


Dr. Andy Woods
Zechariah 013 - 6v1-15
01-12-2022

Zechariah
God Remembers!




Dr. Andy Woods
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President – Chafer Theological Seminary

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Structure

- I. Introductory call to repentance (1:1-6)
- II. Eight-night visions (1:7–6:15)
- III. Question and answers about fasting (7–8)
- IV. Two burdens (9–14)



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II. Eight Night Visions
(1:7–6:15)

- 1. Riders & horses among the myrtle trees (1:7-17)
- 2. Four horns & four craftsmen (1:18-21)
- 3. Man with the measuring line (2)
- 4. Cleansing of the High Priest Joshua (3)
- 5. Lampstand & olive tree (4)
- 6. Flying scroll (5:1-4)
- 7. Woman in the basket (5:5-11)
- 8. Four chariots (6:1-8)
 - Conclusion: crowning of Joshua (6:9-15)



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ZECHARIAH'S EIGHT NIGHT VISIONS		
Vision	Reference	Meaning
The Red-horse Rider among the Myrtles	1:7-17	God's anger against the nations & blessing on restored Israel.
The Four Horns & the Four Craftsmen	1:18-21	God's judgement on the nations that afflict Israel.
The Surveyor with a Measuring Line	Chapter 2	God's future blessing on restored Israel.
The Cleansing & Crowning of Joshua the High Priest.	Chapter 3	Israel's future cleansing from sin & reinstatement as a priestly nation.
The Golden Lampstand & the Two Olive Trees	Chapter 4	Israel as the light to the nations under Messiah, the King-Priest.
The Flying Scroll	5:1-4	The severity & totality of divine judgment on individual Israelites.
The Woman in the Ephah	5:5-11	The removal of national Israel's sin of rebellion against God.
The Four Chariots	6:1-8	Divine judgment on Gentile nations.

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8. The Four Chariots
(6:1-8)

I. The Vision (6:1-3)


II. The Interpretation (6:4-8)



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 **Thomas L. Constable**
Constable's online notes on Zechariah, p. 62.

“There is a similar emphasis on the fact that Yahweh controls history and subdues the nations that oppress Israel.”



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8. The Four Chariots
(6:1-8)

I. The Vision (6:1-3)

II. The Interpretation (6:4-8)

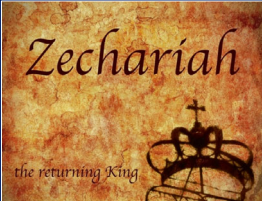


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I. The Vision
(6:1-3)

A. Four Chariots (1)

B. Four Horses (2-3)




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I. The Vision
(6:1-3)


A. Four Chariots (1)

B. Four Horses (2-3)



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 **Charles L. Feinberg**
God Remembers: A Study of Zechariah (Wheaton: Van Kampen, 1950, p. 76.)

“Since the chariots go forth to actual geographical designations, as we shall see later, just so the mountains from whence they proceed are to be taken as representing a specific geographical locality. The mountains, in all probability, are Mount Zion and the Mount of Olives...Between these two mountains in Palestine [Israel] lies the Valley of Jehoshaphat, which is related in Scripture to the judgment of the nations.”

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His Body
(Rev. 1:14-16)

1. His hair (14a)
2. His eyes (14b)
3. **His feet (15a)**
4. His voice (15b)
5. His right hand (16a)
6. His mouth (16b)
7. His face (16c)




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I. The Vision
(6:1-3)

A. Four Chariots (1)

B. **Four Horses (2-3)**



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8. The Four Chariots
(6:1-8)

I. The Vision (6:1-3)

II. The Interpretation (6:4-8)




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II. The Interpretation
(6:4-8)

A. Zechariah's Question (4)

B. Four Spirits Patrolling the Earth (5-7)

C. Destruction of the Land of the North (8)




14

II. The Interpretation
(6:4-8)

A. Zechariah's Question (4)

B. Four Spirits Patrolling the Earth (5-7)

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II. The Interpretation
(6:4-8)


A. Zechariah's Question (4)

B. Four Spirits Patrolling the Earth (5-7)

C. Destruction of the Land of the North (8)



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Charles L. Feinberg

God Remembers: A Study of Zechariah (Wheaton: Van Kampen, 1950, p. 78.

