

## **Zechariah 5-6**

While Zerubbabel and Joshua are starting again to rebuild the temple – YaHWeH gives Zechariah messages that explain that these 2 are types or pictures of what the future Messiah will do. The Messiah will be prophet, priest and King.

**Zechariah 5** <sup>1</sup> I looked up again and saw a scroll flying through the air. <sup>2</sup> “What do you see?” the angel asked. “I see a flying scroll,” I replied. “It appears to be about 30 feet long and 15 feet wide.” <sup>3</sup> Then he said to me, “This scroll contains the curse that is going out over the entire land. One side of the scroll says that **those who steal** (the Hebrew suggests a professional thief) will be **banished** (lit., “be cleansed out” or “purged from”) from the land; the other side says that those **who swear falsely** will be **banished** from the land. <sup>4</sup> And this is what YaHWeH of Heaven’s Armies says: I am sending this curse into the house of every thief and into the house of everyone who swears falsely using My name. And My curse will remain in that house and completely destroy it—even its timbers and stones.”

On one side there was a curse against Israelites who broke the eighth commandment (Exod. 20:15), and on the other side was a curse for breaking the third commandment (Exod. 20:7). These two commandments, from the first part of the Decalogue and the second part, which Zechariah’s contemporaries were apparently breaking frequently, probably represent by **synecdoche** [Synecdoche is a figure of speech in which the writer uses a part or parts to represent the whole or the whole to represent a part.] the whole Law (cf. James 2:10). <sup>1</sup>

“This whole passage is very valuable as a commentary on the nature of Christ’s rule in righteousness in the millennial period as well as the severity of His dealing with sinners once the day of grace is ended and the day of wrath and judgment is ushered in with the opening of the seven-sealed roll of Revelation 5:1–9, losing the seals, trumpets, and bowl judgments that dispossess Satan, demons, and the wicked men from the earth preparatory to the advent of the King of kings and Lord of lords to establish His rule and kingdom.” Unger

**Revelation 22:14–15 (NASB95)** <sup>14</sup> Blessed are those who wash their robes, so that they may have the right to the tree of life, and may enter by the gates into the city. <sup>15</sup> Outside are **the dogs** and the sorcerers and the immoral persons and the murderers and the idolaters, and everyone who loves and practices **lying**. Note: Dogs: The Jews used the term of Gentiles, under the idea of ceremonial impurity. Among the Greeks it was an epithet of impudence. Vine/Unger

**Zechariah 5** <sup>5</sup> Then the angel who was talking with me came forward and said, “Look up and see what’s coming.” <sup>6</sup> “What is it?” I asked. He replied, “It is a basket for measuring grain, and it’s filled with the sins of everyone

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<sup>1</sup> Tom Constable, [\*Tom Constable’s Expository Notes on the Bible\*](#) (Galaxie Software, 2003), Zec 5:3.

throughout the land.”<sup>7</sup> Then the heavy lead cover was lifted off the basket, and there was a woman sitting inside it.<sup>8</sup> The angel said, **“The woman’s name is Wickedness,”** and he pushed her back into the basket and closed the heavy lid again.<sup>9</sup> Then I looked up and saw two women flying toward us, gliding on the wind. They had wings like a stork, and they picked up the basket and flew into the sky.<sup>10</sup> “Where are they taking the basket?” I asked the angel.<sup>11</sup> He replied, **“To the land of Babylonia, where they will build a temple for the basket.** And when the temple is ready, they will set the basket there on its pedestal.”

The symbolism of the seventh vision involves (1) an ephah, (2) a talent of lead, and (3) a woman.

*1. The ephah (5:6b).* In response to Zechariah’s question the interpreting angel gave two responses. First, he identified the object that was going forth before the prophet as “the ephah.” The ephah was the largest of the dry measures used in commerce by the Israelites (cf. Amos 8:5). It was about the size of a bushel.

Second, the angel said “this is their eye in all the land,” i.e., their appearance. The ephah points to godless commercialism as the besetting sin in the postexilic community (5:6b).

