

The chapter begins with another vision. This vision follows the development of the women emerging from the ephah with the lead covering. That vision set out the corruption of the false church and its split, demonstrating that this union in sin was not representative of the One Body, where unity in Christ is paramount.

The first elements we are shown are the two mountains of brass. This teaches that there are still divisive powers present at the time of the vision. Brass speaks of the flesh, so these powers are not divine but are divinely tolerated, at least for now. That future world is divided, as it most certainly is today. Hidden as it were by these mountains and between these mountains is another place from which the chariots emerge. At the time of the end, there are two great powers or mountains arraigned against each other and at their clash point, in the fulcrum of conflict a different power proceeded forth. This expression of force does not limit itself to these two mountains, which perhaps thought they could contain it, but exude throughout the whole earth. Is it going too far to seek interpretation of these brazen mountains in the conflicts explained elsewhere in prophetic scripture? Daniel 11v40 details two rival earthly powers who clash in the middle east. These have been identified as Russia and the Gogian host being the King of the North, and the Tarshian alliance headed by Britain as the King of the south. From the conflict between these two is forged the empowered state of Israel under its new leader.

Each of these chariots in turn is identified by the colour of the horses which pull it into action. These are in order, red, black, white, grisled and bay. These colours have a spiritual meaning. Red reflects violence and warfare, black reflects distress and affliction, white reflects peace and tranquillity. There is some debate about the meaning of grisled and bay. Verse 6&7 teaches that the grisled and bay become two sets of horses and do not remain as one set, the fourth. For grisled, Gesenius has spotty, variegated or particoloured. It is only used in this chapter and in Genesis 31v10,12 speaking of the payment of Jacob's reduced wages. It is similar to the Hebrew words for hail and to scatter, perhaps that hints as to its meaning. The Hebrew word translated 'bay' has the meaning of strong or deep red. Extreme or intense violence seems to be implication here then. This gives quite a fearful future to those who will be on the receiving end of these divine judgments.

These are described by the divine interpreter as being the four spirits (or winds, Hebrew ruach) of the heavens. Previously they had been standing before the Lord of all the earth. This Lord was not YAHWEH Himself but his agent and Son Jesus Christ, who will by then be enthroned in Zion. These spirits are given a role or function; however, the red horsed chariots are not mentioned again. It would seem that the initial emergence from between the two mountains is the function of the red. Violence and war then are the first manifestations of the emergence of these chariots! Was it not so that the battle of Armageddon and other aspects of warfare were the immediate effect of the promulgation of the power of this restored Kingdom? The redness was evident in its bursting forth into the limelight upon the world stage!

The next two are sent into the north country. First black then the white follow. So, initially affliction and distress become the norm for the territory of the King of the North. Russia and allies will be sorely treated by the expanding power of the mountain cut out without hands! This new mountain will eclipse the old powers of Britain and Russia and these brazen promontories will fall away into relative obscurity. After that period of strife, designated by the black horses, which will take place in the north of the territory between the two brass mountains, a "white" period will ensue in which a degree of peace and stability will take over and the white horsed chariots will become the order of the day. How long this period will be is not covered in this chapter, elsewhere however the possibility of a 30- or 40-year period is raised. Accordingly, there will be a payback forced upon the lands of the adversary who saw fit to invade the Holy Land in the time of their ascendancy. God is merciful and in the vision that white follows black gives hope that there is no unrelenting judgment against the Russian hinterland, unlike that later description of the lake of fire which will be west of the land of Israel and not covered here in Zechariah but is seen in the following developments presented in the Book of Revelation.

East of Israel is also not reckoned here. To the east lies the Arab territories which peoples will, in the main, be supporters of the Christ when he demands attendance from the powers of the world. To the south it is the grisled that go forth. South of Israel is the continent of Africa but perhaps the King of the South is also indicated here. Either way the partitive nature of the grisled horses suggest a hail judgment as the word implies. Is this a reference to Revelation 16v21 in the

time of the seventh vial? If so that judgement is not reformatory as sadly the blasphemy continued.

