

# Zechariah 06 - Vision of the Four Chariots; The Crowning of Joshua

## II. Eight Night Visions (Zech 1:7—6:15)

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## **The Four Chariots: The Overthrow of Gentile Powers**

Zechariah's eighth and final vision (Zech 6:1-8) is the climax of all the previous visions, and shares much in common with Zechariah's original (first) vision of the four horses among the myrtle trees. This vision's message is that God will certainly judge all nations which have opposed His people and His program. From between two bronze mountains, Zechariah sees four chariots being drawn by four different colored horses. Although both the first and the eighth visions are of horses of various colors, the colors across the visions do not correlate. The interpreting angel explains that the four chariots are the Lord's agents sent forth in separate directions to exercise His dominion over the nations. The vision concludes with a report of the discharge of appropriate judgment on Babylon. In this eighth vision, the Jewish community is reminded once again that Babylon will be a recipient of the Abrahamic covenantal promise (Gen 12:3), "I will curse those who curse you."

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

## **Zechariah 6**

(8) Four chariots (6:1-8)

(A) Vision (6:1-3)

(a) Four chariots (6:1)

**1** Now **I raised my eyes** again and **looked**, and behold, four **chariots** were going out from between the **twomountains**; and the mountains *were***bronze** mountains.

**1** Now I lifted up my eyes again and looked, and behold, four chariots were coming forth from between the two mountains; and the mountains *were* bronze mountains.

**1** Then I looked up and saw four chariots coming out from between two mountains! And the mountains were made of brass!

**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.

- "...I raised my eyes...looked" - verbs of perception, indicating the beginning of a new vision

- "...chariots" - always in Scripture, chariots and horses stand for the power of God earthward in judgment (Jer 46:9-10; Joel 2:3-11; Nahum 3:1-7; Cf. Is 66:15; Hab 3:8; Haggai 2:22). Seeing these four chariots going out, Zechariah would have anticipated that judgment was coming.

— Thus, this vision speaks of the Lord's judgment on the Gentile nations north and south in the Day of the Lord (Is 2:10-22; Rev 19:11-21)

- "...two mountains" - likely Mount Zion and the Mount of Olives. The valley between these two mountains is the Valley of Jehoshaphat (also known as the Kidron Valley), which is related in Scripture to the judgment of the nations (Zech 14:4; Joel 3:2, et al).  
— It's also possible that these two "mountains" are the two parts of the Mount of Olives that will split apart when Christ returns to the earth at the Second Coming (Cf. 14:1-8)  
— Since these chariots are going out to mete judgment on real geographic locations (nations), it's logical to assume that they are going out from a real geographic location  
- "...bronze" - bronze (brass) often refers to judgment throughout Scripture (Cf. the bronze serpent on a pole, Num 21:9; or the brazen altar in the Tabernacle, Ex 27:2)

(b) Four different colored horses for each chariot (6:2-3)

2 With the first chariot ~~were~~**red** horses, with the second chariot **black** horses,  
2 With the first chariot ~~were~~ red horses, with the second chariot black horses,  
2 Attached to the first chariot were red horses. Attached to the second chariot were black horses.

2 In the first chariot ~~were~~ red horses; and in the second chariot black horses;  
- These horses represent angels who facilitate the work of other angels, represented by the chariots (Cf. v5). The colors of the horses symbolize various aspects of judgment.  
- "...red" - the two horses pulling the first chariot were red. Red symbolizes war and bloodshed.  
- "...black" - the two horses pulling the second chariot were black. Black symbolizes the consequences of war, often death and famine.

3 with the third chariot **white** horses, and with the fourth chariot strong **spotted** horses.  
3 with the third chariot white horses, and with the fourth chariot strong dappled horses.  
3 Attached to the third chariot were white horses. Attached to the fourth chariot were speckled horses and gray horses.

3 And in the third chariot white horses; and in the fourth chariot griseled and bay horses.  
- "...white" - the two horses pulling the third chariot were white. White communicates triumph and victory, peace and prosperity.  
- "...spotted" - the two horses pulling the fourth chariot were spotted (dappled). Spotted symbolizes pestilence and plague/disease.

(B) Interpretation (6:4-8)

(a) Four spirits patrolling the earth (6:4-7)

4 So I responded and said to the angel who was speaking with me, "What are these, my lord?"

4 Then I spoke and said to the angel who was speaking with me, "What are these, my lord?"

4 In response, I asked the angel who had been talking with me, "Sir, what are these?"

4 Then I answered and said unto the angel that talked with me, What are these, my lord?  
- Zechariah again asks the angel for an interpretation of this vision

5 The angel replied to me, "These are the **fourspirits** of heaven, going out after taking their stand before the Lord of all the earth,

5 The angel replied to me, "These are the four spirits of heaven, going forth after standing before the Lord of all the earth,

5 The angel told me, "These are four heavenly spirits that are going out on patrol after having presented themselves to the Lord of the whole earth.

