

## Zechariah Part 1 of Notes

Why study Zechariah? The book was written over 2500 years ago to people of a different culture than our own. We are studying because God is the same now as then and the messages for them are still important to us today. For example: Zech 1.3 states, ‘Thus says the LORD of hosts: “Return to Me,” says the LORD of hosts, “and I will return to you,” says the LORD of hosts.’

God’s people had been indifferent toward Him or openly rebelled against Him, God is jealous over them and wants them to return to Him. God also loves us, His people in the New Testament, and He wants us to love Him back. So in this study we will learn about God and His treatment of His people.

This study will not try to explain every symbol in Zechariah. There are numerous commentaries that attempt to explain these symbols. Often times, authors of commentaries are studying previous authors or have a particular bias based on their training or have a bias based on the culture in which they live. We will attempt to see God and understand his message for the time of Zechariah but more importantly, we will make applications to us.

The text of this study is from the New King James Version of the bible. We have used this version as the King James has been the main English language bible for over 400 years and so is not a product of any denomination in the United States and because the language of the New King James attempts to parallel the construction of the King James in more modern terminology.

### Background

The Books of Haggai and Zechariah were written as the Jews returned to the Land of Judah after the Babylonian captivity. God makes it clear that Israel and Judah were both taken into captivity as judgment for failing to follow God. While God gave them the Law of Moses to help them live together in harmony and to live in peace with Him, they neglected the law, failed to receive the promises, rejected the prophets that were sent by God to call them back to Him, and were eventually punished by God to humble them and cause them to return to Him.

Haggai and Zechariah were contemporaries and the historic setting of their writings can be found in the Books of Ezra and Nehemiah. Here are some key dates from these books:

- Haggai's first message ([Hag 1:1-11](#); [Ezr 5:1](#)) Aug. 29, 520 BC (Before Christ)
- Resumption of the building of the temple ([Hag 1:12-15](#); [Ezr 5:2](#)) (The rebuilding seems to have been hindered from 536 to c. 530 [[Ezr 4:1-5](#)], and the work ceased altogether from c. 530 to 520 [[Ezr 4:24](#)].) Sept. 21, 520
- Haggai's second message ([Hag 2:1-9](#)) Oct. 17, 520.
- Beginning of Zechariah's preaching ([1:1-6](#)) Oct./Nov., 520
- Haggai's third message ([Hag 2:10-19](#)) Dec. 18, 520
- Haggai' fourth message ([Hag 2:20-23](#)) Dec. 18, 520
- Tattenai's ( a person named in the book) letter to Darius concerning the rebuilding of the temple ([Ezr 5:3 -- 6:14](#)) (There must have been a lapse of time between the resumption of the building and Tattenai's appearance.) 519-518
- Zechariah's eight night visions ([1:7 -- 6:8](#)) Feb. 15, 519

- Joshua ( a person named in the book) crowned ([6:9-15](#)) Feb. 16 (?), 519
- Repentance urged, blessings promised (chs. [7 - 8](#)) Dec. 7, 518.
- Dedication of the temple ([Ezr 6:15-18](#)) Mar. 12, 516
- Zechariah's final prophecies (chs. [9 - 14](#)) After 480 (?)

The dates of these events can be accurately determine through a combination of studies of the text of these books and from a study of secular history. For example and to begin our study.

Zechariah chapter 1 verses 1-6, normally written as Zech 1:1-6.

In the eighth month of the second year of Darius, the word of the Lord came to Zechariah the son of Berechiah, the son of Iddo the prophet, saying, <sup>2</sup>“The Lord has been very angry with your fathers. <sup>3</sup>Therefore say to them, ‘Thus says the Lord of hosts: “Return to Me,” says the Lord of hosts, “and I will return to you,” says the Lord of hosts. <sup>4</sup>“Do not be like your fathers, to whom the former prophets preached, saying, ‘Thus says the Lord of hosts: “Turn now from your evil ways and your evil deeds.”’ But they did not hear nor heed Me,” says the Lord.

Observations – God is called Lord of Hosts. This is the Almighty God, the Creator God, the God that leads the armies or the multitudes of heavenly beings. This is the all-powerful God that will be speaking to His people. This title of God needs to convey to the people the importance of the prophecies and the ability of God to fulfill His promises. God states the background of the nation that they all know well - Do not be like your fathers, they did not hear nor heed Me. The letter was sent to the Jews who had been released by Darius a King of the Medes and Persians, and these are the Jews who had traveled from Babylon near the Euphrates River back to Jerusalem.