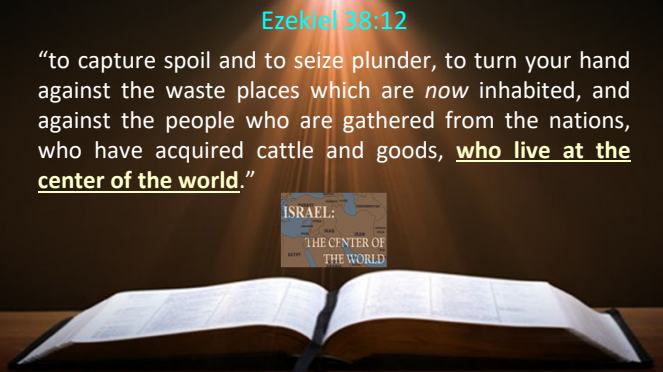
“The four winds speak of divine judicial power exerted in judgment, carrying out the purposes of God. CF. Psalm 148:8; Jeremiah 49:36; Daniel 7:2; Revelation 7:1.”



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Ezekiel 38:12

“to capture spoil and to seize plunder, to turn your hand against the waste places which are *now* inhabited, and against the people who are gathered from the nations, who have acquired cattle and goods, who live at the center of the world.”





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Ezekiel 5:5

“Thus says the Lord God, ‘This is Jerusalem; I have set her at the center of the nations, with lands around her.’”




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Charles L. Feinberg

The Prophecy of Ezekiel: The Glory of the Lord, Paperback, ed. (Chicago: Moody, 1969; reprint, Chicago: Moody, 1984), 223.




“An interesting phrase is employed to define the place where God’s people will be dwelling. It is called the middle (literally, the navel) of the earth as explained in 5:5. The land of Israel is in the center of the earth as far as God’s purposes for the world are concerned (cf. Deut. 32:8). Rabbinic literature states: ‘As the navel is set in the center of the human body, so the land of Israel is the navel of the world...Situated in the center of the world, in Jerusalem in the center of the land of Israel, and the sanctuary in the center of Jerusalem, and the holy place in the center of the sanctuary, and the ark in the center of the holy place, and the foundation stone before the holy place, because from it the world was founded.’ Midrash, Tanachma, *Qedoshim*.”

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Ezekiel 39:2, 4

“² and I will turn you around, drive you on, take you up from the remotest parts of the north and bring you against the mountains of Israel...⁴You will fall on the mountains of Israel, you and all your troops and the peoples who are with you; I will give you as food to every kind of predatory bird and beast of the field.”



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 **Charles L. Feinberg**
God Remembers: A Study of Zechariah (Wheaton: Van Kampen, 1950, p. 79.)



“The special prophetic application of what Zechariah had beheld was at that moment connected with the king of Babylon on the north [Jer. 1:14, 15; 25:9] and Egypt on the south. Between these two powers God would sustain His feeble flock, checkmating every effort to destroy them till Messiah should Himself appear.”

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 **Thomas L. Constable**
Constable's online notes on Zechariah, p. 64-65. 

“Because of the geography of Palestine [Israel], all of Israel's enemies came against her from the north or from the south; the Mediterranean Sea on the west, and the Arabian Desert on the east, prohibited major foreign invasions from those directions.”

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 **Thomas L. Constable**
Constable's online notes on Zechariah, p. 65. 

“Since the chariots went in compass directions, we should probably understand their judgment to be universal (cf. 2:6; Jer. 49:36; Ezek. 37:9; Rev. 7:1). They went north and south out of Palestine [Israel], but they executed judgment in every direction. The total picture is of God executing His judgments against all nations that oppose Israel.”

