

Zechariah Chapter Six

Introduction:

This chapter contains a vision of four chariots, and the explanation of it; and an order to make crowns of gold and silver for certain uses mentioned; and a famous prophecy concerning the Messiah as the builder of the temple, the church. The chariots are described by their number, four; by the place, the mountains, from whence they came out; and by the different color of the horses in each of them, #Zec 6:1-3 upon the prophets inquiry what these were, an explanation is given of them; and they are said to be the four spirits of the heavens; and are described by their situation, standing before the Lord of the whole earth; by their mission from him; by each of the places to which they were sent; and by their success, or by the good effects produced, at least by some of them, #Zec 6:4-8 then follows the order to make the crowns; and it is declared what they should be made of, gold and silver; from whom they were to be had, and who were to be concerned herein; and what was to be done with them; they were to be put upon the head of Joshua the high priest, #Zec 6:9-11 who, being an eminent type of Christ, a prophecy concerning him is ordered to be delivered to him; who is described by his name, the man, the Branch; by the place he should grow up from; by the work he should do, building the temple of the Lord; by the glory he should have on account of it; and by the offices of King, Priest, and Prophet, he should execute, #Zec 6:12,13 and after this was done, then the crowns were to be laid up in the temple of the Lord for a memorial, by the four men above mentioned, #Zec 6:14 and though the Messiah is the chief builder of the temple, the church, yet it is suggested that others, and even Gentiles, should come and build in it; and which when done, it would be evident that the prophet had his mission to the Jews of the Lord; and the chapter is closed with a promise of the accomplishment of all this, should they diligently hearken to the voice of the Lord, #Zec 6:15.

6:1 ¶ And I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains [were] mountains of brass.

Four chariots that are representative of the apostles first sent out by Christ in the New Testament and not the four Gospels of the Bible since there is in reality only one Gospel. Their coming from between two mountains has been interpreted various ways through the centuries. I see it as they are coming forth to witness of Christ from within or between the mountain of the Old Testament and the Mountain of the New Testament. It could relate to the division of the kingdom of the Jews and their worship on two mountains which Christ makes reference to when speaking to the woman at the well. Christ said on neither of these but in the heart shall men worship Him in truth and Spirit. This would be the unification of God's chosen people and could as well then be seen as the split that exists between Old Testament Jews and the Gentiles of the world from the day of Christ forward. Some of the ancient Jewish teachers saw a more literal interpretation and seen two nations as the mountains and the chariots coming from between them not being hindered by these nations on either

side. Since the whole of the vision will have to do with Christ and His church I prefer my understanding here.

2 In the first chariot [were] red horses; and in the second chariot black horses;

If these horses and chariots are representative of the disciples of Christ then this red one could point to the coming of Christ and His blood shed for all. Red would also signify the fervency of the apostles for the spread of the Gospel both those in the day of Christ and in the church now. Such an interpretation would make the black horse to be the disciples in their lowly standing before man, as though dead (black) yet speaking the things of God. It would testify then of the condition of the Jews at the time of the vision and of the Christian church in her first century persecutions.

3 And in the third chariot white horses; and in the fourth chariot grizzled and bay horses.

Continuing with the as representative of the disciples though the ages we would see these white horses as the purity of God's salvation in the blood of Christ and the purity of doctrine being taught by the disciples of the Lord. These mixed horses could represent the diversity of the ministers of God and their various assignments or the varied duties given to the angels through the ages in announcing the coming Messiah.

4 Then I answered and said unto the angel that talked with me, What [are] these, my lord?

A simple question who are these and what s the reason of their being here?

5 And the angel answered and said unto me, These [are] the four spirits of the heavens, which go forth from standing before the Lord of all the earth.

The idea of this speaking of the apostles and not the Gospels themselves is given credence here. The number four represents earthy or human completeness such as the four corners of the earth.

6 The black horses which [are] therein go forth into the north country; and the white go forth after them; and the grizzled go forth toward the south country.