Zech 1.7 through 6.15 contains eight visions given by God to Zechariah in one night, February 15, 519 BC according to studies of ancient times. The prophecies can be defined as follows:

ZECHARIAH’S VISIONS (1:7 – 6:15)

1. A patrol over the whole earth reports (1:7–17)
2. Four horns and four blacksmiths (1:18–21)
3. A man with a measuring line (2:1–13)
4. Cleansing for the high priest (3:1–10)
5. A gold lampstand and two olive trees (4:1–14)
6. A flying scroll (5:1–4)
7. A woman in a basket (5:5–11)
8. Four chariots (6:1–15)

Zechariah’s 1<sup>st</sup> vision - A patrol over the whole earth reports (1:7–17)

<sup>7</sup> On the twenty-fourth day of the eleventh month, which is the month Shebat, in the second year of Darius, the word of the LORD came to Zechariah the son of Berechiah, the son of Iddo the prophet: <sup>8</sup> I saw by night, and behold, a man riding on a red horse, and it stood among the myrtle trees in the hollow; and behind him *were* horses: red, sorrel, and white. <sup>9</sup> Then I said, “My lord, what *are* these?” So the angel who talked with me said to me, “I will show you what they *are*.”

<sup>10</sup> And the man who stood among the myrtle trees answered and said, “These *are the ones* whom the LORD has sent to walk to and fro throughout the earth.”

<sup>11</sup> So they answered the Angel of the LORD, who stood among the myrtle trees, and said, “We

have walked to and fro throughout the earth, and behold, all the earth is resting quietly.”

<sup>12</sup> Then the Angel of the LORD answered and said, “O LORD of hosts, how long will You not have mercy on Jerusalem and on the cities of Judah, against which You were angry these seventy years?”

<sup>13</sup> And the LORD answered the angel who talked to me, *with good and comforting words.*  
<sup>14</sup> So the angel who spoke with me said to me, “Proclaim, saying, ‘Thus says the LORD of hosts:

“I am zealous for Jerusalem  
And for Zion with great zeal.

<sup>15</sup> I am exceedingly angry with the nations at ease;  
For I was a little angry,  
And they helped—*but with evil intent.*”

<sup>16</sup> ‘Therefore thus says the LORD:

“I am returning to Jerusalem with mercy;  
My house shall be built in it,” says the LORD of hosts,  
“And a *surveyor’s* line shall be stretched out over Jerusalem.” ’

<sup>17</sup> “Again proclaim, saying, ‘Thus says the LORD of hosts:

“My cities shall again spread out through prosperity;  
The LORD will again comfort Zion,  
And will again choose Jerusalem.” ’ ’

This vision gives mortal men a view into the spiritual realm. The horses, riders and trees seen by Zechariah provide a picture of God’s receiving reports from the world and the angel speaking to Zechariah is proving God’s lessons to Zechariah to be sent to the returning remnant of Judah. Many authors give detailed descriptions of the horses and the meaning of their colors. These colors are important based on the assignment given to each color in some prophecies but they do not seem important here. The object of these horses and riders is to report. They horses and riders had “walked to and fro throughout the earth”. The expression suggests a relentless and ongoing scrutiny of mankind by these heavenly messengers and suggests they were sent by the Lord so would have reported back to Him. The key points are:

- Man on horse, other horses behind him
- Among myrtle trees in a hollow
- I asked “what are these”
- The angel who talked with me said ...I will show you

The report was that the “all the earth was resting quietly”. We can see from the response of the angel beginning in verse 12 that this was not desirable.

- <sup>12</sup> Then the Angel of the Lord answered and said, “O Lord of hosts, how long will You not have mercy on Jerusalem and on the cities of Judah, against which You were angry these seventy years?”
- The messenger on horseback gave his report and the interpreting angel now addressed Almighty God.
- What does the angel want? Hasn’t God released Israel from captivity?

“how long will You not have mercy on Jerusalem ...” The people have returned but they want the promises of restoration for Israel after the Babylonian exile.

- In verse 14 we have God’s answer, “I am zealous for Jerusalem And for Zion with great zeal. <sup>15</sup> I am exceedingly angry with the nations at ease; For I was a little angry, And they helped—*but* with evil *intent*.”