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II. The Interpretation
(6:4-8)

A. Zechariah's Question (4)

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C. Destruction of the Land of the North (8)



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Isaiah's Oracles Against the Nations (Isa 13-23)

1. Babylon (13:1-14:23)	7. Egypt (19-20)
2. Assyria (14:24-27)	8. Babylon (21:1-10)
3. Philistia (14:28-32)	9. Edom (21:11-12)
4. Moab (15-16)	10. Arabia (21:13-17)
5. Damascus and Samaria (17)	11. Jerusalem (22)
6. Ethiopia (18)	12. Tyre (23)

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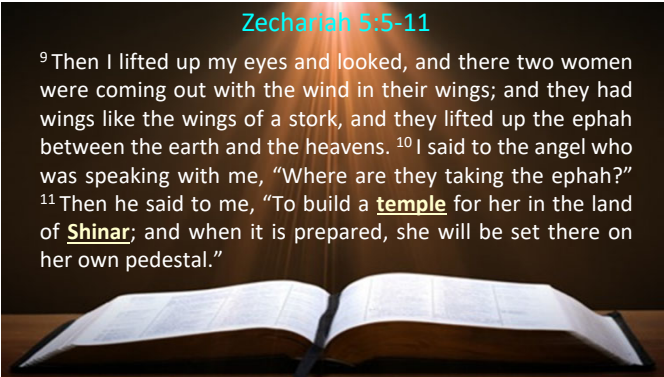
 **Charles L. Feinberg**
God Remembers: A Study of Zechariah (Wheaton: Van Kampen, 1950, p. 79.)

“Why, then, is Babylon again before us in verse 8? First, it would serve to comfort and encourage the returned remnant of Israel that had come from Babylon. Second, the Babylonian world-empire, as a matter of history, had already experienced the judgment of God in her overthrow and downfall. Third, it is here that wickedness will again be established and finally extirpated. Cf. 5:11. In the end time, the coming of Christ again in the establishment of His kingdom in righteousness will be preceded by final judgment on wicked Babylon.”


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Zechariah 5:5-11

⁹ Then I lifted up my eyes and looked, and there 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. ¹⁰ 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 temple for her in the land of Shinar; and when it is prepared, she will be set there on her own pedestal.”



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 **Charles L. Feinberg**
God Remembers: A Study of Zechariah (Wheaton: Van Kampen, 1950, p. 91.)

“The first mention of Shinar in the Bible is in Genesis 10:10. (It is found in all, six other times: Gen. 11:2; 14:1, 9; Isa. 11:11; Dan. 1:2; and here). In all instances where it occurs it is used as a definite geographical designation. Strictly speaking it covers more than Babylon but is it is employed to denote this land.”

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Daniel Interprets the Writing (5:24-28)



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Herodotus, *Histories*, 1:191 (450 B.C.)

“...he (Cyrus) conducted the river by a channel into the lake...and so **he made the former course of the river passable by the sinking of the stream**. When this had been done, the Persians who had been posted for this very purpose entered by the bed of the river Euphrates into Babylon, **the stream having sunk so far that it reached about to the middle of a man’s thigh...those Babylonians who dwelt in the middle did not know that they had been captured...**”

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James Pritchard

The Ancient Near East Texts Relating to the Old Testament, 315-16.

Without any battle... sparing Babylon... any calamity...I am Cyrus...king of Babylon....When I entered Babylon...under jubilation and **rejoicing...troops** walked around Babylon...**in peace, I did not allow** anybody to **terrorize** (any place) of the [country of Sumer] and Akkad. I strove for peace in Babylon...and in all his (other) sacred cities....I returned to (these) sacred cities on the other side of the Tigris, the sanctuaries of which have been in ruins for a long time, the images which (used) to live therein and established for them **permanent sanctuaries**.

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**James Pritchard**
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I (also) gathered all their (former) inhabitants and returned (to them) their habitations. Furthermore, I resettled... **unharm**ed, in their (former) chapels, the places which make them happy. May all the gods whom I have resettled in their sacred cities ask daily Bel and Nebo for a long life for me...all of them I **resettled in a peaceful place**... ducks and doves,...I endeavoured to fortify/repair their dwelling places . . .