**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.

- "...four spirits" - angels going forth from heaven, after being in the presence of the Lord of all the earth (Cf. 4:14). They were His messengers, the executors of His will.

— These four spirits going out communicates divine judicial power exerted in judgment, carrying out the purposes of God (Cf. Ps 148:8; Jer 49:36; Dan 7:2; Rev 7:1)

6 with one of which the black horses are going out to the **northcountry**; and the white ones are to **go out after them**, while the spotted ones are to go out to the **southcountry**."

6 with one of which the black horses are going forth to the north country; and the white ones go forth after them, while the dappled ones go forth to the south country.

6 The black horses are headed into the north country, and the white ones are headed out after them. The speckled horses are headed toward the south country."

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

- "...north country" - the black horses went north from Jerusalem, the direction from which most of Israel's enemy invaders descended on the Promised Land (C. Jer 1:14; 4:6; 6:22; Ezek 1:4).

- "...go out after them" - the white horses followed the black horses to the north

- "...south country" - refers to Egypt, one of Israel's ancient enemies; presumably the red horses followed the spotted horses to the south

- Because of the geography of Israel, all of their enemies came against them from either the north or the south. The Mediterranean Sea on the west and the Arabian Desert on the east, prohibited major foreign invasions from those directions.

- Since the chariots went in compass directions (north and south), we should 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 Israel, but they executed judgment in every direction. The total picture is of God executing His judgments against all nations that oppose Israel. [Constable]

*The land of Israel is in the center of the earth as far as God's purposes for the world are concerned (Cf. Ezek 5:5; Deut 32:8). Rabbinic literature states: 'As the navel is set in the center of the human body, so the land of Israel is in 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.'* [Feinberg]

7 When the **strong ones** went out, **they were eager** to go to patrol the earth. And He said, "Go, patrol the earth." So they patrolled the earth.

7 When the strong ones went out, they were eager to go to patrol the earth." And He said, "Go, patrol the earth." So they patrolled the earth.

7 Then the gray horses went out. They were eager to go out on patrol throughout the earth, so the angel said, "Go patrol the earth." So they went out on patrol throughout the earth.

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.

- "...strong ones" - the horses, aka angels

- "...they were eager" - as these horses and chariots went out from between the bronze mountains (v1), they were not reluctant to go, they were *eager* to go; they couldn't wait to patrol the earth and mete out God's judgment.

— They didn't have to be coerced to do it, they were sitting by waiting for the opportunity to go do it. Once the Lord gave them permission to patrol it, they did.

(b) Destruction of the land of the North: Babylon (6:8)

8 Then He called out to me and spoke to me, saying, "See, those who are going to the **land of thenorth** have **appeased My wrath** in the **land of the north**."

8 Then He cried out to me and spoke to me saying, "See, those who are going to the land of the north have appeased My wrath in the land of the north."

8 Then he called to me, "Look! The horses that went north have caused my spirit to rest in the north country."

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

- Now, the LORD Himself is calling out to Zechariah (earlier it was an angel speaking with Zechariah), telling him that the horses that had gone out to the north had appeased His wrath.
- "...land of the north" [2x] - refers to Babylon; although Babylon is east of Israel, it had to enter Israel from the north.
- This likely doesn't refer to Babylon's fall to the Persians as that occurred 20 years prior to this vision, in 539 BC. So it must refer to God's future destruction of Babylon, at the end of the Tribulation period, detailed in Rev 17-18.
- "...appeased My wrath" - God's wrath was appeased when Babylon fell to the Persians. But His wrath has not been fully appeased, only partially, as Rev 17-18 is a prophecy of the future complete and utter destruction of Babylon just prior to the Second Coming.

<b>Isaiah's Oracles Against the Nations (Is 13–23)</b>	
<b>1. <u>Babylon (13:1-14:23)</u></b>	7. Egypt (19-20)
2. Assyria (14:24-27)	<b>8. <u>Babylon (21:1-10)</u></b>
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. <u>Tyre (23)</u>

In Isaiah's oracles against the nations (Is 13-23), all nations get a section, but Babylon is the only nation that has two oracles against it (Is 13:1–14:23, the final destruction just prior to the Second Coming; Is 21:1-10, the overthrow of Babylon by the Persians). Here in Zech 6, Babylon also gets two references (v4,6).