1. This is a message of encouragement to the oppressed
2. This is a warning to the oppressor who had evil intent

Summary of the first vision: The Lord will return to Jerusalem in mercy, his temple will be rebuilt, Jerusalem will be restored to prosperity, and God’s people will experience the comfort of God’s promises – Almighty God will not be denied!

### Zechariah’s 2<sup>nd</sup> vision - Four horns and four blacksmiths (1:18–21)

<sup>18</sup> Then I raised my eyes and looked, and there *were* four horns. <sup>19</sup> And I said to the angel who talked with me, “What *are* these?”

So he answered me, “These *are* the horns that have scattered Judah, Israel, and Jerusalem.”

<sup>20</sup> Then the LORD showed me four craftsmen. <sup>21</sup> And I said, “What are these coming to do?”

So he said, “These *are* the horns that scattered Judah, so that no one could lift up his head; but the craftsmen are coming to terrify them, to cast out the horns of the nations that lifted up *their* horn against the land of Judah to scatter it.”

Key points:

- Horns signify power, as power of the nations – all the powers “that have scattered”
- “Judah, Israel, and Jerusalem.” that is, God’s people
- What are these four craftsmen coming to do? God answers: V 21 So he said, “These *are* the horns that scattered Judah, so that no one could lift up his head; but the craftsmen are coming to terrify them, to cast out the horns of the nations that lifted up *their* horn against the land of Judah to scatter it.”

Summary: God plans to bring his judgment against the nations responsible for destroying Jerusalem and exiling Judah. God is angry with the nations enjoying peace and security at the expense of His people.

### Zechariah’s 3<sup>rd</sup> vision - A man with a measuring line (2:1–13)

Then I raised my eyes and looked, and behold, a man with a measuring line in his hand. <sup>2</sup> So I said, “Where are you going?”

And he said to me, “To measure Jerusalem, to see what *is* its width and what *is* its length.”

<sup>3</sup> And there *was* the angel who talked with me, going out; and another angel was coming out to meet him, <sup>4</sup> who said to him, “Run, speak to this young man, saying: ‘Jerusalem shall be inhabited *as* towns without walls, because of the multitude of men and livestock in it. <sup>5</sup> For I,’ says the LORD, ‘will be a wall of fire all around her, and I will be the glory in her midst.’ ”

<sup>6</sup> “Up, up! Flee from the land of the north,” says the LORD; “for I have spread you abroad like the four winds of heaven,” says the LORD. <sup>7</sup> “Up, Zion! Escape, you who dwell with the daughter of Babylon.”

<sup>8</sup> For thus says the LORD of hosts: “He sent Me after glory, to the nations which plunder you; for he who touches you touches the apple of His eye. <sup>9</sup> For surely I will shake My hand against them, and they shall become spoil for their servants. Then you will know that the LORD of hosts has sent Me.

<sup>10</sup>“Sing and rejoice, O daughter of Zion! For behold, I am coming and I will dwell in your midst,” says the LORD. <sup>11</sup>“Many nations shall be joined to the LORD in that day, and they shall become My people. And I will dwell in your midst. Then you will know that the LORD of hosts has sent Me to you. <sup>12</sup>And the LORD will take possession of Judah as His inheritance in the Holy Land, and will again choose Jerusalem. <sup>13</sup>Be silent, all flesh, before the LORD, for He is aroused from His holy habitation!”

God says, V 4, “Run, speak to this young man, saying: ‘Jerusalem shall be inhabited *as* towns without walls, because of the multitude of men and livestock in it. <sup>5</sup>For I,’ says the Lord, ‘will be a wall of fire all around her, and I will be the glory in her midst.’” The man with the measuring line seen by Zechariah in verse 1 of chapter suggest that God is taking account of what is happening to His people and verse 4 shows His urgency and protection.

This vision is not referring to the literal city of Jerusalem. These images are spiritual images concerning spiritual Jerusalem. The city would not literally have fire as walls surrounding it. These are images of what Jerusalem would be in the days of the coming of the Messiah. Zechariah is trying to teach these Jews the spiritual nature of what God will accomplish.

