

Judgment, Wickedness, Peace and the Coronation
Zechariah 5-6

Introduction

This morning we will continue our study of the night visions of Zechariah. Turn to chapter 5. These last night visions like the previous ones have elements in them that would be fulfilled both near and far.

1. The Vision of the Flying Scroll - Zechariah 5:1-4

The sixth night vision of Zechariah is different from the previous five which had elements of encouragement to the remnant rebuilding the temple and projections of a future fulfillment which would be far greater. Both this vision and the one following it are visions of judgment and condemnation. The first concerns judgment of individuals for their sins. The second concerns God's judgment of corporate sin. If these were isolated prophecies instead of part of a sequence of prophecies, they would be discouraging. Because they are part of a sequence, they give warnings and reasons to repent so that both individuals and people groups can experience the blessings of the other prophecies.

1A. Description (5:1-2)

This vision begins with a description of the appearance and size of a flying scroll. Zechariah 5 (LSB) ¹ *Then I lifted up my eyes again and saw, and behold, a flying scroll.* ² *And he said to me, "What do you see?" And I said, "I see a flying scroll; its length is twenty cubits and its width ten cubits."*

A scroll is a roll of paper or parchment upon which a message is written. The message can be written either parallel or perpendicular to the sides of the scroll. The message is read by unrolling the scroll while the opposite end is rolled up. The vision here is of a scroll that is at least partially unrolled and is flying through the air which would indicate rapid travel. The dimensions of what can be seen are 20 cubits by 10 cubits wide. A cubit is about 18 inches, so this about 30 feet by 15 feet, or just over 9 meters by 4 ½ meters.

Zechariah would not have missed the significance of these dimensions. They are the exact dimensions of the holy place in the tabernacle that was built at Mount Sinai after the escape from Egypt (Exodus 26:15-25). That area contained the altar of incense, table of showbread and lampstand. The priest continued to minister in that place until Solomon's temple was built. These are also the exact dimensions of the porch area immediately in front of Solomon's temple (1 Kings 6:3). The symbolism of this large, flying scroll is explained in the next two verse.

1B. Contents & Application (5:3-4). ³ *Then he said to me, "This is the curse that is going forth over the face of the whole land; surely everyone who steals will be purged away according to the writing on one side, and everyone who swears will be purged away according to the writing on the other side."* ⁴ *"I will make it go forth," declares Yahweh of hosts, "and it will enter the house of the thief and the house of the one who swears falsely by My name; and it will spend the night within that house and consume it with its timber and stones."*

The content on this flying scroll are curses written on either side of it. One curse is specifically against those that steal and the other against those who swear. Feignberg points out that each of these are the middle commandments of each of the two sets of five commandments that would have been on either stone upon which the ten commandments were written. "You shall not steal" is the eighth commandment and "You shall not take the name of Yahweh your God in vain; I am Yahweh," is the

third commandment. Leviticus 19:2 makes it clear that swearing by God's name falsely is profaning it, and verse 4 specifically states this is swearing falsely by Yahweh's name. It is possible that these two sins are meant to be a sample of the whole of all the ten commandments, but just these two are sufficient to condemn all men.

Taking anything without the permission of the owner is stealing regardless of the value you place upon it. Pilfering items of small value such as pens from work or the cashier at the store is still stealing. So is extending your work break longer than the allotted time or doing personal business during work hours. Unless your boss has given you permission to do that, it is stealing production time from your employer. Treating God's name in any manner other than with reverence is to profane it. This would include referring to God as a epithet or as an exclamatory expression. That has become very common today.

A quick note here on taking God's name in vain. Being so prone to legalism, the Jews went to extremes in the effort to avoid profaning His name to such a degree that they would not use or say the name, Yahweh, at all. They would substitute it with Adonai, Lord. That same practice made its way into English translations resulting in God's covenant name, Yahweh, being translated as LORD, small caps, and Adonai when referring to God as Lord, with an initial capital "L," and adonai when referring to a human in all lower case. That practice fails to recognize that making non-reverent use of any reference to God is profaning Him. This is a common sin made worse by the casual attitude of most professing Christians in their worship of God. If Christians are not going to be careful to be reverent in their approach and references to their Creator and Savior, why would a non-Christian do so?