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VI. 8 New Promises
Genesis 12:1-3

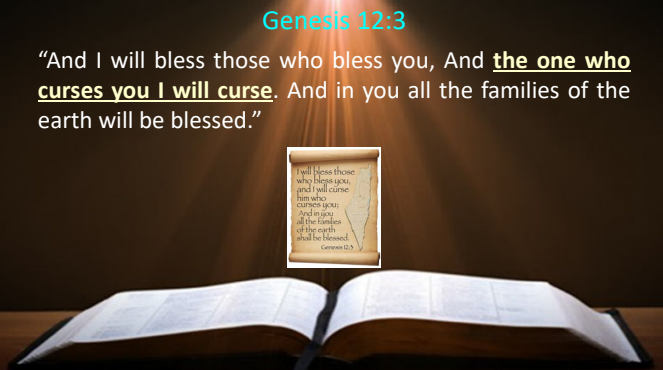
- A. Land (Gen. 12:1b)
- B. Great nation (Gen. 12:2a)
- C. Personal blessing (Gen. 12:2b)
- D. Great name (Gen. 12:2c)
- E. Blessing to others (Gen. 12:2d)
- F. Blessing to blessers (Gen. 12:3a)
- G. **Cursing to cursers (Gen. 12:3b)**
- H. Blessing to the world (Gen. 12:3c)



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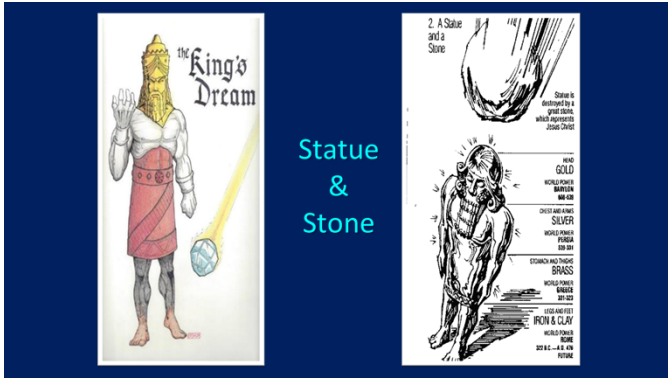
Genesis 12:3

“And I will bless those who bless you, And **the one who curses you I will curse**. And in you all the families of the earth will be blessed.”

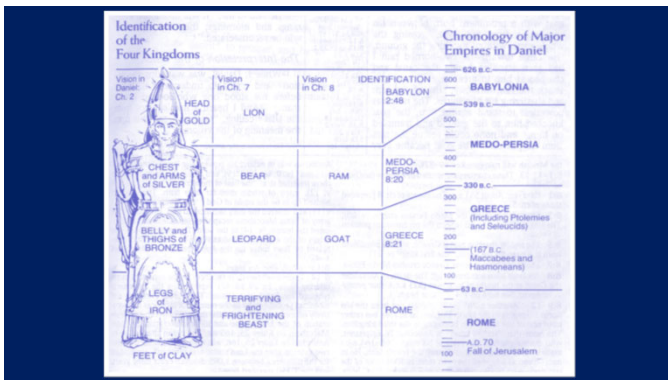


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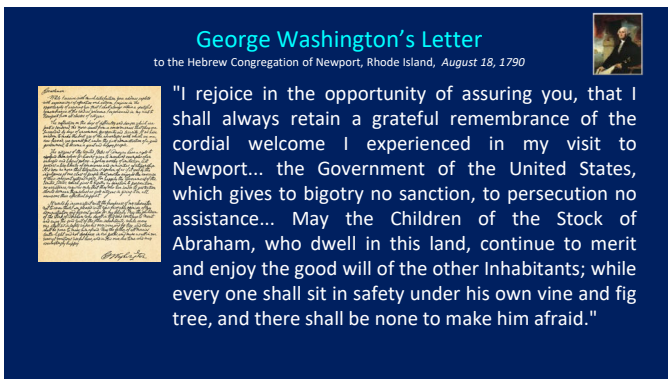
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8. The Four Chariots
(6:1-8)

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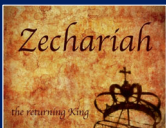
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II. Eight Night Visions
(1:7-6:15)

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- **Conclusion: crowning of Joshua (6:9-15)**



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 **Charles L. Feinberg**
God Remembers: A Study of Zechariah (Wheaton: Van Kampen, 1950, p. 100.)


