

Book of Zechariah

Chapter 6:1-15

¹Now I lifted up my eyes again and looked, and behold, four chariots were coming forth from between the two mountains; and the mountains were bronze mountains.

The Eight Visions of Zechariah			
Vision	Passage	Description	Meaning
1	1:7-17	Man among the Myrtle Trees	God Promises Prosperity to Israel
2	1:18-21	Four Horns and Four Craftsmen	God Judges the Nations that attacked Israel
3	2:1-13	Man with a Measuring Line	God Rebuilds Jerusalem
4	3:1-10	Cleansing of the High Priest	God Purifies both High Priest and People
5	4:1-14	Golden Lampstand and Two Olive Trees	God Rebuilds the Temple
6	5:1-4	Flying Scroll	God Removes Imparted Sin/Idolatry
7	5:5-11	Woman in a Basket	God Removes the System of False Religion
8	6:1-8	Four Chariots	God Brings Peace and Rest to Israel
Appendix	6:9-15	Coronation of the High Priest	Messiah assumes of the office of both King and Priest

The MacArthur Bible Commentary
by John MacArthur

Chariots ... Bronze > (Constable) Chariots were instruments of judgment, and bronze is a color that often carries this connotation in Scripture (cf. **Exodus 27:2**; **Numbers 21:9** ... see below).

Scofield > Always in Scripture symbolism, they [chariots and horses] stand for the power of God earthward in judgment.

Exodus 27:2 > ² You shall make its horns on its four corners; its horns shall be of one piece with it, and you shall overlay it with **bronze**.

Numbers 21:9 > ⁹ And Moses made a **bronze** serpent and set it on the standard; and it came about, that if a serpent bit any man, when he looked to the **bronze** serpent, he lived.

² With the first chariot were red horses, with the second chariot black horses, ³ with the third chariot white horses, and with the fourth chariot strong dappled horses.

Baldwin > Zechariah's vision means that these war-horses and chariots, manned by "the four spirits of heaven" (6:5, angels) were going out to execute God's judgment on the nations.

Red horses ... Black horses ... White horses ... Dappled horses > (Unger) The colors of the horses may symbolize various aspects of judgment, perhaps war and bloodshed in the case of the red horses, famine and death for the black, victory and triumph for the white (cf. Zechariah 1:8; **Revelation 19:11**; **Revelation 19:14**), and plague and disease for the dappled (spotted; cf. **Revelation 6:1-8**).

Revelation 19:11 > ¹¹ And I saw heaven opened, and behold, **a white horse**, and He who sat on it is called Faithful and True, and in righteousness He judges and wages war.

Revelation 19:14> ¹⁴ And the armies which are in heaven, clothed in fine linen, white and clean, were following Him on **white horses**.

Revelation 6:1-8 > ¹ Then I saw when the Lamb broke one of the seven seals, and I heard one of the four living creatures saying as with a voice of thunder, "Come". ² I looked, and behold, **a white horse**, and he who sat on it had a bow; and a crown was given to him, and he went out conquering and to conquer.

³ When He broke the second seal, I heard the second living creature saying, "Come."

⁴ And another, **a red horse**, went out; and to him who sat on it, it was granted to take peace from the earth, and that men would slay one another; and a great sword was given to him.

⁵ When He broke the third seal, I heard the third living creature saying, "Come." I looked, and behold, **a black horse**; and he who sat on it had a pair of scales in his hand. ⁶ And I heard something like a voice in the center of the four living creatures saying, "A quart of wheat for a denarius, and three quarts of barley for a denarius; and do not damage the oil and the wine."

⁷ When the Lamb broke the fourth seal, I heard the voice of the fourth living creature saying, "Come." ⁸ I looked, and behold, **an ashen horse**; and he who sat on it had the name Death; and Hades was following with him. Authority was given to them over a fourth of the earth, to kill with sword and with famine and with pestilence and by the wild beasts of the earth.

⁴ Then I spoke and said to the angel who was speaking with me, "What are these, my lord?" ⁵ The angel replied to me, "These are the **four spirits of heaven**, going forth after standing before the Lord of all the earth,

Four spirits of heaven > (Clarke) The four spirits of the heavens - Ministers of God's wrath against the sinful nations of the world.

6 with one of which the black horses are going forth to the north country; and the white ones go forth after them, while the dappled ones go forth to the south country.

With one of which the black horses are going forth > (Barnes) Literally, "That chariot wherein the black horses are, these go forth."

The black horses ... the white ones ... the dappled ones > (Constable) The chariot with the black horses went north from Jerusalem, the direction from which most of Israel's enemy invaders descended on the Promised Land (e.g, Babylonia; cf. Jeremiah 1:14; Jeremiah 4:6; Jeremiah 6:22; Ezekiel 1:4). The chariot with the white horses went out next and evidently followed the previous one north. The one with the dappled horses headed south. Egypt lay to Israel's south, and it was another implacable enemy ... The total picture is of God executing His judgments against all nations that oppose Israel.