- Key points: The idiom refers to Israel as God’s elect people and hence his precious possession. “the apple of My eye”.
- The expression is also a warning to the nation that harms Israel, whoever touches you, brings harm to himself in the form of God’s judgment
- The apple of My eye, an endearing term,

God is zealous for His people, His love and affection for them is shown in His language. His zeal and jealousy is for them to succeed by relying on Him. To “shake the hand” (V 9) is a signal that will set in motion God’s destructive action against those who so much as touch his people. In verse 10, <sup>10</sup>“Sing and rejoice, O daughter of Zion! For behold, I am coming and I will dwell in your midst,” says the Lord. Shows God is returning to them and will bring His the blessings of His promises.

- The point in verse 11 has far reaching implications and is tied to many Old Testament prophecies. All peoples and all nations will have those who deliberately accept Him. God will be there only God.

Summary: God will again gather his people scattered by the captivity (v. 6). The actions of God have already begun, as a remnant of the Jews returning from captivity have lived in Judah for two decades. More importantly, the Lord Almighty comes to live among his people (v. 10–11) and restore Jerusalem (v. 12).

Conclusion for us. We need to see that God’s call is still being sent out today. Notice in 2:6, “Come! Come! Flee from the land of the north.” And in 2:7, “Come, O Zion! Escape.” The call of the Lord is to come to Him. In 2 Cor 6:17 Paul says, “Therefore come out from among them and be separate, says the Lord. Do not touch what is unclean, and I will receive you.” “Come” is a call for deliverance from the bondage and slavery of sin.

#### Zechariah’s 4<sup>th</sup> vision - Cleansing for the high priest (3:1–10)

Then he showed me Joshua the high priest standing before the Angel of the LORD, and Satan standing at his right hand to oppose him. <sup>2</sup>And the LORD said to Satan, “The LORD rebuke you, Satan! The LORD who has chosen Jerusalem rebuke you! *Is* this not a brand plucked from the fire?”

<sup>3</sup> Now Joshua was clothed with filthy garments, and was standing before the Angel.

<sup>4</sup> Then He answered and spoke to those who stood before Him, saying, "Take away the filthy garments from him." And to him He said, "See, I have removed your iniquity from you, and I will clothe you with rich robes."

<sup>5</sup> And I said, "Let them put a clean turban on his head."

So they put a clean turban on his head, and they put the clothes on him. And the Angel of the LORD stood by.

<sup>6</sup> Then the Angel of the LORD admonished Joshua, saying, <sup>7</sup> "Thus says the LORD of hosts:

'If you will walk in My ways,  
And if you will keep My command,  
Then you shall also judge My house,  
And likewise have charge of My courts;  
I will give you places to walk  
Among these who stand here.

<sup>8</sup> 'Hear, O Joshua, the high priest,  
You and your companions who sit before you,  
For they are a wondrous sign;  
For behold, I am bringing forth My Servant the BRANCH.

<sup>9</sup> For behold, the stone  
That I have laid before Joshua:  
Upon the stone *are* seven eyes.  
Behold, I will engrave its inscription,'  
Says the LORD of hosts,

'And I will remove the iniquity of that land in one day.

<sup>10</sup> In that day,' says the LORD of hosts,  
'Everyone will invite his neighbor  
Under his vine and under his fig tree.' "

Joshua the high priest standing before the angel of the Lord, and Satan is standing at his right side to accuse him. Notice that Jerusalem and Joshua are considered one and the same thing (v 1-2). Joshua standing before the Lord is a representation of the people of Israel. Satan - The Hebrew word *means to oppose, obstruct, or accuse*. The Greek term literally means "*adversary*." The name Jesus used in the English Bibles comes from the Latin form of the Greek name Ἰησοῦς (Iēsous), a rendition of the Hebrew Yeshua related to the name Joshua and comes from the root meaning "rescue, deliver" and one of its noun forms, yešua ' "deliverance".

Instead of casting Joshua away because of his filthy, sin-stained rags, God has said He will remove those clothes and give him royal garments. But this is not done to us without conditions for the Jews and for us. God does not ask for nothing in return for the cleansing of our garments. Notice 3:7, "If you will walk in My ways and keep my commandments."

Key points:

V2 "brand plucked from the fire?"

V8 "O Joshua, the high priest,"

V8 My Servant the BRANCH.

V9-10 I will remove the iniquity of that land in one day.

V10 Everyone will invite his neighbor Under his vine and under his fig tree.