“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.”



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The Crowning of Joshua
(6:9-15)


- I. The Offering (6:9-10)
- II. The Coronation (6:11)
- III. The Branch (6:12)
- IV. The King—Priest (6:13)
- V. The Reminder (6:14)
- VI. The Testimony (6:15)



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ISRAEL'S FOUR TEMPLES

1. Solomon's pre-exilic temple (Kings and Chronicles)
2. Zerubbabel's post exilic temple (Ezra 1-6; John 2:20)
3. Antichrist's temple (Dan. 9:27; Matt. 24:15; 2 Thess. 2:4; Rev. 11:1-2)
4. Millennial temple (Ezek. 40-48)

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Scofield Bible

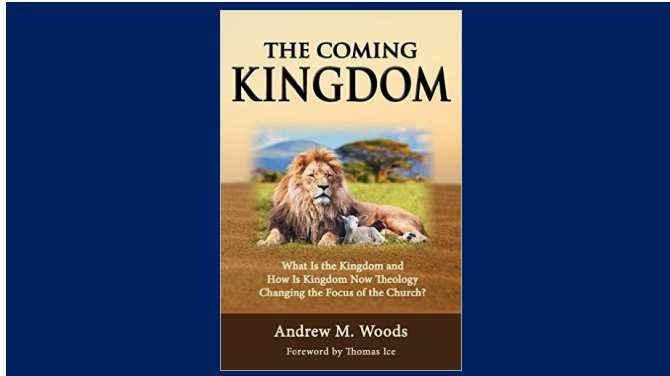
The New Scofield Bible, p. 968



“Christ is now a Priest but is still in the holiest within the veil (Heb. 9:11-14, 24; cp. Lev. 16:15) and seated on the Father's throne (Rev. 3:21). He has not yet come out to take His own throne (Heb. 9:28).”

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The Crowning of Joshua
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Kenneth L. Barker

Kenneth L. Barker "Zechariah." In Daniel-Minor Prophets. Vol. 7 of The Expositor's Bible Commentary. 12 vols. Edited by Frank E. Gaebelien and Richard P. Polcyn. Grand Rapids: Zondervan Publishing House, 1985. Page 639

"How appropriate therefore that both the type (Joshua) and the antitype (Jesus) have a name meaning 'the Lord saves' (cf. NIV mg. at Matt 1:21)."