Babylon fell to the Persians in the past (Zechariah experienced that), and Babylon will also fall again, this time at the hand of God just before the Second Coming.

### **The Crowning of Joshua**

The eight night visions are complete, now we move onto the crowning of Joshua the high priest. This is a picture of the end-game that God has for Israel. It's a type of the Messiah ruling the entire world as King-Priest for 1000 years.

This section does not describe another vision of Zechariah, but an actual event that took place.

Conclusion: Crowning of Joshua (6:9-15)

1. The Offering (v9-10)
2. The Coronation (v11)
3. The Branch (v12)
4. The King-Priest (v13)
5. The Reminder (v14)
6. The Testimony (v15)

### **An Application of the Final Five Visions**

As Zechariah recorded an application to the first three visions, he now records the encouraging application (6:9-15) to the final five visions. The Lord instructs him to take precious metals from the Temple reconstruction supply and fashion a double royal crown to be symbolically placed on the head of Joshua the High Priest. This representative crowning of Joshua symbolizes the future royal coronation of the coming Messiah, referred to again here as the Branch. Although previously Zerubbabel was symbolically referred to as the Branch, the designation "Branch" is also used here of the High Priest, signifying the dual nature of the Messiah's mission.

Viewed in association with the climactic visions four and five, which emphasized the divinely sanctioned leadership of Joshua, the religious leader, and Zerubbabel, the civil leader, it becomes apparent that the ultimate fulfillment of these messianic promises, of which Joshua and Zerubbabel were typical, was to extend beyond their contemporary situation and into the unspecified future. Although it is comprehensible, in light of this passage and the fifth vision of the olive trees, to empathize with the development of the expectation of two separate Messiahs, it is preferred to see a final blending of these two roles into one figure. When he appears on the scene, the Messiah will complete the construction of the Temple and will powerfully rule Israel by the fusion of the offices of both priest and king. The symbolic crown was to be kept in the Temple as a memorial to attract the Jewish people currently in the land, those still to return from exile and the Gentiles who will join together with Israel in the worship of the Lord.

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

(A) Zechariah's action (6:9-11)

(a) Accompany the exiles to visit Joshua (6:9-10)

9 The word of the LORD also came to me, saying,

9 The word of the LORD also came to me, saying,

9 Then this message from the LORD came to me:

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

- The visions of Zechariah ended and he awoke from his dream-like state. What takes place next is a symbolic act that actually took place (it's not a dream/vision) in Jerusalem at the Lord's command.

— Zechariah links the message of the 4th and 5th visions, which concerned Joshua the high priest and Zerubbabel the civic governor, to the messianic King-Priest Jesus Christ. This crowning of Joshua, which actually took place (not a vision) foretells the future crowning of Christ at the inauguration of the messianic kingdom.

— Notice that immediately following the overthrow of Gentile world powers by judgment (symbolized by the horses and chariots, v1-8), we see the manifestation of Christ in His kingdom symbolized by the crowning of Joshua the high priest.

— This follows a pattern evident throughout Scripture: first the judgments of the Day of the Lord, then full kingdom blessing (Ps 2:5, Cf. Ps 2:6; Is 3:24-26, Cf. 4:2-6; Is 10:33-34, Cf. 11:1-10; Rev 19:19-21, Cf. 20:4-6)

10 "Take *an offering* from the exiles, from **Heldai, Tobijah, and Jedaiah**; and you shall go the **same day** and enter the house of Josiah the son of Zephaniah, where they have **arrived** from Babylon.

10 "Take *an offering* from the exiles, from Heldai, Tobijah and Jedaiah; and you go the same day and enter the house of Josiah the son of Zephaniah, where they have arrived from Babylon.

10 "Go take up an offering from those who came out of the Babylonian exile, that is, from Heldai, from Tobijah, and from Jedaiah. Go along with them today into the house of Zephaniah's son Josiah, who returned from Babylon.

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

- Zechariah was instructed by God to take an offering from what certain exiles had brought back from Babylon; this offering is described in Ezra 1:4,6

— He is told to meet the three men at the house of Josiah and participate in this offering

— These recent returnees were:

- "...Heldai" - "Lord's world" or "robust"

- "...Tobijah" - "Yahweh is good"; "God's Goodness"

- "...Jedaiah" - "Yahweh knows"

— Zechariah was to meet these three men at the house of Josiah the son of Zephaniah, where they were evidently staying  
- "...same day...arrived" - Zechariah is uniquely prepared to execute this errand as a fitting climax to the vision that night  
— Zechariah is acting out a climax to the eight visions; in fact, *it represents the climax of the entire Biblical drama!*

(b) Crown Joshua (6:11)

11 Also take silver and gold, make an *ornate crown*, and set *it* on the head of Joshua the son of Jehozadak, the high priest.