*7 When the strong ones went out, they were **eager** to go to **patrol** the earth." And He said, "Go, **patrol** the earth." So they **patrolled** the earth.*

Eager > (Strong's) to seek (translated as the following in the NASB > aim (1), beg (1), begging (1), concerned (1), consulted (1), demand (1), desire (1), eager (1), hold* (1), inquired (2), investigated (1), look (3), looked (1), looking (3), plead (1), pursuit (1), request (2), require (7), required (1), requires (1), search (8), search will be made (1), searched (8), searching (1), seek (94), seeking (24), seeks (16), set about (1), sought (38), tried (2).)

Patrol > (Strong's) to go, come, walk

Barnes > The mention of their strength corresponds to the extent of the power and commission, for which they asked, to go to and fro, up and down, at their will, unhindered, through the whole earth.

*8 Then He cried out to me and spoke to me saying, "See, those who are going to the land of the north **have appeased My wrath** in the land of the north."*

Appeased > (Strong's) to rest

Have appeased My wrath > (Barnes) or rather, "have made My anger to rest"

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⁹The word of the LORD also came to me, saying, ¹⁰“Take an offering from the exiles, from Heldai, Tobijah and Jedaiah; and you go the same day and enter the house of Josiah the son of Zephaniah, where they have arrived from Babylon.”

Some comments referencing verses 9-15

Barker > "The position of this actual ceremony after the eight visions is significant. The fourth and fifth visions, at the center of the series, were concerned with the high priest [Joshua] and the civil governor in the Davidic line [Zerubbabel]. Zechariah here linked the message of those two visions to the messianic King-Priest ... Thus restored Israel is seen in the future under the glorious reign of the messianic King-Priest."

Unger > "The eight night-visions have ended, but the coronation of Joshua is closely connected with these revelations which extend in scope from Zechariah's day to the full establishment of Israel in blessing. The crowning of King-Priest Messiah is thus set forth symbolically by the coronation of Joshua, which is not a vision, but an actual historical Acts, which evidently took place the day following the night of visions."

Merrill > "This oracle serves as a comment on and climax to the night visions as a whole."

D. Baron > "This is one of the most remarkable and precious Messianic prophecies, and there is no plainer prophetic utterance in the whole Old Testament as to the Person of the promised Redeemer, the offices He was to fill, and the mission He was to accomplish."

Take an offering from the exiles ... > (Keil and Delitzsch) It is evident from Zechariah 6:10, 11 that messengers had come to Jerusalem from the Israelites who had been left behind in Babel, to offer presents of silver and gold, probably for supporting the erection of the temple, and had gone to the house of Josiah the son of Zephaniah. The prophet is to go to them, and to take silver and gold from them, to have a crown made for Joshua the high priest. (verse 11)

¹¹Take silver and gold, make an ornate crown and set it on the head of Joshua the son of Jehozadak, the high priest.

Crown > (Strong's) a crown, wreath

(In the Hebrew the word is plural – there may be two crowns.)

Constable > This crown was not the regular turban of the high priest (Heb. *nezer*) but a kingly crown with many parts (Heb. *ataroth*; cf. Revelation 19:12). Zechariah was to crown the high priest as a king, not as a priest (cf. Psalm 110:4; Hebrews 7:1-3).

Set it on the head of Joshua the son of Jehozadak, the high priest. > (Bible Org.) Joshua the priest is crowned as king. Clearly, he was not taking over Zerubbabel's position as civil leader. The priests came from the tribe of Levi, whereas the king had to be a descendant of David, from the tribe of Judah.

But in **Psalm 110**, David predicted that Messiah would not only be a king, but also a priest forever according to the order of Melchizedek (see also **Heb. 7:1-3**). So this prophetic drama does not center on Joshua, but rather on the One whom Joshua prefigures.

Psalm 110:1-4 > *The LORD says to my Lord: "Sit at My right hand until I make Your enemies a footstool for Your feet." ² The LORD will stretch forth Your strong scepter from Zion, saying, "Rule in the midst of Your enemies." ³ Your people will volunteer freely in the day of Your power; in holy array, from the womb of the dawn, your youth are to You as the dew. ⁴ The LORD has sworn and will not change His mind, "You are a priest forever according to the order of Melchizedek."*

Hebrews 7:1-3 > ¹ *For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham as he was returning from the slaughter of the kings and blessed him, ² to whom also Abraham apportioned a tenth part of all the spoils, was first of all, by the translation of his name, king of righteousness, and then also king of Salem, which is king of peace. ³ Without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, he remains a priest perpetually.*

¹² *Then say to him, 'Thus says the LORD of hosts, "**Behold, a man whose name is Branch, for He will branch out from where He is; and He will build the temple of the LORD.***