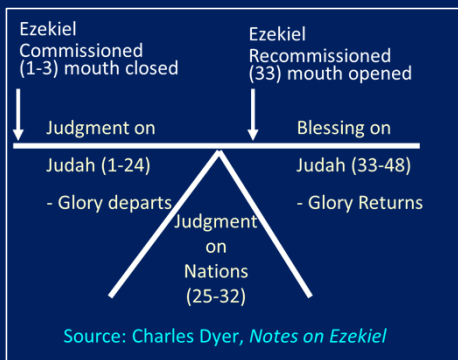
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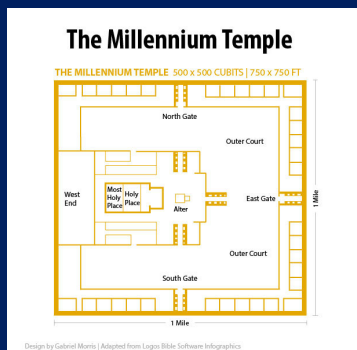
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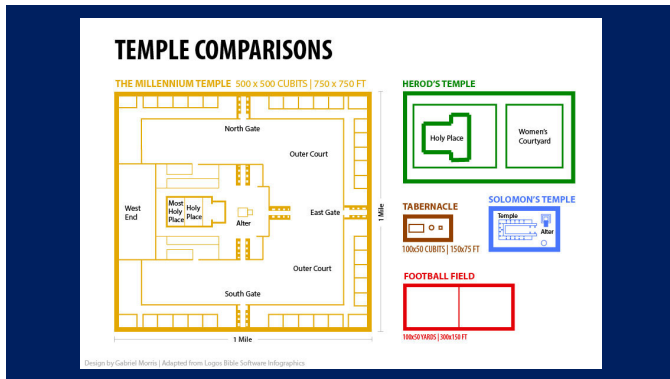
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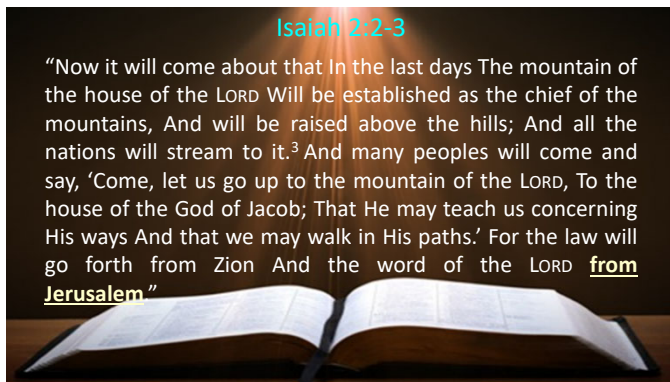
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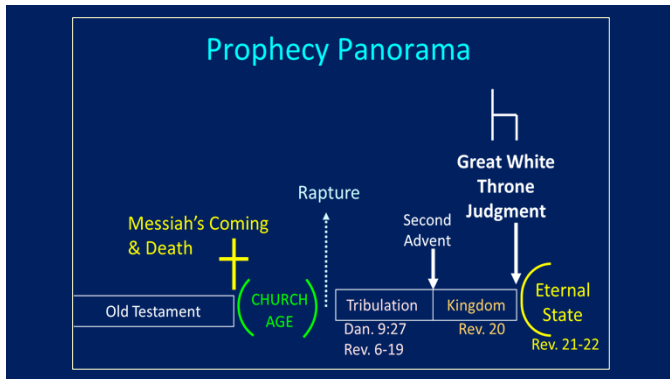


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Thomas L. Constable
 Constable's online notes on Zechariah, p. 69.

"The Aramaic Targum, the Jerusalem Talmud, and a Midrash all regarded verse 12 as messianic."

MESSIANIC

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The Crowning of Joshua
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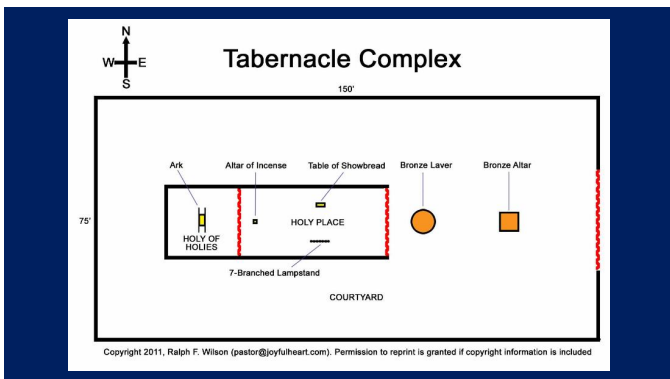
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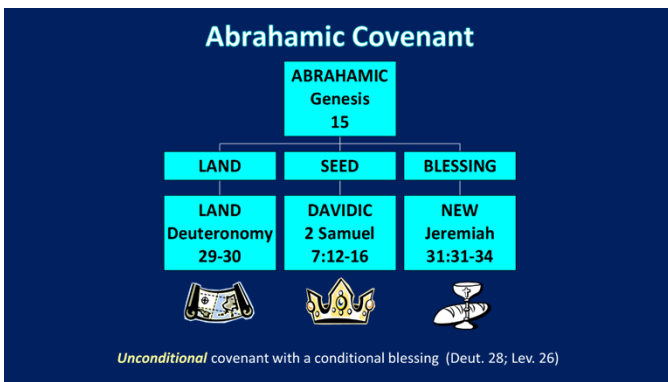
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John 19:30

“Therefore when Jesus had received the sour wine, He said, ‘**It is finished!**’ And He bowed His head and gave up His spirit.”



