more “religiously inclined.” Suffice it to say, this writing does not equate its format to a formal dissertation. Hopefully, however, it meets the standard of the One Who holds in His hand the “*gold reed to measure the city*” (Revelation 21:15–17). So, may the One Who spoke through the prophet Zechariah encourage you all with His words: “*Not by might, nor by power, but by My Spirit, says the Lord of hosts*” (Zechariah 4:6).

## APPRECIATIONS & ACKNOWLEDGEMENTS

Special thanks to earnest brethren who have encouraged the writing of this apocalyptic interpretation; of whom are Dene McGriff, Fred Palmquist, Steve Shearer (S. R. Shearer), and immediate family members, Deb and Geoff, who stood by me many a day and evening to assist where they could. Likewise, I am deeply indebted to scores of brethren who tirelessly labored over His Word and committed their efforts to writing and thus, indirectly assisted this author. Transmitting this via the worldwide web and maintaining its accessibility is my good friend and fellow pilgrim on the journey—Guy Mitts of Portland, Oregon.

Even so, to “those beloved for the sake of the fathers” – we shall be forever indebted; of whom, Warren Stolow of Canada, whose last minute voluntary initials spared me no small embarrassment relative to the King’s English (though my “fanciful style” persists). The eclectic character of this writer (since the writing is a compilation of sundry efforts) appears sublimely *bathos*—i.e., ludicrous descent from the elevated to the commonplace in speech or writing. Perhaps this is a mere expression of the content, which ascends into the heavens, and then crescendos upon the earth! At least, hopefully, you will not find it boring nor distracting.

Custom and other Christian art images have been provided for this writing by Sean Mayfield, Ted Larson and by Pat Marvenko Smith (copyright 1992—(to order prints visit her "Revelation Illustrated" site: [www.revelationillustrated.com](http://www.revelationillustrated.com))). Additional clip art has been utilized in accordance with the “fair use policy” of the Federal Government (please see Illustration Index Page).

And, finally, to our Lord Jesus Christ Who stands in the midst of the Seven Golden Lampstands. Ultimately, we shall all unite with the twenty-four elders who sit before God on their thrones, but who fall down on their faces and worship God, saying:

***“We give you thanks, O Lord God Almighty, the One who is and who was and who is to come . . . because You have taken Your great power and begun to reign”*** (Revelation 11:17).

# TABLE OF CONTENTS

## SECTION I

	Page
<b>Analytical Table of Contents.....</b>	<b>11</b>
<b>Preface.....</b>	<b>27</b>
<b>Introduction.....</b>	<b>41</b>
<b>Chapter 1 – Vision 1 – The Man and Horses</b>	
<b>Zechariah 1:7-11 &amp; 1:12-17.....</b>	<b>50</b>
<b>Chapter 2 – Vision 2 – The Four Horns and Four Craftsmen</b>	
<b>Zechariah 1:18-20.....</b>	<b>69</b>
<b>Chapter 3 – Vision 3 – A Man with a Measuring Line in His Hand</b>	
<b>Zechariah 2:1-13.....</b>	<b>88</b>
<b>Chapter 4 – Vision 4 – Joshua The High Priest – His Cleansing – His Companions – My Servant the BRANCH</b>	
<b>Zechariah 3:1-10.....</b>	<b>111</b>
<b>Chapter 5 – Vision 5 – The Universal Lampstand &amp; Two Olive Trees</b>	
<b>Zechariah 4:1-14.....</b>	<b>124</b>
<b>Chapter 6 – The Two Olive Trees and The Two Lampstands – Joseph, His Brethren and the Egyptians.....</b>	<b>144</b>
<b>Chapter 7 – The Challenge of The Great Mountain – Satan.....</b>	<b>159</b>
<b>Chapter 8 – Vision 6 – The Flying Scroll</b>	
<b>Zechariah 5:1-4.....</b>	<b>170</b>
<b>Chapter 9 – Vision 7 – The Woman in The Basket</b>	
<b>Zechariah 5:5-11.....</b>	<b>190</b>
<b>Chapter 10 – Part 1 - The Two Women with Wings of a Stork.....</b>	<b>222</b>
<b>Part 2 – “Take these things away! Do not make My Father’s</b>	

<b>House a House of Merchandise!” (John 2:16).....</b>	<b>238</b>
<b>Chapter 11 – Vision 8 – The Four Chariots and Two Mountains of Brass</b>	
<b>Zechariah 6:1-8.....</b>	<b>262</b>
<b>Epilogue to the Eighth Vision of Zechariah.....</b>	<b>287</b>
<b>Chapter 12 – The Prophecy – The Coronation of the High Priest as King</b>	
<b>“Behold, the Man whose name is the BRANCH!”</b>	
<b>Zechariah 6:9-15.....</b>	<b>291</b>

## **SECTION II**

### **An Anthology of Israel and the Church**

<b>Part 1 – In Defense of God’s Economy – RE: Israel and the             Church’s Joint Witness.....</b>	<b>330</b>
<b>Part 2 – The Woman of Revelation 12, Her Offspring and The             Twenty-Four Elders.....</b>	<b>348</b>
<b>Part 3 – Who are the 144,000 in the Book of Revelation?.....</b>	<b>364</b>

### **Appendices:**

<b>Appendix 1 – A Synopsis in Opposition to the Pretribulational             Rapture and Support for Postribulational Eschatology... </b>	<b>388</b>
<b>Appendix 2 – Mammon and the Pretribulational Rapture.....</b>	<b>404</b>
<b>Appendix 3 – The Futurity of the Seventieth Week of Daniel –             A Defense.....</b>	<b>415</b>

<b>Conclusion.....</b>	<b>440</b>
<b>Notes.....</b>	<b>473</b>
<b>Annotated Bibliography.....</b>	<b>483</b>
<b>Index of Illustrations.....</b>	<b>493</b>
<b>Scripture Index.....</b>	<b>495</b>
<b>Indices.....</b>	<b>509</b>