The Jews were carried into captivity to their north thus the black or lowness seen here. Then white or freedom of the New Testament followed where the Jewish fathers of the church had entered into the evil empire on earth. Or in a complete prophetic context the darkness of death for Christ was followed by the light of His resurrection.

7 And the bay went forth, and sought to go that they might walk to and fro through the earth: and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth.

The Jews teach no mention is made of the Red horses because they represent the Medes and Persians and they are now extinct. If the Red horse is representative of the introduction of Christ it doesn't need to reappear in this description of what they mean. The Grizzled horses and now a distinct going forth of the bay horses seems to have some meaning. Each of the others only had one kind of horse whereas here are two colors and each then going forth separately. I still hold to this being representative of the Jews who became two, the continuation of the Jewish religion and the birth of the New Testament church. Jewish teachers turn to different peoples who attacked or defeated Israel in history and seek to fit each to one of those nations. Some teach that going to and fro in the earth indicates their doing their own thing. Perhaps, and if so then God being displeased tells them to do just that, that is do it your way. This is not outside what happened with the birth of the church. God bred her right in the middle of His people. But soon each went their own way. Who was wrong, the Jews who wanted to make Christianity Jewish or the Gentiles who wanted nothing of the Jews? If of others in history it was God's permissive will for the other nations to freely walk over Jerusalem and subdue it.

8 Then cried he upon me, and spoke unto me, saying, Behold, these that go toward the north country have quieted my spirit in the north country.

God speaks loudly and clearly, these are going toward the land of the Medes and Persians, Babylon. The Jews see this as God being pleased to see the fall of the nations He had previously used to chastise Israel by allowing their overthrow. If of New Testament fulfillment the overcoming is the Gospel that went forth from Jerusalem into these same nations bringing a quieted or peaceful Spirit of God into these places.

9 And the word of the LORD came unto me, saying,

God continues to speak to the prophet, or as here indicated the Lord of the whole earth.

10 Take of [them of] the captivity, [even] of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come you the same day, and go into the house of Josiah the son of Zephaniah;

Very specific names of some who came out of the captivity are given to a specified person whom we know nothing about today but who evidently has the gold to make the crowns mentioned.

11 Then take silver and gold, and make crowns, and set [them] upon the head of Joshua the son of Josedech, the high priest;

Crown the priesthood is what is indicated here. Where each crown was of both metals or there were crowns of each is not clear. It however establishes the priesthood as being in charge of this new kingdom even as Christ is the head of the New Kingdom. In Revelation we read that Christ will be crowned with many crowns. So perhaps different crowns are here meant to indicate a place within the priesthood of its various offices, which Christ will fulfill in being the only high priest over a whole priesthood of believers. The Jews teach only two crowns were made, one of gold for Joshua and one of silver for Zerubbabel.

12 And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name [is] The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD:

Crown the priesthood, even Joshua, then say to him that Christ shall build the temple. This is the concept of the church where we have various ministers in many rolls but it is Christ alone who is its head. We readily admit the church (temple) is not built with hands but by the Holy Spirit who blows where he wills. We do the ministry of the Lord but it is the Lord who brings the results. Some Jews teach the branch was Zerubbabel but most openly admit this is the Messiah being spoken of here.

13 Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.

The Messiah shall build the temple. The temple of the human body of believers in Jesus Christ for it is the heart of the believers where He lives not temples of wood and stone made with man's hands. So clearly God spells out the order of things and how the true church will work. The Jews were being told how to properly build this new kingdom in their day but wouldn't hear of it continuing to look for the visible and tangible of the world, not the things that are by faith alone.

14 And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the LORD.

The crowns were given to these men, but immediately removed and placed as memorials to these who had given so much of their possessions and selves to build the temple. Thus the martyred saints are so crowned having given their all for the building of the new kingdom.

15 And they [that are] far off shall come and build in the temple of the LORD, and ye shall know that the LORD of hosts hath sent me unto you. And [this] shall come to pass, if ye will diligently obey the voice of the LORD your God.

AN open reference to the Gentiles coming to help in the building of the true temple of God, the combined hearts of all who believe in the name of the BRANCH even Jesus Christ.