Summary: Joshua as high priest represented the people. They were a holy nation, a kingdom of priests – Ex 19.6. Almost destroyed, they were pulled from the fire. All would be made pure when God’s Servant the Branch comes – Isa 11.1 There shall come forth a Rod from the stem of Jesse, And a Branch shall grow out of his roots. and Jer 23.5 When the Messiah came all would dwell in peace with God.

### Zechariah’s 5<sup>th</sup> vision - A gold lampstand and two olive trees (4:1–14)

Now the angel who talked with me came back and wakened me, as a man who is wakened out of his sleep. <sup>2</sup> And he said to me, “What do you see?”

So I said, “I am looking, and there *is* a lampstand of solid gold with a bowl on top of it, and on the *stand* seven lamps with seven pipes to the seven lamps. <sup>3</sup> Two olive trees *are* by it, one at the right of the bowl and the other at its left.” <sup>4</sup> So I answered and spoke to the angel who talked with me, saying, “What *are* these, my lord?”

<sup>5</sup> Then the angel who talked with me answered and said to me, “Do you not know what these are?”

And I said, “No, my lord.”

<sup>6</sup> So he answered and said to me:

“This *is* the word of the LORD to Zerubbabel:  
‘Not by might nor by power, but by My Spirit,’  
Says the LORD of hosts.

<sup>7</sup> ‘Who *are* you, O great mountain?  
Before Zerubbabel *you shall become* a plain!  
And he shall bring forth the capstone  
With shouts of “Grace, grace to it!” ’ ”

<sup>8</sup> Moreover the word of the LORD came to me, saying:

<sup>9</sup> “The hands of Zerubbabel  
Have laid the foundation of this temple;  
His hands shall also finish *it*.  
Then you will know  
That the LORD of hosts has sent Me to you.  
<sup>10</sup> For who has despised the day of small things?  
For these seven rejoice to see  
The plumb line in the hand of Zerubbabel.  
They are the eyes of the LORD,  
Which scan to and fro throughout the whole earth.”

<sup>11</sup> Then I answered and said to him, “What *are* these two olive trees—at the right of the lampstand and at its left?” <sup>12</sup> And I further answered and said to him, “What *are these* two olive branches that *drip* into the receptacles of the two gold pipes from which the golden *oil* drains?”

<sup>13</sup> Then he answered me and said, “Do you not know what these *are*?”

And I said, “No, my lord.” <sup>14</sup> So he said, “These *are* the two anointed ones, who stand beside the Lord of the whole earth.”

This is the word of the Lord to Zerubbabel (4:6). (He was a Babylonian-born Jew who returned to Palestine in 538 BC to serve as governor of Jerusalem under Persian rule.) The lampstand and its oil represents the word of the Lord. In this case it is the word of the Lord which is to be given to Zerubbabel. The message of the word of the Lord is “not by might nor by power, but by my Spirit.” Verse 7 Saying that the mighty mountain has been level ground, means all of the obstacles which were standing in the way of the temple’s completion are now removed. Further, Zerubbabel will be part of the finishing process, for he will lay the capstone of the temple. In verses 8-10 we see that the word of the Lord explicitly tells us that this is the meaning of the lampstand. Zerubbabel had laid the foundation to the temple and now he will be able to finish the work.

The meaning of the Two Olive Trees is not completely clear. Are these two anointed ones Joshua and Zerubbabel? Are they the branches feeding the oil to the lampstand (the oil is the word of God)? Or, are these two a representation of the law and prophets? If these were actual old testament characters, who would they be? (Consider another vision. Mathew 17.1-9. Especially verse 3, And behold, Moses and Elijah appeared to them, talking with Him”) Also Rev 11.6 These have power to shut heaven, so that no rain falls in the days of their prophecy; and they have power over waters to turn them to blood, and to strike the earth with all plagues, as often as they desire.

Some write that the Two Olive Trees are the offices of priest and king and not specific characters. Both of these offices were anointed with oil.

Summary: God said that Zerubbabel would complete his work on the temple, “not by might nor by power, but by my Spirit.” And that God would remove obstacles which were standing in the way of the temple’s completion.

#### Zechariah’s 6<sup>th</sup> vision - A flying scroll (5:1-4)

Then I turned and raised my eyes, and saw there a flying scroll.

<sup>2</sup> And he said to me, “What do you see?”

So I answered, “I see a flying scroll. Its length is twenty cubits and its width ten cubits.”