11 Take silver and gold, make an *ornate* crown and set *it* on the head of Joshua the son of Jehozadak, the high priest.

11 Take silver and gold and fashion crowns to set upon the head of Joshua son of Johozadak, the High Priest.

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" - better translated as "crowns" (plural) from the Hebrew; Zechariah was told to make an ornate crown out of some of the silver and gold that had been donated by these three men, and place it on the head of Joshua, the high priest.

— This is highly unusual: a high priest (v10) is being crowned as a king. The offices of high priest and king were never to be mixed.

— When this happened in the OT, bad things happened (Cf. Saul, 1 Sam 13; Uzziah, 2 Chr 26). The offices of king-priest is reserved solely for Jesus Christ.

— This crowning of a high priest ultimately points to Jesus Christ upon His return (second coming). He is currently our High Priest, but when He returns, He will be crowned as King of kings and Lord of lords (Rev 19:16). He will also be "crowned with many crowns" (Rev 19:12).

Verses 12-13 have been called the most inclusive and complete portrait of the coming King of Israel in the entire OT.

(B) Interpretation (6:12-15)

(a) Branch to build the Temple (6:12)

12 Then say to him, 'The LORD of armies says this: "**Behold, there is a Man** whose name is **Branch**, for **He will branch out from where He is**; and **He will build the temple of the LORD**."

12 Then say to him, 'Thus says the LORD of hosts, "Behold, a man whose name is Branch, for He will branch out from where He is; and He will build the temple of the LORD."

12 Then tell him, 'This is what the LORD of the Heavenly Armies says: "Here is the man whose name is The Branch. He will branch out from where he is and will rebuild the Temple of the LORD.

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:

- The Aramaic Targum, the Jerusalem Talmud, and a Midrash all regard this verse as messianic (referring to the Messiah). The Targum renders this passage: "Behold the Man, Messiah is his name, who is to be revealed."

- "...Behold" - take note of, recognize

- "...*there is a Man*" - a prophecy of the Incarnation

- "...Branch" - *semah*, "Sprout"; Joshua represented (was a type of) the coming messianic Branch. The name "Branch" signified that the coming "Sprout" would shoot up from His humble place of origin (Cf. Is 53:2; Micah 5:2).

— When Pilate announced, "Behold, the man!" (John 19:5), he was announcing to the Jews, unwittingly, that Jesus was the Branch promised in this verse.

— The Messiah is referred to as a "Branch" many times in Scripture (Cf. 3:8; Is 11:1; Jer 23:5; 33:15; Haggai 2:23)

- "...He will branch out from where He is" - describes Jesus' humiliation during His first advent (Cf. Is 53:2)

- "...He will build the temple of the LORD" - fast-forward to the millennial kingdom, where Jesus Himself will build the millennial temple. Zerubbabel, not Joshua, was God's choice to build the restoration (2nd) temple (Cf. 4:9-10), but the Messiah, whom Joshua pre-figured, would build the future temple (Cf. Is 2:2-4; 56:6-7; Ezek 40-43; Micah 4:1-7; Haggai 2:6-9).

— Verses 12-13 are the key OT verses that proclaim that Jesus Himself will build the millennial temple. The other passage that alludes directly to this is Ezek 37:26d.

— There is no temple in the eternal state (Rev 21:22), so Zechariah must be referring to the millennial temple (Cf. Is 2:2-3; 56:6-7; Ezek 40-46; Micah 4:2; Haggai 2:6-9)

— Amillennialism believes that this "temple" that Jesus will one day build refers to the Church, not a literal temple

(b) Branch to preside as King/priest (6:13)

13 Yes, it is **He** who will build the temple of the LORD, and He who will bear the majesty and sit and rule on His **throne**. So **He will be a priest on His throne**, and the **counsel of peace will be between the two offices.**"

13 Yes, it is He who will build the temple of the LORD, and He who will bear the honor 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.”

13 Yes, he will indeed rebuild the Temple of the LORD, and he will exalt its majesty by sitting and ruling on his throne. He will serve as priest on his throne, and no contention will exist between them.

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.

- "...He" - the Branch, Jesus Christ. "He" is in the emphatic first position in Hebrew, emphasizing the fact that Jesus Christ would build the LORD's temple. This assurance is repeated from v12 for emphasis.

