

brought with them from Babylon must be recognized for what it is. It must be sent on the wings of the wind back, full measure, where it came from. In Babylon, wickedness is the object of worship. In God's land among God's people it has no place at all. It must therefore be removed.

### Chapter XXXIII—Questions

#### A Vision of a Woman in a Flying Basket

1. Describe Zechariah's seventh vision.
2. What is an ephah?
3. What is the weight of the talent?
4. Where did the woman in the flying ephah go?
5. The woman in the ephah is declared by the angel to be \_\_\_\_\_.
6. What is the significant difference between this and the other visions as recorded by Zechariah?
7. Discuss several possible interpretations of this vision as suggested above.
8. What is shown by such interpretations?
9. What is the significance of the fact that the ephah was a *legal* measure?
10. Shinar is Scripturally synonymous with \_\_\_\_\_.
11. Babylon, throughout the Bible, especially in apocalyptic literature, is used to depict \_\_\_\_\_.
12. *Mystery* alludes to \_\_\_\_\_.
13. The full measure of wickedness was to be sent \_\_\_\_\_.
14. What was the force of this vision to those who had the task of rebuilding the temple?

### CHAPTER XXXIV

#### A VISION OF WAR CHARIOTS

ZECHARIAH 6:1-8

RV . . . And again I lifted up mine eyes, and saw, and, behold, there came four chariots out from between two mountains; and the mountains were mountains of brass. In the first chariot were red horses; and in the second chariot black horses; and in the third chariot white horses; and in the fourth chariot grizzled strong horses. Then I answered and said unto the angel that talked with me, What are these, my lord?

And the angel answered and said unto me, These are the four winds of heaven, which go forth from standing before the Lord of all the earth. The chariot wherein are the black horses goeth forth toward the north country; and the white went forth after them; and the grizzled went forth toward the south country. And the strong 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. Then cried he to me, and spake unto me, saying, Behold, they that go toward the north country have quieted my spirit in the north country.

LXX . . . And I turned and lifted up mine eyes, and looked, and, behold, four chariots coming out from between two mountains; and the mountains were brazen mountains. In the first chariot were red horses; and in the second chariot black horses; and in the third chariot white horses; and in the fourth chariot piebald and ash-coloured horses. And I answered and said to the angel that talked with me, What are these, my lord? And the angel that talked with me answered and said, These are the four winds of heaven, and they are going forth to stand before the Lord of all the earth. As for the chariot in which were the black horses, they went out to the land of the north; and the white went out after them; and the piebald went out to the land of the south. And the ash-coloured went out, and looked to go and compass the earth: and he said, Go, and compass the earth. And they compassed the earth. And he cried out and spoke to me, saying, Behold, these go out to the land of the north, and they have quieted mine anger in the land of the north.

## COMMENTS

### WHAT THE PROPHET SAW . . . v. 1-4

This is the final in the series of eight visions. It comes full circle, back to the universal concerns expressed in the first two. Visions three through seven have focused our primary attention on the recently returned Jews in Judah. The truths revealed have had to do primarily with the moral and spiritual qualities which must characterize them in order that God's purpose in them may be accomplished.

On occasion we have seen that the same moral and spiritual obstacles which beset Judah are common to all mankind. The first two visions were concerned with their relationship to their neighbors as

these affected their security while rebuilding. In this final vision we again look outward from Judah.

From between two mountains come four chariots drawn by different colored horses. They are red, black, white and dappled (grizzled). The last are particularly noted for their strength.

Having presented themselves before the Lord, the chariots are commanded to go out through all the earth; north, south, east and west. All are impatient to start, but particular attention is drawn to the north.

#### WHAT THE VISION MEANT . . . v. 5-8

Upon Zechariah's inquiry as to the meaning of the vision, particularly as to the identity of the four chariots, the angel explains that these are four winds or spirits which go forth from before the Lord of all the earth. The marginal reading "*spirits*" is preferred here rather than winds. They walk to and fro through the earth.

The end result is that the Lord's Spirit is quieted in the north. Verse 8 (b) thus becomes the key to understanding the final vision.

If we are correct in asserting that these visions represent God's dealing with the obstacles which stood in the way of Messiah's coming, particularly as they prevented the rebuilding of the temple in which the symbolic priestly-sacrificial system must foreshadow His advent, this final vision may well be intended to mark the beginning of the Messianic age. The details are unclear to us, largely because they been blurred by time; but the next following paragraph depicts the coronation of the high priest which symbolizes the merging of the two offices of priest and king in the Messiah.

