

I. Chapter 6:1-8

1. God' s Heavenly Administration Over All the Earth

Zechariah 6:1-8 records the last of the eight visions seen by Zechariah. This vision is far more than a mere depiction of chariots and horses; it reveals how God exercises His heavenly administration over all the earth, and carries out judgment against sinful earthly powers through world events, the rise and fall of nations, and wars.

Zechariah saw four chariots coming out from between two bronze mountains. These chariots symbolize the instruments of God' s movement, and the four chariots correspond to God' s spiritual workings toward the four corners of the world. The angel later explained that they are "the four winds of heaven", referring to God' s prevailing power and acts moving throughout the universe. What people witness outwardly are wars between nations, the fall and rise of empires, and shifts of regimes, yet spiritually speaking, it is God who governs and directs all history. No worldly events happen by chance; everything unfolds under the sovereignty of God' s throne.

These four chariots are drawn by red horses, black horses, white horses, and dappled strong horses respectively. Horses of different colors stand for God' s diverse ways of working and executing judgment, some linked to warfare, others to destruction, disasters and conquests. The focus is not on the colors themselves, but to show that God' s administration never ceases. He is constantly at work on the earth, and His moves are swift. Men often think God' s judgment is slow in coming, yet in God' s timing, once He acts, His work advances as swiftly as the wind.

The chariots emerge from between two bronze mountains. In the Bible, bronze often signifies judgment, so the bronze mountains represent the firm, unshakable foundation of God' s righteous judgment. Mountains also stand as a testimony, declaring to the whole world that God remains enthroned, and all earthly nations are

under His authority. No regime, whether Babylon, Persia, Greece or Rome, can break free from His dominion.

Throughout history, God has used one nation to judge another. Babylon destroyed Israel, only to be overthrown by Persia; Persia was later conquered by Greece, and Greece in turn fell to Rome. To the world, these are merely struggles between empires, but spiritually, God employs these "winds" to steer world trends, using one vessel to subdue another opposing power. All nations are nothing but tools in God' s hands to fulfill His divine administration.

Verse 8 states clearly that those who went toward the north have given rest to God' s Spirit. In prophetic books, the north generally represents hostile powers such as Assyria and Babylon that oppose God. This means when God executes judgment upon these nations that resist Him and oppress His people, His righteous demands are fully satisfied, and His Spirit finds rest. This is not emotional comfort, but the fulfillment of God' s administrative justice, for sinful powers are finally dealt with.

The core truth of this vision is that God is still in full control. Though human history is filled with chaos, wars and regime changes, behind all these things, God' s heavenly winds are constantly at work. God allows nations to exist for a set period and has already ordained their final end. In the end, all powers that stand against Him will be removed, and God' s eternal kingdom shall be established.

2. The Progressive Judgment of God: From Individuals to the World System

Both Zechariah chapter 5 and chapter 6 speak of God's judgment, and the visions unfold in an expanding progression, covering wider scope and deeper dimensions. God's judgment does not come upon the whole earth all at once. It starts with individuals, extends gradually to social sinful systems, and finally reaches judgment over global situations and all nations and regimes. This whole process reveals how sin develops, and how God deals with it step by step.

Chapter 5 opens with the vision of the flying scroll. The scroll flies into people's homes to judge those who steal and swear falsely. This shows that God first confronts actual sins in people's daily lives. Stealing stands for unrighteousness between people, while swearing falsely represents insincerity toward God. The focus here is not on nations, governments or world affairs, but on sins dwelling within people and manifested in their deeds. Through the flying scroll, God makes it clear that sin can never stay hidden forever. His word will eventually enter people's lives and judge their conduct. Hence, Zechariah 5:1-4 lays emphasis on individual judgment, as God deals directly with man's transgressions. God begins judgment with mankind themselves, for all corruption originates from the heart of man.

From Zechariah 5:5-11, the scope expands significantly. It is no longer limited to personal sins alone. Sin is placed inside a measuring basket, symbolized by a woman within it. This woman signifies the growth and materialization of sin, indicating that sin is no longer merely occasional personal failures, but has gradually evolved into organized and systematic evil forces. The ephah, a unit of measure, is closely associated with trade and business, so this passage refers not only to common sins, but to a worldly system filled with greed, self-interest, deceit and commercial corruption. Sin has developed from personal misdeeds into social, economic and institutional depravity.

Later, the woman is carried to Shinar, namely Babylon. In the Bible, Babylon is far more than a geographical place; it represents the worldly system of humanity that rebels against God. Therefore, this vision not only exposes sin, but also reveals how

sin converges and ultimately forms the Babylonian system openly opposing God. The latter part of Chapter 5 still centers on sin itself, yet sin has expanded into a worldwide sinful structure. The judgment here is revelatory judgment, through which God unveils hidden sins and lets people see the nature, progression and final end of sin.

Zechariah 6:1-8 marks a further shift and expansion in focus. It no longer stresses how sin takes shape, but highlights God's official acts of judgment. Zechariah sees four chariots coming out from between two bronze mountains, which the angel explains as "the four winds of heaven". This reveals that God mobilizes heavenly powers to carry out His divine administration across the whole earth. The focus moves beyond personal morality and corrupt commercial systems, extending to nations, regimes, empires, wars and the course of world history.

As the four chariots advance to all corners of the earth, God intervenes in world affairs and executes administrative judgment upon all nations. What people witness outwardly is the rise and fall of empires, outbreaks of wars and shifts of historical eras, yet spiritually it is God who governs all things to judge all powers that resist Him. At the end of Chapter 5, all sins are settled in Babylon; in Chapter 6, God launches judgment against the worldly system represented by Babylon, so that His Spirit may find rest. This means God's righteous demands are fully fulfilled.