<sup>3</sup> Then he said to me, “This is the curse that goes out over the face of the whole earth: ‘Every thief shall be expelled,’ according to this side of the scroll; and, ‘Every perjurer shall be expelled,’ according to that side of it.”

<sup>4</sup> “I will send out the curse,” says the LORD of hosts;  
“It shall enter the house of the thief  
And the house of the one who swears falsely by My name.  
It shall remain in the midst of his house  
And consume it, with its timber and stones.”

The last three visions have to do with the administration of judgment. This vision of the flying scroll is both simple and severe. The flying scroll represents the curse that goes over the whole land against those who steal and those who swear falsely. In this vision we have a reminder that wickedness will not be tolerated and warning against those who would be indifferent with the law of God. The people of Israel had been in captivity for 70 years because of such indifference and rebellion and it seems that some of the people were relapsing into those same errors.

Zechariah's vision of the flying scroll is a reminder to the leaders and the people of Judah that they are still obligated to obey the commandments of the Mosaic covenant. Beyond this, the people need to understand that the conditional blessings and curses of the Law of Moses are still in effect.

#### Zechariah's 7<sup>th</sup> vision - A woman in a basket (5:5-11)

<sup>5</sup> Then the angel who talked with me came out and said to me, "Lift your eyes now, and see what this *is* that goes forth."

<sup>6</sup> So I asked, "What *is* it?" And he said, "It *is* a basket that is going forth."

He also said, "This *is* their resemblance throughout the earth: <sup>7</sup> Here *is* a lead disc lifted up, and this *is* a woman sitting inside the basket"; <sup>8</sup> then he said, "This *is* Wickedness!" And he thrust her down into the basket, and threw the lead cover over its mouth. <sup>9</sup> Then I raised my eyes and looked, and there *were* two women, coming with the wind in their wings; for they had wings like the wings of a stork, and they lifted up the basket between earth and heaven.

<sup>10</sup> So I said to the angel who talked with me, "Where are they carrying the basket?"

<sup>11</sup> And he said to me, "To build a house for it in the land of Shinar; when it is ready, *the basket* will be set there on its base."

First, we see the removal of the wickedness of the people. Their sins had been very great and grievous against the Lord, causing His anger to burn hot and destroy them. The people have returned from their punishment in captivity and now God is showing them that those sins have been removed. What does the woman of wickedness represent? The woman is generally understood to represent a system of evil: the moral and social ills, the ceremonial impurities and religious apostasy, and the injustices of the political and legal institutions of Israel condemned by the prophets. Or, the woman in the basket symbolizes the 'foreign women' brought into the Hebrew community through wrongful intermarriage. Another idea is that the woman may be a figure of 'spiritual adultery' or idolatry. Any or all of these explanations may apply.

The second part of the vision is that there is a growing wickedness developing in Shinar. Shinar was also a reference to Babylon and Babylon still stood as an emblem of the world nations of wickedness that stand against God. In Revelation we see the use of the name Babylon to represent a wicked world power that stood against God's kingdom. Rev 14.8 And another angel followed, saying, "Babylon is fallen, is fallen, that great city, because she has made all nations drink of the wine of the wrath of her fornication."

Summary: It appears that this is a picture of the removal of sin as far as the east is from the west so that it is remembered no more, as in the Psalms 103. <sup>10</sup> He has not dealt with us according to our sins, Nor punished us according to our iniquities. <sup>11</sup> For as the heavens are high above the earth, *So* great is His mercy toward those who fear Him; <sup>12</sup> As far as the east is from the west, *So* far has He removed our transgressions from us. This is a lesson for us, that if the Lord of Hosts, the Almighty God, has removed our sins we need to remove the sin and the burden of guilt from ourselves.

## Zechariah's 8<sup>th</sup> vision - Four chariots (6:1–15)

Then I turned and raised my eyes and looked, and behold, four chariots *were* coming from between two mountains, and the mountains *were* mountains of bronze. <sup>2</sup> With the first chariot *were* red horses, with the second chariot black horses, <sup>3</sup> with the third chariot white horses, and with the fourth chariot dappled horses—strong *steeds*. <sup>4</sup> Then I answered and said to the angel who talked with me, “What *are* these, my lord?”