The penalty written on the scroll for either sin is being "*purged away.*" Feinberg points out that this is an unusual usage of the Hebrew word here since it usually has the sense of "*to be clean, pure, innocent, not obligated.*" Yet, here it carries the sense of "*to destroy, extirpate*" as it is used in Isaiah 3:26 of a house. The root has a meaning of "*to be poured out,*" so whether that is good or bad will depend on the context. Here, it is bad.

Notice in these verses that Yahweh of hosts makes the curse go "*forth over the face of the whole land,*" and that it enters both the house of the thief and the house of the one that swears falsely by Yahweh's name. It will then "*spend the night within that house and consume it with its timbers and stones.*" The curse will utterly destroy and bring it to an end. Leviticus 14:45 describes such an end to a house with leprosy, which is some kind of a pervasive mold. "*He shall therefore tear down the house, its stones, and its timbers, and all the plaster of the house, and he shall take them outside the city to an unclean place.*" While this certainly would apply to those in the land of Israel, I don't see this as limited to only them because the penalties described apply to all people. For example, Jesus warned in Matthew 12:36, "*I tell you that every careless word that people speak, they shall give an accounting for it in the day of Judgment.*" That applies to Jew and Gentile alike, and much more will there be accounting and judgment for those that swear falsely. 1 Corinthians 6:9-10 includes thieves in its list in of those that will not inherit the kingdom of God. If the passage ended there, then it would be doom for everyone, but praise the Lord that verse 11 adds this promise to Christians - "*but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.*"

The vision of the flying scroll is a message of God's judgment on the individual that breaks God's law. This applies to those at the time of Zechariah and to everyone else ever since. God judges sinners past, present and future. The next vision has a similar message.

2. The Vision of the Basket - Zechariah 5:5-11

2A. Description - (5:5-8)

⁵ Then the angel who was speaking with me went out and said to me, "*Lift up now your eyes and see what this is going forth.*" ⁶ So I said, "*What is it?*" And he said, "*This is the ephah going forth.*" Again he said, "*This is their appearance in all the land*" ⁷ (and behold, a lead cover was lifted up); and this is a

woman sitting inside the ephah.”⁸ Then he said, “This is Wickedness!” And he threw her down into the middle of the ephah and threw the lead weight on its opening.”

Immediately following the previous vision the interpreting angel directs Zechariah to see the next vision. This one is of an ephah going forth across the land. An ephah is a volume of dry measure for grains, so this is a basket of some sort and it is not very big. An ephah is about half a bushel more or less (~16 quarts / 15 liters). Peeking inside when the lead cover of the basket is lifted up, there is a sitting woman which the angel declares “*is wickedness.*” The angel thrusts the woman back down into the basket and covers it with the lead lid.

There are a lot of different speculations about the specific meaning of the various things described in the vision, but a few generalities are worth mentioning. Since the ephah is an object used for measuring and it contains a representative for wickedness and it is appearing in the land of Judah where Zechariah is located as opposed to another location such as Shinar where it will be taken, these indicate God has or is measuring the evil of Israel. The concept of measuring is connected to God judging in passages such as Daniel 5:27 in which Babylon was “*weighed on the scales and found deficient*” and condemned, or Isaiah 47:9 in which the full measure of God’s wrath comes against them. Jesus referred to this same concept in Matthew 23:32 in which He condemned the scribes, Pharisees and hypocrites who feigned righteous deeds but were a brood of vipers following the evil example of their fathers who had murdered the prophets and filling up their own measure of the guilt of their fathers.

The interpreting angel specifically identifies the woman in the ephah basket as wickedness. The term wickedness refers to “*negative behavior of evil thoughts, words and deeds*” (TWOT) which are not only contrary to God’s commands but are also detrimental to the proper functioning of a society. This is broader than trying to limit it to materialistic greed of Babylon. That was only one aspect of the many sins of ancient Babylon. If this is foreshadowing of the future personification of eschatological Babylon of Revelation 17 as a harlot, her wickedness included immorality, abominations and blasphemy in addition to rank materialism and greed.