- "...throne" - clearly the Messiah, not Joshua the High Priest. He (Joshua) is a "type" or foreshadowing of the coming King, whose name is also *Yeshua!*

- "...He will be a priest on His throne" - there is no chair in the tabernacle because the priest's work was never done; the animal sacrifices never completely cleared the guilty of their sin, it just appeased the anger of God.

— This is why, after Jesus death ("It is finished") and resurrection, He ascended to heaven to "sit" on the Father's throne at His right hand. When the Messiah sits on His throne in the millennial temple, He will be a Priest, but ruling as King.

— This verse, along with Ps 110, are the clearest statements in the OT that the coming Davidic king would also be a priest (Cf. Heb 5:1-10; 7:1-25).

- "...counsel of peace will be between the two offices" - the coronation of Joshua is a picture (type) of the coronation of Christ at the beginning of the millennial kingdom

— Jesus is the only Person qualified as a Priest to reign as a King, thus there will finally be peace between the two offices once Jesus is crowned as King

(c) Exiles to return and reconstruct the Temple (6:14-15)

14 Now the crown will become a **reminder** in the temple of the LORD to Helem, Tobijah, Jedaiah, and **Hen** the son of Zephaniah.

14 Now the crown will become a reminder in the temple of the LORD to Helem, Tobijah, Jedaiah and Hen the son of Zephaniah.

14 The crowns will go to Helem, to Tobijah, to Jedaiah, and to Zephaniah's son Hen, as a memorial in the Temple of the LORD.

**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 crown of Joshua's coronation was to remain in the restoration (2nd) temple as a reminder to the generous men (Helem [or Heldai, v10], Tobijah, Jedaiah, and Hen (Josiah), who supported it

— These men were the generous returnees who gave an offering (Cf. Ezra 1:4,6). They took what was most valuable to them and gave it to assist with rebuilding the temple.

— These gentlemen were generous, but not all of the returnees were as generous. Haggai takes aim at them by asking, Should you be building your own houses when the Lord's house sits unfinished (Haggai 1:4)?

- "...reminder" - God is into "remembrance":

- Communion - reminds us of His sacrifice for our sin
- 12 stones - used by father's to teach children about God's miraculous deliverance
- Passover - remembrance of the Exodus
- Animal sacrifices in the millennium - to remind us of Jesus' sacrifice/death

- "...Hen" - "gracious one"; a synonym or honorary title for Josiah (v10), who was the host for this historic coronation

**15 Those who are far away will come and build the temple of the LORD." Then you will know that the LORD of armies has sent me to you. And it will take place if you completely obey the LORD your God.**

15 Those who are far off will come and build the temple of the LORD." Then you will know that the LORD of hosts has sent me to you. And it will take place if you completely obey the LORD your God.

15 Those who are now far away will come and do reconstruction work in the Temple of the LORD. Then you will know that the LORD of the Heavenly Armies has sent me to you. This will come about if you diligently obey the voice of the LORD your God."""

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.

- "Those who are far away will come and build the temple of the LORD" - this is a millennial prophecy about Gentile help coming from far off to help build the temple (2:11; 8:22; Is 2:2-4; 56:6-7; Is 60:1-7)

— The donors mentioned earlier (v10,14) were typical of future Gentiles who will come from far and wide, in the last days, to help build the Lord's house (Is 60:4,6,9)

— The Lord wanted these discouraged exiles to know that one day, Gentiles will come from all over the world to use their wealth to build a temple for God. He wanted them to understand His priority of finishing the temple building because He had big plans for it.

- The Lord is using these millennial prophecies to teach the exiles what is important to Him. This is the main purpose of prophecy...to understand the Lord's priorities.

2 Peter 3:10: But the day of the Lord will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be discovered.

2 Peter 3:11: Since all these things are to be destroyed in this way, **what sort of people ought you to be in holy conduct and godliness,**

— When we understand prophecy, we understand God's priorities for our lives. If we understand that this world will one day be burned up, we know that we shouldn't be too attached to it today.

- "...Then you will know" - Zechariah's reputation will be judged by the integrity of his prophecies. It will be a vindication of Zechariah, that he was indeed the Lord's messenger.

- "...it will take place if you completely obey" - if they obey, they would become the possessor, not just the owner, of their kingdom promises. They have ownership based on the Abrahamic Covenant, but they must obey the Mosaic Covenant in order to possess/enjoy their kingdom promises.

— In the New Covenant (Jer 31:33-34; Ezek 36:26-27), God personally guarantees that the people will ultimately obey; His Spirit will enable them to do so.

*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. [Feinberg]*