<sup>5</sup> And the angel answered and said to me, “These *are* four spirits of heaven, who go out from *their* station before the Lord of all the earth. <sup>6</sup> The one with the black horses is going to the north country, the white are going after them, and the dappled are going toward the south country.” <sup>7</sup> Then the strong *steeds* went out, eager to go, that they might walk to and fro throughout the earth. And He said, “Go, walk to and fro throughout the earth.” So they walked to and fro throughout the earth. <sup>8</sup> And He called to me, and spoke to me, saying, “See, those who go toward the north country have given rest to My Spirit in the north country.”

<sup>9</sup> Then the word of the LORD came to me, saying: <sup>10</sup> “Receive *the gift* from the captives— from Heldai, Tobijah, and Jedaiah, who have come from Babylon—and go the same day and enter the house of Josiah the son of Zephaniah. <sup>11</sup> Take the silver and gold, make an elaborate crown, and set *it* on the head of Joshua the son of Jehozadak, the high priest. <sup>12</sup> Then speak to him, saying, ‘Thus says the LORD of hosts, saying:

“Behold, the Man whose name *is* the BRANCH!

From His place He shall branch out,

And He shall build the temple of the LORD;

<sup>13</sup> Yes, He shall build the temple of the LORD.

He shall bear the glory,

And shall sit and rule on His throne;

So He shall be a priest on His throne,

And the counsel of peace shall be between them both.” ’

<sup>14</sup> “Now the elaborate crown shall be for a memorial in the temple of the LORD for Helem, Tobijah, Jedaiah, and Hen the son of Zephaniah. <sup>15</sup> Even those from afar shall come and build the temple of the LORD. Then you shall know that the LORD of hosts has sent Me to you. And *this* shall come to pass if you diligently obey the voice of the LORD your God.”

The four spirits of heaven are described as those who patrol the earth, as seen earlier in Zechariah 1. The use of the four spirits (winds) of heaven is an image of judgment. We see the judgments going out against these wicked nations. In **Zechariah 1** we see the horsemen patrolling the earth and reporting that all is at rest. Now we see the report that the judgments of God are being poured out as Zechariah again asked the interpreting angel for an explanation of what he had seen. He was told that the four chariots were “the four winds” or “spirits” These angelic spirits were commissioned to execute the judgment (6:4–5a).

Verses 9-15, <sup>12</sup> Then speak to him, saying, ‘Thus says the Lord of hosts, saying: “Behold, the Man whose name *is* the BRANCH! From His place He shall branch out, And He shall build the temple of the Lord; <sup>13</sup> Yes, He shall build the temple of the Lord. He shall bear the glory, And shall sit and rule on His throne; So He shall be a priest on His throne, And the counsel of peace shall be between them both.” ’

The crowning of Joshua is closely connected with the revelations of the eight night visions. The visions set forth the glorious destiny of Zion, the people of God, and the final doom of the Zion's enemies. Here the glorious reign of the King-Priest Messiah is set forth symbolically by the coronation of Joshua the high priest. Notice, <sup>15</sup> Even those from afar shall come and build the temple of the LORD. Then you shall know that the LORD of hosts has sent Me to you. And *this* shall come to pass if you diligently obey the voice of the LORD your God."

Zechariah's final vision highlights two enduring theological truths that are repeated themes in Zechariah and in the Bible as a whole. First, God is indeed Lord of human history. Secondly, God's word is absolutely sure and true. These two messages are always relevant when the people of God need anchors for lives adrift – whether ancient or modern.

We have not addressed every detail of Zechariah's visions in chapters 1 through 6 but we have attempted to give you a better understanding of this book.

Further notes: Branch

Isa 11. There shall come forth a Rod from the stem of Jesse,  
And a Branch shall grow out of his roots.

<sup>2</sup> The Spirit of the LORD shall rest upon Him,

Jer 23. <sup>5</sup> "Behold, *the* days are coming," says the LORD,  
"That I will raise to David a Branch of righteousness;  
A King shall reign and prosper,  
And execute judgment and righteousness in the earth.

Zech 3. <sup>8</sup> 'Hear, O Joshua, the high priest,  
You and your companions who sit before you,  
For they are a wondrous sign;  
For behold, I am bringing forth My Servant the BRANCH.

Zech 6. <sup>12</sup> Then speak to him, saying, 'Thus says the LORD of hosts, saying:

"Behold, the Man whose name *is* the BRANCH!  
From His place He shall branch out,  
And He shall build the temple of the LORD;