This personification of wickedness fits in the middle of an ephah basket, so she is small, but she is active as indicated by her being thrown down and a lead cover placed over the opening to keep her in. God has placed a lid on her which limits her wicked activity. Non-Christians like to point to evil things that happen as evidence that God is not good. However, as bad as things have been in the past or may be in the present, it is only because God places a limit on wickedness that it is not worse. 2 Thessalonians 2:7 reveals that currently “*he who now restrains,*” a reference to a ministry of the Holy Spirit (See: <https://www.gracebibleny.org/the-man-of-lawlessness-2-thessalonians-23-12>), is limiting the amount of wickedness in the world. When He is taken out of the way at the beginning of the Tribulation period, then the increase in evil is exponential as described in passages such as Matthew 24:1-31; Romans 1: 28-32, 1 Timothy 2 Timothy 3:1-9; 2 Thessalonians 2:6-12 and Revelation 6-18.

2B. Design (5:9)

Zechariah’s vision continues in verse 9. “*Then I lifted up my eyes and saw, and behold, two women were coming out with the wind in their wings; and they had wings like the wings of a stork, and they lifted up the ephah between the earth and the heavens.*”

Again, the various commentaries have many speculations about the meaning of this vision, but a few things within it help us to have at least a basic understanding. First, it is fairly obvious that these two women are supernatural agents since they have “*the wind in their wings*” and pick up the ephah basket and fly through the area between the earth and the heavens which is the atmosphere. Since the wings are like those of a stork, which is an unclean creature (Leviticus 11:19), these are unholy beings, and most likely part of the demonic host based on their actions in the next verse.

2C. Destination (5:10-11)

¹⁰ *“And I said to the angel who was speaking with me, “Where are they taking the ephah?”¹¹ Then he said to me, “To build a house for her in the land of Shinar; and when it is prepared, she will be set there on her own pedestal.”*

The interpreting angel explains that the basket is being taken to the land of Shinar where a house will be prepared so that it can eventually be set on its own pedestal. Idols were placed on pedestals within a house of worship. This is a future false, idolatrous, religion.

The land of Shinar is the location of both the Tower of Babel and the city of Babylon. The Tower of Babel was built because man continued in rebellion against God. Instead of spreading out over the earth to repopulate it after the flood, they stayed in one place to build a city and a tower that would reach into heaven and make a name for themselves. That tower was the beginning of post-deluge idolatry that later developed into Zoroastrianism, the Zodiac and the worship of the stars. God intervened by confusing their language causing them to separate and spread over the earth (Genesis 11). The land of Shinar is also the location of the city of Babylon which had numerous prophecies against it for their part in the destruction of Judah and Jerusalem many of which had already been fulfilled by this time.

The preparation of a house for the wicked woman in the ephah basket to be set on a pedestal in the future shows that it is eschatological Babylon that is in view. Notice that is “she” and not “it” or “the ephah.” It should be noted that in Revelation 17:4-6 it is a woman with *a gold cup full of abominations and of the unclean things of her immorality* that has a mystery name written on her forehead, *“Babylon the great, the mother of harlots and of the abominations of the earth.”* She is drunk with the blood of the saints and with the blood of the witnesses of Jesus. Add to this that the house being prepared in this vision for the exaltation of wickedness is a contrast to the future house of God for the worship Yahweh in the restored Davidic kingdom. This fits well with the descriptions in Daniel 9 and Matthew 24 of the abomination that makes desolate and the descriptions in Revelation of the anti-Christ and the Beast which exalt utter wickedness.

This is a vision of the future establishment of a rebellious false religion and future judgment. In harmony with the second vision, God remembers His plan for the nations will carry it out. Additional prophecies in Zechariah will give much more detail about this future cleansing before the culmination of the ages. The book of Revelation will give much more detail about the false religion that will exist at that time which will eventually be destroyed at Messiah’s return.