The two mountains of verse one are probably Mount Moriah on which sat the temple and Mount Zion to the south of Moriah. Since the temple is the symbolic dwelling place of God, it is fitting that, in the vision, the chariots representing His Spirit going out to all the earth should be sent from this place.

In Bible times the valley of the cheese merchants divided Moriah and Zion. It has since been filled and the two today appear as a single mountain.

In the vision these mountains are of brass, more accurately bronze. At the time of Zechariah the bronze age in Persia and Egypt had given way to iron in the making of weapons. Nevertheless, bronze remained one of the strongest, and possibly the single most enduring metal of the ancient world. No doubt the symbolism here is a statement of the enduring presence of God and His eternal concern for all men.

The colors of the horses are similar to those of the first vision. Red represents bloodshed as in the first. The second, the white horse, as in the first vision also, represents death. The black horse, a color not mentioned in the first vision, represents famine and sorrow (cp *Revelation* 6:5-6). The grizzled or dappled, as in the first vision, represents a mixture of prosperity and adversity. The "strong horses" is more accurately translated "swift."

Rather than become entangled in a vain attempt to find a specific in the colors of the horses as related to the direction each went, it is best to consider them as an overall representation of the universal judgement of God.

Special attention is called to the north, toward which the chariot with black horses is directed. Any invader which came upon Jerusalem must come from either the south or north. To the south lay Egypt, now subjected to Persian dominance in world affairs and unlikely to engage in any war of conquest. To the north lay the route along which Babylon must march if she is again to threaten the rebuilders of the temple. Along this northern route also the Medo-Persians must come if they are to harrass Judah. From the north the Assyrians had come to wipe out the northern kingdom.

To the north is directed the chariot pulled by black horses. The chariot drawn by white horses follows the first. This has been variously understood to be desolation visited on Babylon three after Zechariah's prophecy was written, and the subduing of Darius' kingdom itself by Alexander in the fourth century B.C. In any case, Judah was never again seriously threatened by Babylon or Persia.

The war chariots are similar in purpose to the wall of fire seen in the third vision. Judah will remain secure so long as she is dedicated to the accomplishment of God's purpose which at this time was primarily concerned for the rebuilding of the temple. It is a recurrence of the theme stated in 1:3, "Therefore say thou unto them, Thus saith Jehovah of hosts: Return unto me, saith Jehovah of hosts, and I will return unto you, saith Jehovah of hosts."

## Chapter XXXIV—Questions

### A Vision of War Chariots

1. Describe the eighth vision of Zechariah.
2. The eighth vision comes full circle back to\_\_\_\_\_.
3. Who were the four chariots?

4. What verse is the key to the understanding of this vision?
5. What are the two mountains?
6. In Bible times \_\_\_\_\_ divided Moriah and Zion.
7. What is the significance of the colors of the horses?
8. Why does Zechariah's vision call special attention to the north?
9. How are the war chariots similar to the wall of fire in the third vision?
10. In this vision is a recurrence of \_\_\_\_\_ .

## CHAPTER XXXV

### THE PROCLAMATION OF THE MESSIAH

#### ZECHARIAH 6:9-15

RV . . . And the word of Jehovah came unto me, saying, Take of them of the captivity, even of Heldai, of Tobijah, and of Jedaiah; and come thou the same day, and go into the house of Josiah the son of Zephaniah, whither they are come from Babylon; yea, take of them silver and gold, and make crowns, and set them upon the head of Joshua the son of Jehozadak, the high priest; and speak unto him, saying, Thus speaketh Jehovah 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 Jehovah; even he shall build the temple of Jehovah; 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. 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 Jehovah. And they that are far off shall come and build in the temple of Jehovah; and ye shall know that Jehovah of hosts hath sent me unto you. And this shall come to pass, if ye will diligently obey the voice of Jehovah your God.

LXX . . . And the word of the Lord came to me, saying, Take the things of the captivity from the chief men, and from the useful men of it, and from them that have understood it; and thou shalt enter in that day into the house of Josias the son Sophonias that came out of Babylon. And thou shalt take silver and gold, and make crowns, and thou shalt put them upon the head of Jesus the son of Josedec the high priest; and thou shalt say to him, Thus saith the Lord Almighty: Behold the man whose name is The Branch; and he shall spring up