Behold, a man whose name is Branch > (Morris) "Behold, a man...." Pilate inadvertently used a similar phrase to describe Jesus as he derisively brought Him out wearing the crown of thorns and purple robe (John 19:5). He probably only meant, "Here is your accused!" But it is likely that John saw it as a double entendre, perhaps referring back to Zechariah's prophecy: "Behold, here is the Man, the Son of Man, whom the Lord God calls Branch"

Barker > "How appropriate therefore that both the type (*Joshua*) and the antitype (*Jesus*) have a name meaning "*the Lord saves*"

Branch > Remember this verse we saw earlier? **Zechariah 3:8** > ⁸ *Now listen, Joshua the high priest, you and your friends who are sitting in front of you — indeed they are men who are a symbol, for behold, I am going to bring in My servant **the Branch.***

Jeremiah 23:5 > ⁵ "Behold, the days are coming," declares the LORD, "When I will raise up for David a righteous **Branch**; and He will reign as king and act wisely and do justice and righteousness in the land.

Isaiah 11:1-5 > ¹ Then a shoot will spring from the stem of Jesse, and a **branch** from his roots will bear fruit. ² The Spirit of the LORD will rest on Him, the spirit of wisdom and understanding, the spirit of counsel and strength, the spirit of knowledge and the fear of the LORD. ³ And He will delight in the fear of the LORD, and He will not judge by what His eyes see, nor make a decision by what His ears hear; ⁴ But with righteousness He will judge the poor, and decide with fairness for the afflicted of the earth; and He will strike the earth with the rod of His mouth, and with the breath of His lips He will slay the wicked. ⁵ Also righteousness will be the belt about His loins, and faithfulness the belt about His waist.

13 Yes, it is He who will build the temple of the LORD, and He who will bear the honor and sit and rule on His throne. Thus, He will be a priest on His throne, and the counsel of peace will be between the two offices."

Yes, it is He ... He ... > (Barnes) > Literally, "He Himself." The repetition shows that it is a great thing, which he affirms; "and He," again emphatic, "He," the same who shall build the temple of the Lord, "He shall bear the glory." Great must be the glory, since it is affirmed of Him as of none beside, "He shall bear glory," "He should build the temple of the Lord," as none beside ever built it; He should bear glory, as none beside ever bare it, "the glory as of the Only Begotten of the Father, full of grace and truth" John 1:14.

HE ...

- Will build the temple of the Lord
 - (Remember the promise afforded by the candlestick and the two olive trees?)
- Will bear the honor and sit and rule on His throne
- Will be a priest on His throne and the counsel of peace will be between the two offices

14 Now the crown will become a reminder in the temple of the LORD to Helem, Tobijah, Jedaiah and Hen the son of Zephaniah.

Compare the names of the individuals in this verse to the names found in verse 9

- Verse 9 > Heldai, Tobijah and Jedaiah
- Verse 14 > Helem, Tobijah, Jedaiah and **Hen the son of Zephaniah**

(See Constable's note on the next page)

Constable > "Hen" means "gracious one" in Hebrew, and it was likely an honorary title for Josiah who had been the host of this historic coronation

¹⁵ *Those who are far off will come and build the temple of the LORD.* Then you will know that the LORD of hosts has sent me to you. *And it will take place if you completely obey the LORD your God.*

Those who are far off will come and build the temple of the LORD > (Bible org) The coming of these exiles from Babylon and the mention (6:15) of "those who are far off" point to the day when the nations will stream to Jerusalem to bring their gifts and pay homage to the Messiah (Isa. 2:2; 60:1-5; Rev. 21:24, 26).

Constable > When the Branch appeared, Gentiles from afar would come and help build the temple of Yahweh (cf. **Zechariah 2:11; Zechariah 8:22; Isaiah 2:2-4;** Isaiah 56:6-7; Isaiah 60:1-7).

Zechariah 2:11 > ¹¹ "Many nations will join themselves to the LORD in that day and will become My people. Then I will dwell in your midst, and you will know that the LORD of hosts has sent Me to you.

Zechariah 8:22 > ²² So many peoples and mighty nations will come to seek the LORD of hosts in Jerusalem and to entreat the favor of the LORD.'

Isaiah 2:2-4 > ²Now it will come about that in the last days the mountain of the house of the LORD will be established as the chief of the mountains, and will be raised above the hills; and all the nations will stream to it. ³ And many peoples will come and say, "Come, let us go up to the mountain of the LORD, to the house of the God of Jacob; That He may teach us concerning His ways and that we may walk in His paths." For the law will go forth from Zion and the word of the LORD from Jerusalem. ⁴ And He will judge between the nations, and will render decisions for many peoples; and they will hammer their swords into plowshares and their spears into pruning hooks. Nation will not lift up sword against nation, and never again will they learn war.

And it will take place if you completely obey the LORD your God. > Amen ...