3. The Vision of the Four Chariots - Zechariah 6:1-8

The eighth and last vision of that night follows immediately after the previous one revealing aspects of implementing God’s plan.

3A. The Four Chariots (6:1-3). ¹ *Then I lifted up my eyes again and saw, and behold, four chariots were coming forth from between the two mountains; and the mountains were bronze mountains.* 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 dappled horses—all of them mighty.”*

Chariots are instruments of war, and each of these chariots are pulled by teams of horses that were of different colors. Commentators agree that the red horses symbolize war, the black horses death and famine, the white horses triumph and victory, and the dappled horses pestilence and plagues. That same symbolism is used in Revelation 6. This is a vision of coming judgment. The commentators also agree that the two bronze mountains represent Mount Zion and the Mount of Olives with the bronze representing strength and holiness. The Kidon valley runs between them. The ravine mentioned in the vision of surveyor is thought to be a reference to the Kidron Valley. This is a judgment that is coming from Jerusalem. The next two verses give further explanation of the identity the chariots and horses.

3B. Their Identity (6:4-5). ⁴ *Then I answered and said to the angel who was speaking with me, "What are these, my lord?"* ⁵ *And the angel answered and said to me, "These are the four spirits of heaven, going forth after standing before the Lord of all the earth,*

The term "spirits" here can also be translated as "winds" as it is the ESV and was earlier in the vision of the surveyor (2:6). Feinberg interprets the four winds as speaking of the Lord of all the earth's judicial power being carried out over His domain. Certainly God can bring about His judgment by an angel such as happened in the destruction of the Assyrian army attacking Jerusalem (2 Chron. 32:21), or He can use a band of angels as described in Psalm 78:48, or He can use nations as described in the earlier visions. It should be noted that in Revelation 9:13-21 when the sixth trumpet is sounded that four angels are released that kill a third of mankind through war and plagues. Perhaps this vision is related to that as seen in the description in the next couple of verses of where these chariots go.

3C. The Interpretation (6:6-7). ⁶ *with one of which the black horses are going forth to the north country; and the white ones go forth after them, and the dappled ones go forth to the south country.* ⁷ *"Now the mighty ones went out, and they sought to go to patrol the earth." And He said, "Go, patrol the earth." So they patrolled the earth.*

The chariot with the black horses is sent north which is then followed by the chariot with the white horses. From Jerusalem, that would be to the area of Syria, but as seen earlier in 2:6, *the land of the north* is a reference to Babylon. Though Babylon is physically to the east, you had to go north and then east to the Tigris river and follow it south-east to Babylon. God would send death followed by conquering to it. The chariot with the dappled horses went south, which would be to Egypt. God would send pestilence and plagues against it. The "*mighty ones*" here go out to patrol, go to and fro, over the earth. This is either the chariots already mentioned or other angels. They are sent out to carry out God's plan.

3D. The Inevitable Result (6:8). ⁸ *Then He cried out to me and spoke to me saying, "See, those who are going to the land of the north have caused My Spirit to have rest in the land of the north." Those that had gone out to the land of the north went to conquer it. Now that it is conquered, God's spirit is at rest. This is a contrast to the first vision in which those nations were at rest while Jerusalem was in ruins and God was angry with them. Now they have been conquered and God is at rest.*

These eight visions show that Yahweh remembers. He will carry out His plans. They are prophecies of near and far. In the near future, Zerubbabel will rebuild the temple, Joshua will serve as the high priest having been cleansed by God, and Jerusalem will be rebuilt. In the prophetic future God's jealousy for Jerusalem will bring His vengeance on the nations that had abused her. It will be rebuilt, repopulated and prosperous beyond anything that has happened so far in history. Messiah will reign.

4. The Coronation of Two Priests - Zechariah 6:9-15)

The next prophecy begins in verse 9, "*And the word of Yahweh came to me, saying.*" The lack of a direct time connection to the eight night visions shows that this a separate event. It is not dated, but its placement shows it occurred between the previous night visions which occurred on February 24, 519 B.C. and the prophecy in chapter 7 which occurred twenty-two months later on December 4, 518 B.C. Possibly it was the day after the night visions. It gives specific directions to the exiles seeking to rebuild the temple and then jumps to a future time.