*2. The talent of lead (5:7a).* The second object was of unusual interest to Zechariah as is indicated by the interjection “behold!” He observed a talent being lifted up. Like the ephah, the talent is a symbol of commerce. It was the largest weight used by the Hebrews to weigh out commodities (e.g., grain) and precious metals as a medium of exchange. James Smith<sup>2</sup>

The wings of the women were large and broad such as those possessed by a stork. The Hebrew word “stork” literally means “faithful one.” A play on words may be intended. Wickedness is to be removed by those who were faithful to the Lord. The prophet inquired as to the destination of the two women. **The interpreting angel explained that the two women were en route to the land of Shinar. Since the days of the anti-God tyrant Nimrod, Shinar had been the archetypical land of evil.** There they would build for the first woman “a house,” perhaps a temple. When the house was established, the ephah would be set there “upon its base.” In the land of evil, godless commercialism and wickedness personified become the focus of Satanic worship (5:10–11). **The basic point here is that all evil is removed from Zion to a land which is under the curse of God.**  
James Smith

**Revelation 17:3–5 (NLT)**<sup>3</sup> So the angel took me in the Spirit into the wilderness. There I saw a woman sitting on a scarlet beast that had seven heads and ten horns, and blasphemies against God were written all over it.<sup>4</sup> The woman wore purple and scarlet clothing and beautiful jewelry made of gold and precious gems and pearls. In her hand she held a gold goblet full of obscenities and the impurities of her immorality.<sup>5</sup> A mysterious name was written on her forehead: **“Babylon the Great, Mother of All Prostitutes and Obscenities in the World.”**

<sup>2</sup> James E. Smith, *The Minor Prophets*, Old Testament Survey Series (Joplin, MO: College Press, 1994), Zec 5:6b–7.

“Thus where Judah had been exiled was a fitting place for wickedness to be worshipped, but not in the land where God had placed *his* name. The idolatry of Babylon must once and for all be separated from the worship of the God of Israel.” David Ellis

“The two cleansing acts of this chapter are complementary, like the two goats on the Day of Atonement, Leviticus 16, of which the first must give its blood as an expiation before the Lord, while the second carries away the guilt of the people, and the impurity springing from it, to the region of the impure desert-demon. The cleansing judgment, despite the terror, is a benefit to the land, which is thus purified and fitted to receive the blessing pictured in the former visions.” C. von Orelli

**Zechariah 6** <sup>1</sup> Then I looked up again and saw four chariots coming from between two bronze mountains. <sup>2</sup> The first chariot was pulled by **red horses**, the second by **black horses**, <sup>3</sup> the third by **white horses**, and the fourth by powerful **dappled-gray horses**. <sup>4</sup> “And what are these, my lord?” I asked the angel who was talking with me. <sup>5</sup> The angel replied, “These are the four spirits of heaven who stand before YaHWeH of all the earth. They are going out to do his work.

“In the usual Scriptural symbolism *red* speaks of *war*, *black* of *famine* and *death*, *white* of *victory*, and *grizzled* (“dappled”) of *pestilence* (Ezekiel 14:21, Revelation 6:1-8).” (Luck)

**Ezekiel 14:21 (NASB95)** <sup>21</sup> For thus says the Lord GOD, “How much more when I send My four severe judgments against Jerusalem: **sword, famine, wild beasts and plague** to cut off man and beast from it!

**Revelation 6:1–8 (NASB95)** <sup>1</sup> 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.” <sup>2</sup> 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. <sup>3</sup> When He broke the second seal, I heard the second living creature saying, “Come.” <sup>4</sup> 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. <sup>5</sup> 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. <sup>6</sup> 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.” <sup>7</sup> When the Lamb broke the fourth seal, I heard the voice of the fourth living creature saying, “Come.” <sup>8</sup> 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.

**Zechariah 6** <sup>6</sup> The chariot with black horses is going north, the chariot with white horses is going west, and the chariot with dappled-gray horses is going south.” <sup>7</sup> The powerful horses were eager to set out to patrol the earth. And YaHWeH said, “Go and patrol the earth!” So they left at once on their patrol. <sup>8</sup> Then YaHWeH summoned me and said, “Look, those who went north have vented the anger of my Spirit there in the land of the north.”

This means that these *four chariots* are actually four angelic beings sent from God. This means that these may not be exactly the same as the four horsemen of Revelation 6, but that the idea of their mission and purpose is similar. David Guzik

**Zechariah 6** <sup>9</sup> Then I received another message from YaHWeH: <sup>10</sup> “Heldai, Tobijah, and Jedaiah will bring gifts of silver and gold from the Jews exiled in Babylon. As soon as they arrive, meet them at the home of Josiah son of Zephaniah. <sup>11</sup> Accept their gifts, and make a crown from the silver and gold. Then put the crown on **the head of Jeshua son of Jehozadak, the high priest.**

A delegation of Jews arrived from Babylon bringing with them gifts for the temple. Apparently those who remained in the lands of captivity sent offerings regularly to Jerusalem for use in the temple. Normally those temple gifts would be given to the temple personnel. On this occasion, however, Zechariah was told to take these offerings for another purpose (6:9–10a). James Smith

At the coronation of Joshua, Zechariah was to say to the high priest: “Behold! A man! Shoot is his name, and from his place he will shoot up.” Joshua symbolized a man to be known as Shoot. As in 3:8 Shoot is a name for Messiah. The play on words is obvious: Shoot will shoot up. The language indicates the obscurity of his origin. He would come where and when there was little prospect of new life, like a root out of dry ground (cf. Isa 53:2).