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2 Samuel 7:12-16

“¹²When your days are complete and you lie down with your fathers, I will raise up your **descendant** after you, who will come forth from you, and I will establish his kingdom. ¹³He shall build a house for My name, and I will establish **the throne of his kingdom forever**. ¹⁴I will be a father to him and he will be a son to Me; when he commits iniquity, I will correct him with the rod of men and the strokes of the . . .

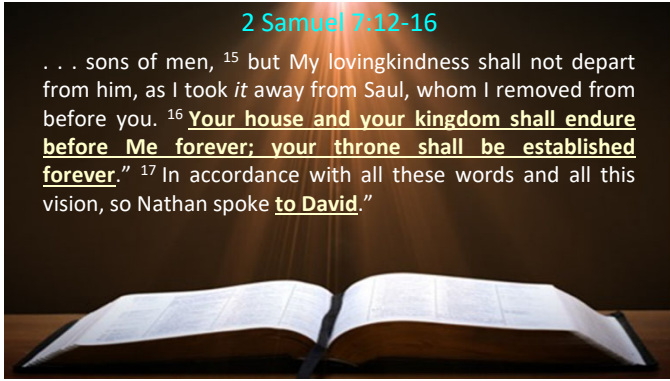


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2 Samuel 7:12-16

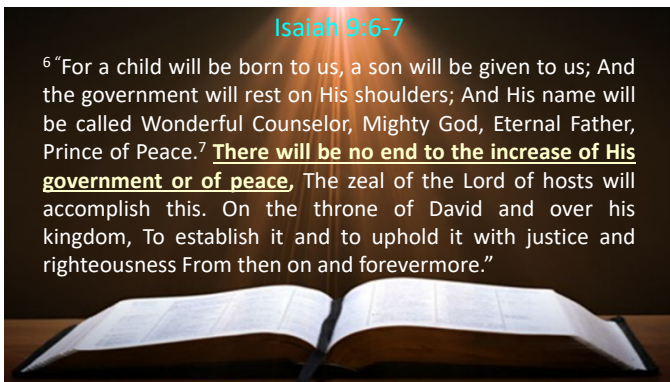
. . . sons of men, ¹⁵ but My lovingkindness shall not depart from him, as I took *it* away from Saul, whom I removed from before you. ¹⁶ **Your house and your kingdom shall endure before Me forever; your throne shall be established forever.** ¹⁷ In accordance with all these words and all this vision, so Nathan spoke **to David.**"



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Isaiah 9:6-7


⁶ "For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. ⁷ **There will be no end to the increase of His government or of peace,** The zeal of the Lord of hosts will accomplish this. On the throne of David and over his kingdom, To establish it and to uphold it with justice and righteousness From then on and forevermore."



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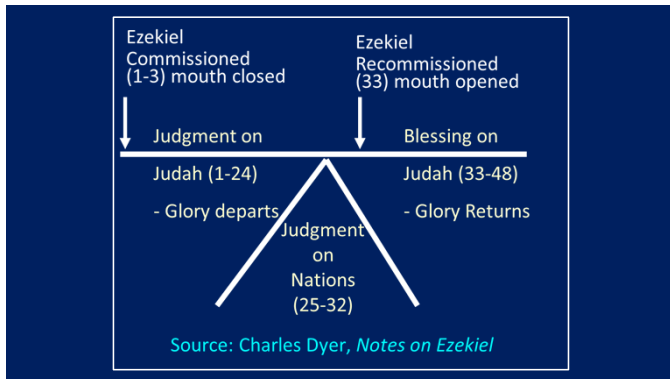
The Crowning of Joshua
(6:9-15)