4A. The Historical Crowning Symbolized (6:9-11)

¹⁰ *"Take an offering from the exiles, from Heldai, Tobijah, and Jedaiah; and you come the same day and come into the house of Josiah the son of Zephaniah, where they have come from Babylon.* ¹¹ *"And take silver and gold, make an ornate crown, and set it on the head of Joshua the son of Jehozadak, the high priest.*

The occasion of this word from Yahweh appears to be the arrival of exiles from Babylon from whom Zechariah was to collect an offering. The three men named are only mentioned here. That they have returned to Jerusalem already indicates a godly character and the meaning of their names adds to that: *Heldai* = “*The Lord’s world,*” *Tobijah* = “*Yahweh is good,*” and *Jedaiah* = “*Yahweh knows.*” They were brought to a particular house, that of Josiah son of Zephaniah, for a symbolic ceremony. From the silver and gold of the offering, a crown of circles was to be made and then placed on the head of Joshua the high priest. They would have understood this to be symbolic even before Zechariah gave the prophecy because according to Mosaic Law the two offices of king and high priest were separate with the king coming from the line of Judah and the priest coming from the line of Levi. Joshua could not be king. Zerubbabel could not be high priest. Zechariah explains what he is doing in verses 12-15.

4B. The Future Crown Prince (6:12-15)

a. Identified . Verse 12 begins by identifying of whom this was symbolic. ¹² “*Then you will say to him, ‘Thus says Yahweh of hosts, ‘Behold, a man whose name is Branch, and He will branch out from where He is; and He will build the temple of Yahweh.’*”

We encountered this title, *the Branch*, in the fourth night vision of Joshua, the High Priest in Zechariah 3:8. In Isaiah 11:1 this designation is used to point out that the Messiah would originate from the line of Jesse. In Isaiah 53:2 it is tied to Messiah’s humility. In Jeremiah 23:5 it is the name given to the descendant of David that would be righteous, *reign as king, act wisely and do justice and righteousness in the land.* Isaiah 4:2 refers to Him as “*the Branch of Yahweh*” which reflects His deity. It is a Messianic title.

In this verse “*the Branch*” is directly tied to the action of branching out from his current place. Feinberg notes the thought here is that the Messiah will grow out from His lowliness and obscurity in His own country to eminence. That agrees with the usage in Isaiah 53:2 in which Messiah grows up like a tender-shoot, like a root out of parched ground with the following verses describing His humility so that He is not esteemed. Isaiah 53 continues on to describe the atoning sacrifice of Messiah that bore man’s sin and brought redemption and reconciliation to God. Messiah’s death on a cross on a small hill just outside the walls of Jerusalem and His resurrection from a nearby tomb has branched out to offer to people of all the nations the righteousness and justification that comes by faith to all who will believe in Him.

b. Duties Summarized (12-13)

The glorious extent of His branching out is seen in what Messiah will do as foretold at the end of verse 12 and verse 13. “*Behold, a man whose name is Branch, and He will branch out from where He is; and He will build the temple of Yahweh.*” ¹³ “*Indeed, it is He who will build the temple of Yahweh, and He who will bear the splendor 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.*”

The elements of the prophecy foretell the fulfillment of the Davidic covenant in 2 Samuel 7:13 when David’s greater son, the Messiah, will build a house for Yahweh and the throne of his kingdom will be established forever. Solomon had built a temple for Yahweh, but it had been destroyed. They were currently rebuilding a temple for Yahweh, but Joshua could not be king for he was not of David’s line. Zerubbabel, though the royal descendant of David, was not and could not be king for he was only a governor under the authority of the Persian king. This was a future king who would also be priest. The two offices would come together in Messiah.