The messianic Shoot would “build the temple of Yahweh.” The reference is not to the temple then under construction, for that would be completed by Zerubbabel (cf. 4:9). The Shoot would build a future temple (6:12). James Smith

**Zechariah 6** <sup>12</sup> Tell him, ‘This is what YaHWeH of Heaven’s Armies says: Here is the man called the Branch. **He will branch out from where he is and build the Temple of YaHWeH.** <sup>13</sup> Yes, he will build the Temple of YaHWeH. Then he will receive royal honor and will rule as king from His throne. He will also serve as priest from His throne, and there will be perfect harmony between His two roles.’

We know this is talking about Jesus because Zerubbabel was tasked by God with rebuilding the temple not Joshua. So this prophesy goes far beyond the time context of Ezra!

We already saw this **Branch** in Zechariah 3:8, and it is a familiar title for the Messiah (Isaiah 4:2 and 11:1, Jeremiah 23:5, 33:15). “In the Hebrew text the prophecy begins ‘**Behold the Man,**’ the

very words Pilate used to present the beaten Christ to the people of Jerusalem: ‘*Ecce homo!*’ “Boice But in Zechariah’s vision it isn’t the humiliated Jesus we are asked to **behold**, it is the triumphant Jesus. David Guzik

This was an unthinkable concept previously in Israel because priests did not sit on thrones and kings did not serve as priests. Nevertheless, the **Branch** is different; He rules as both a King and Priest. David Guzik

“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.” D. Baron

YaHWeH makes it clear that the **crown** for Joshua was a picture of the ruling Priest-King in the future. God never intended for Joshua to take control as king in the Jerusalem of his day.

Zechariah now makes explicit what was set forth symbolically in the coronation ritual. Shoot would “sit upon his throne.” He would be king. Thus the royal crown in the symbolic ritual was very appropriate. At the same time, he would be “priest upon his throne.” That a priest would sit on the throne of Israel is tantamount to an announcement that the Old Testament system would come to an end. James Smith

*“The BRANCH” is an important messianic title, signifying our Lord’s coming from the stock of David (Isa. 11:1). As Branch, He is King (Jer. 23:5; 33:15), God’s Servant (Zech. 3:8), “the Man whose name is the BRANCH” (Zech. 6:12), and “the Branch of the LORD” (Isa. 4:2). Some see in these four titles a parallel to the four Gospels. Matthew presents the Branch of David, the King; Mark, the Servant; Luke, the Man; and John, “the Branch of the Lord” who is God come in human flesh (John 20:30–31).<sup>3</sup>*

**Zechariah 6** <sup>14</sup> “The crown will be a memorial in the Temple of YaHWeH to honor those who gave it—Heldai, Tobijah, Jedaiah, and Josiah (Hen - (“gracious”) son of Zephaniah.” <sup>15</sup> People will come from distant lands to rebuild the Temple of YaHWeH. And when this happens, you will know that My messages have been from YaHWeH of Heaven’s Armies. **All this will happen if you carefully obey what YaHWeH your God says.**

“Here we have the end and consummation of all the prophetic Scriptures: the crowning of the Lord Jesus Christ. It is only after the dark night of world judgment and punishment is passed, that the glorious light of Christ’s coronation day will follow. This is one of the sublimest passages in the Scriptures on the Person and work of the Messiah.”

“The fullness of this Messianic prophecy can better be seen if we but marshal the distinctive features in order: 1. The humanity of the Branch. 2. The place of His birth. 3. The building of the

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<sup>3</sup> Warren W. Wiersbe, [\*With the Word Bible Commentary\*](#) (Nashville: Thomas Nelson, 1991), Zec 5:1.

millennial temple by Him. 4. His fitness to bear the glory of God. 5. His reign on the throne of David. 6. His priestly ministry. 7. The issue of His blessed ministry—peace.” Daniel Feinberg