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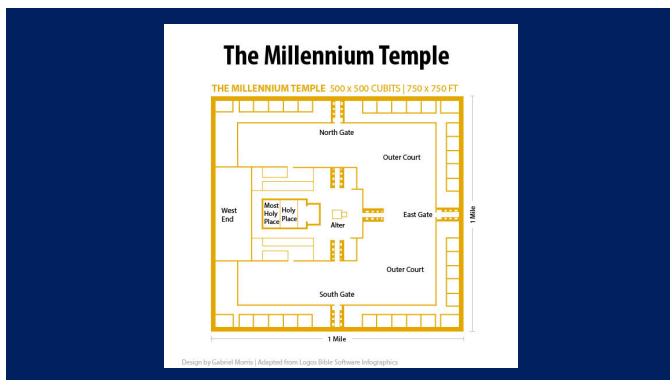


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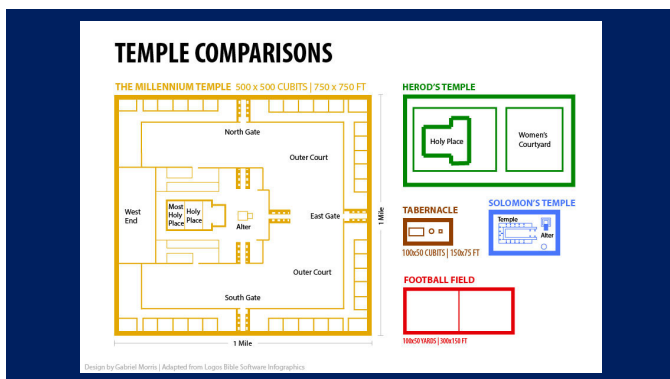
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John 13:19; 14:29




^{13:19} From now on I am telling you before *it* comes to pass, so that when it does occur, you may believe that I am He...

^{14:29} Now I have told you before it happens, so that when it happens, you may believe."



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Abrahamic Covenant

ABRAHAMIC Genesis 15		
LAND	SEED	BLESSING
LAND Deuteronomy 29-30	DAVIDIC 2 Samuel 7:12-16	NEW Jeremiah 31:31-34
		


Unconditional covenant with a conditional blessing (Deut. 28; Lev. 26)

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Six Parts of a Suzerain-Vassal Treaty in Deuteronomy

- Preamble (1:1-5)
- Prologue (1:6–4:40)
- Covenant obligations (5–26)
- Storage and reading instructions (27:2-3; 31:9, 24, 26)
- Witnesses (32:1)
- ***Blessings and curses (28)***



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Jeremiah 31:31-34


“Behold, days are coming,” declares the LORD, “when I will make a **new covenant with the house of Israel and with the house of Judah**,³² not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, **My covenant which they broke**, although I was a husband to them,” declares the LORD.³³ “But this is the covenant which I will make with the house of Israel after those days,” declares the LORD, . . .



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Jeremiah 31:31-34

...“I will put **My law within them and on their heart I will write it**; and I will be their God, and they shall be My people.³⁴ They will not teach again, each man his neighbor and each man his brother, saying, ‘Know the LORD,’ for **they will all know Me**, from the least of them to the greatest of them,” declares the LORD, “for I will **forgive** their iniquity, and their sin I will remember no more.”



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 **Charles L. Feinberg**
God Remembers: A Study of Zechariah (Wheaton: Van Kampen, 1950, p. 100.)

“The fulness [*sic*] 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 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.”


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Conclusion

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The Crowning of Joshua
(6:9-15)

- I. The Offering (6:9-10)
- II. The Coronation (6:11)
- III. The Branch (6:12)
- IV. The King—Priest (6:13)
- V. The Reminder (6:14)
- VI. The Testimony (6:15)



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Structure

- I. Introductory call to repentance (1:1-6)
- II. Eight-night visions (1:7-6:15)
- III. **Question and answers about fasting (7-8)**
- IV. Two burdens (9-14)



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