Hebrews 7 gives the most full explanation of this pointing out concerning Jesus in verses 17-17 that Jesus was descended from Judah and therefore could not be a Levitical priest, however, *according to the power of an indestructible life* proven by His resurrection from the dead, it is attested of Him, *You are a priest forever according to the order of Melchizekek.*” Hebrews 7:22-28 continues on to point out that

Jesus brought a better covenant because He *holds His priesthood permanently* and so is *able to save forever those who draw near to God through Him*. Jesus is the perfect high priest for His sacrifice was *once for all* and *“He has taken His seat at the right hand of the throne of the Majesty in the heavens.”* Jesus is the Messiah, and in the future He will hold the offices of both king and priest as stated here in Zechariah 6:13

c. A Reminder (14)

Verse 14 instructs them what to do with the crown they had made. ¹⁴ *“Now the crown will become a memorial in the temple of Yahweh to Helem, Tobijah, Jedaiah, and Hen the son of Zephaniah.”*

Now that the crown had served its purpose in the symbolic act, it was to be kept in the temple that Zerubbabel was building as a cause of remembrance of the faithfulness to the exiles from Babylon that had brought the gold and silver from which it was made and the owner of the home where this act had taken place,

d. The Future Temple (15)

Verse 15 contains a final prophecy. *“And those who are far off will come and build the temple of Yahweh.”*

This is a future temple for the work on the temple of Zerubbabel was being done only by Jews. Even the local Samaritans had been excluded. This future temple construction will include *“those who are far off.”* Those would be Gentiles. That is good news for the world, for the purpose of God choosing the Jews as His people would finally be fulfilled in them proclaiming Yahweh to the nations, and this Temple would indeed be a house of prayer for all people.

The word of Yahweh concludes in verse 15 with a statement that when Messiah established His kingdom and built the temple, *“Then you will know that Yahweh of hosts has sent me to you. And it will happen if you utterly listen to the voice of Yahweh your God.”* The “you” here are the Jews, and all of this would happen if they would *“utterly listen”* to what Yahweh their God told them. To *“utterly listen”* expresses obedience from the heart. While it sounds like a conditional promise, as future prophecies will show, it is actually a future reality for when Messiah sets up His kingdom and builds the temple, the new covenant with the Jews will be implemented and the statement of Paul in Romans 11:26 will become true that *“all Israel will be saved.”* The remnant of Jews left will be obedient to Yahweh from their hearts.

Conclusions

Regardless of current circumstances, Yahweh remembers and He keeps all of His promises. He is holy and just and He will judge both sinful individuals and sinful nations. The final word of Yahweh in chapter 6 was a follow-up on the night visions, and while the prophecy specifically concerns the Jews, the inclusion of Gentiles in building the future Millennial temple is an encouragement to all people including we who live in this place and time. God is also merciful, gracious and forgiving. The fulfillment of near prophecies give us confidence in the fulfillment of the prophecies still yet future. You can trust the Lord. Messiah has provided the means of salvation from sin. He will be returning in the future for all who are His, and we shall be part of His future kingdom.

Sermon Notes - 2/25/2024

Judgment, Wickedness, Peace and the Coronation - Zechariah 5-6

Introduction

1. The Vision of the Flying Scroll - Zechariah 5:1-4

This is a vision that concerns _____ of individuals for their sins

1A. Description (5:1-2)

It is a flying scroll at least partially unrolled measuring _____ cubits (30' X 15' / 9 X 4.5 meters)

These are the dimensions of the _____ in the tabernacle and the porch in front of Solomon's temple

1B. Contents & Application (5:3-4)

It contains curses on either side of it specifically against those who _____ and those who swear falsely

These are the 3rd and 8th of the _____ commandments, possibly a sample to represent all

Stealing is taking anything without the _____ of the owner regardless of value & it includes time

Treating God's name in any manner other than with _____ is to profane it

LORD = Yahweh. Lord = Adonai referring to God. lord = a human authority

The penalty is being "_____ away"

The curse goes "*forth over the face of the whole land,*" and enters & _____ the sinner's house

God's judgment will come against the _____ that breaks His law

2. The Vision of the Basket - Zechariah 5:5-11

2A. Description - (5:5-8)