The progressive order of these visions is crystal clear. Zechariah 5:1-4 is judgment upon individual sins; 5:5-11 exposes and judges corrupt commercial systems and the Babylonian system; 6:1-8 brings judgment upon all nations and worldly authorities. God's judgment advances from individuals to social systems, and finally to the entire global order. Likewise, sin expands in the same way: unrepented personal sins lead to widespread social decay, which in turn matures into a godless worldly system standing against the Lord.

In short, Chapter 5 focuses on the development and exposure of sin, while Chapter 6 emphasizes the execution and operation of God's heavenly administration. Chapter 5 is revelatory, enabling men to recognize sin; Chapter 6 is executive, as God begins to purge the sinful worldly system formally. These two chapters connect

closely with each other, revealing how God eliminates all forces opposing Him on earth step by step.

All these judgments serve one ultimate purpose: to prepare the way for the coming of the Messiah' s kingdom. Only after sin is exposed and the worldly system judged can God bring forth the Branch of David and establish Christ' s righteous reign. This explains why the prophecy of the Branch immediately follows in Chapter 6. All of God' s judgments are ultimately for the manifestation of His eternal kingdom.

II. Chapter 6:9-15

1. The Branch - Christ as King and Priest

Zechariah 6:9-15 concludes and sums up the previous eight visions. Earlier, God revealed His judgment upon sin, the Babylonian system and the authorities of all nations through visions. Here, God turns His focus to a more central and positive purpose — the coming of the Branch. In short, God judges the world not only to remove all things that oppose Him in the old creation, but ultimately to bring forth Christ and establish His kingdom.

Therefore, the focus of this passage shifts away from judgment itself. Through the act of crowning Joshua the high priest, God reveals that Christ shall serve both as King and Priest.

God commanded Zechariah to collect silver and gold from the returned exiles to make a glorious crown and place it on the head of Joshua the high priest. This was an extraordinary deed under the Old Testament law, for the office of priest and king were strictly separated. Priests came from the house of Aaron of the tribe of Levi, while kings belonged to David's lineage of the tribe of Judah. Throughout history, no one could lawfully hold both offices at the same time. Even King Uzziah once presumed to enter the temple to perform priestly duties, and was immediately stricken with leprosy by God until his death. This proves that the priestly and royal offices could not be combined under the Old Testament order.

Yet God let Joshua the high priest wear a royal crown that originally belonged to kings. This symbolic act points far beyond Joshua himself and foreshadows the great Coming One. Joshua typifies Christ in His priestly ministry, and Zerubbabel represents Christ in His royal kingship. Together they prefigure the one true Messiah, for only Christ is fully qualified to bear both the priestly and royal offices.

God then declares:

“Behold, the man whose name is the Branch.”

The Branch is a title of the Messiah. It means that even when the royal line seemed withered, cut off and hopeless in men's eyes, God would still raise up a living sprout. In that era, the house of David had declined and Israel lay desolate after exile, yet God promised that the true King would surely come—and this Branch is Christ Himself.

It is written further:

“He shall grow up in his own place, and he shall build the temple of the Lord.”

This shows that Christ is not only the King, but also the divine Builder. Outwardly, the Jewish people were rebuilding the physical temple in Jerusalem, but spiritually, it is Christ who accomplishes God's eternal building work. He is God's temple in person, and He builds God's spiritual dwelling place, making God's people the household of God. Through this prophecy of the Branch, God ensures the completion of the temple work. Despite human weakness and harsh circumstances, God's purpose will surely be fulfilled, for Christ is the true Builder of God's temple.

Verse thirteen presents the core truth of this passage:

“He shall build the temple of the Lord, and shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne.”

This clearly reveals that Christ sits on the throne both to reign as King and to serve as Priest. He possesses royal authority as well as priestly ministry. He rules over the whole universe and also reconciles men to God. He is neither merely a mighty King nor only a merciful Priest, but fulfills both ministries perfectly in God's divine administration.

This reminds us of Melchizedek, who was both King of Salem and Priest of the Most High God in Genesis 14. He brought bread and wine to bless Abraham, serving as a perfect type of Christ. The Book of Hebrews also confirms that Christ became a High Priest in the order of Melchizedek. Only Christ is worthy to undertake both priestly and royal responsibilities in God's eternal government.

The Scripture also states:

“And peace shall be established between the two offices.”

It means that in Christ, the priestly ministry and royal dominion are fully united

and never in conflict. God's redemption and divine administration are perfectly integrated in Him. He is able to execute righteous judgment and bestow abundant grace; He governs all nations and shepherds His own flock.

God also instructed that the glorious crown should be kept in the temple of the Lord as a memorial. Later the crown was taken off Joshua's head and preserved in the temple, reminding God's people constantly of the coming Messiah. Though the true Crown-bearer had not yet fully manifested Himself, God's promises will never fail. One day, Christ, the true King and perfect Priest, shall appear openly and carry out God's eternal administration.

Verse fifteen says, "Those who are far away shall also come and build the temple of the Lord."

This refers not only to the returning exiles, but also foreshadows that Gentiles will share in God's spiritual building in the future. God's ultimate temple is not merely a physical building in Jerusalem, but a spiritual house composed of people from all nations and tribes.

Thus Zechariah 6:9-15 forms a glorious conclusion to the first half of this book. God carries out judgment against sin, the Babylonian system and earthly regimes, yet His ultimate aim is not just to eliminate the old world, but to bring forth Christ the Branch, establish Him as the true King and Priest, finish the building of God's temple, and usher in God's everlasting kingdom.