An ephah is a dry measure - a _____ holding about ½ bushel / quarts / 15 liters

A woman is sitting in the basket whom the angel identifies as _____. She is kept in by a lead top

The ephah, the woman & its going forth in all the land indicates God is _____ the evil of Israel

Materialistic greed was one of many sins of Babylon - this may be foreshadowing the harlot of _____

God contains the woman in the ephah - He _____ evil in the world or it would be much worse

2B. Design (5:9)

The two women are unholy _____ agents that transport the ephah

2C. Destination (5:10-11)

Their destination is the land of _____ where a house will be prepared & she will be set on a pedestal

Shinar is the location of both the _____ and the city of Babylon - both a places of rebellion

Future preparation of a house where wickedness is worshiped points to Mystery _____ - Rev. 17

This is a vision of the future establishment of a rebellious _____ religion and future judgment

3. The Vision of the Four Chariots - Zechariah 6:1-8

3A. The Four Chariots (6:1-3)

Chariots, instruments of war, are pulled by teams of _____ that are differently colored

Red horses = war. White horses = conquering. Black horses = death. Dappled horses = pestilence

The 2 bronze mountains represent Mt. Zion & the Mt. of Olives. Judgment proceeds from _____

3B. Their Identity (6:4-5)

Spirits / winds speaks of God's judicial power carried out over His domain. This can be through _____
1 angel - 2 Chron. 32:21. A band of angels - Ps. 78:48. _____ angels - Rev. 9:13-21

3C. The Interpretation (6:6-7)

Chariot with black horses (death) and one with white (conquest) go north (through Syria to _____)
Dappled go south (Egypt), then "*mighty ones*" (the chariots or other angels) go out to patrol the _____

3D. The Inevitable Result (6:8)

The nations that were at rest when Jerusalem was in ruins are now in ruins and _____ is at rest.

4. The Coronation of Two Priests - Zechariah 6:9-15

A _____ word of Yahweh given between Feb. 24, 519 B.C. and Dec. 4, 518 B.C.

4A. The Historical Crowning Symbolized (6:9-11)

An offering to be collected from returning exiles from which a _____ of circles would be made
Though Joshua could not be king, the crown was placed on him to _____ a future event.

4B. The Future Crown Prince (6:12-15)

a. Identified (12)

The Branch is _____ (Zech. 3:8; Isaiah 4:2, 11:1, 53:2; Jeremiah 23:5)

The Branch branches out - Messiah grows from obscurity to _____ as result of work of atonement

b. Duties Summarized (12-13)

The prophecy foretells the future fulfillment of the _____ covenant - 2 Samuel 7:13

Hebrews 7 explains the Messiah will be king and a _____ like Melchizedek due to His resurrection

c. A Reminder (14) - The crown would be kept in the temple as a _____

d. The Future Temple (15)

Messiah would build a future temple whose workers would include "those far off" - _____

The remnant will know Yahweh sent the Messiah & would "utterly listen" due to _____

Conclusions

Yahweh _____. He keeps all of His promises both those of judgment and of salvation and blessing

KIDS KORNER

Parents, you are responsible to apply God's Word to your children's lives. Here is some help. **Young Children** - draw a picture about something you hear during the sermon. Explain your picture(s) to your parents at lunch.

Older Children - Do one or more of the following: 1) Write down the scripture references and look them up later 2) Count how many times references are made to God. 3) Discuss with your parents the importance of the Messiah (Jesus) being both a king and priest.

THINK ABOUT IT!

What is the importance of the dimensions of the flying scroll? Summarize the message of this vision. What is the importance of the 7th vision having an ephah, a woman who is wickedness, and going in all the land? What is the significance of the land of Shinar? Compare this vision with Revelation 17:4-6. How does God currently restrain evil? What do the chariots and horses represent? Where do they go? What causes Messiah's spirit to have rest? What would Joshua have thought about Zechariah putting a crown on his head? Why couldn't either he or Zerubbabel be king? Who is the Branch? How will the Branch able to be both King and Priest? Compare this prophecy with the Davidic covenant (2 Samuel 7) and Hebrews 7.