Next the bay or deep red horses are said to go forth, and they expressed a desire to *“walk to and fro through the earth”*. This chariot then does not contain the full force of the new power. Only half the horses, the bay not the grisled, are involved in this action. This suggests that it is not the same intensity as the campaign towards the north which has two complete chariots unlike the subsequent campaigns to the south and wider afield which have a reduced level of involvement. That the chariot “walks” through the earth, a statement twice repeated, rather than saying it “runs” through the earth suggests a paced activity. Not a leisurely stroll but a determined surveillance of the wider state of affairs suggesting an ongoing attention to the task in hand not soon completed. The north campaign is finished in the vision and is therefore concluded more quickly *“Behold those that go towards the north country have quieted my spirit in the north country.”* When God takes action, it is certainly done in accordance with His wishes.

In the second section of this chapter, there is a change of focus. Instead of chariots and mountains there are crowns and thrones. The setting is taken back to Zechariah’s own day with names of current personalities illustrating the narrative. It is not a real presentation. The High priest was not to be literally crowned nor were certain of the captivity to be crowned. The prophecy of Ezekiel needs to be remembered, 21v25-27 *“And thou profane wicked prince of Israel whose day is come, when iniquity shall have an end. Thus, saith the Lord GOD Remove the diadem and take off the crown this shall not be the same: exalt him that is low and abase him that is high. I will overturn, overturn, overturn it and it shall be no more, until he come whose right it is, and I will give it him”*. The Davidic line was not to be replaced by another but needed to await its restoration under the hand of its greatest scion the Lord Jesus Christ. When he is elevated to that position of honour, he will however be accompanied by others including of the House of Levi and those of Judah recovered from captivity.

He is that man called the Branch, see also chapter 3v8 where God’s servant is entitled *“the Branch”*. This unique individual was foreseen in the days of Jeremiah decades before Zechariah lived who spoke of one who would *“Behold the days come saith the LORD that I will raise unto David a righteous branch and*

a King shall reign and prosper and shall execute judgment and justice in the earth. In his days Judah shall be saved and Israel shall dwell safely, and this is his name whereby he shall be called THE LORD OUR RIGHTEOUSNESS” 23v5-7. Bearing the name of God, he is nevertheless not God, as Israel the nation also bears His name. Instead, he shall grow up out of his place. A natural progression from his inherited position.

The Branch is also mentioned in Isaiah 11v1. *“And there shall come forth a rod out of the stem of Jesse and a Branch shall grow out of his roots”.* He is a descendant of the house of David but he also precedes him as he comes from the roots of Jesse, not just from the loins of David. Isaiah 4v2 also speaks of the Branch of the LORD who is described as beautiful and glorious.

He is to be a crowned and enthroned priest. This is in contrast to the Aaronic order who were specifically excluded from such honours. No son of Aaron was ever allowed to sit and rule over God’s people. Their role was to attend to the spiritual not the political needs of the nation. This is rather a reference to the priest after the order of Melchizedek. That order of priesthood combined both roles as King and Priest together, Genesis 14v18. As it was before so it shall be again. The epistle to the Hebrews details this prophecy for Christ. This is a good supportive passage to mark under the theme of this priesthood similar to Psalm 110v4 Hebrews 5v6 & 7v7.

This man called the branch is also said to be the one who builds the temple of the LORD. Again, this is not a current prophecy. The Aaronic priesthood was not yet ready to vanish away and be replaced by another. The rebuilding of the temple in the days of Zechariah is a prefiguring of a greater rebuilding in the future when the Christ, the King Priest after the order of Melchizedek will build the house of prayer for all nations.

His throne is the throne of King David which is also the throne of the LORD. He will be joined by others who are crowned, as he is an Emperor or King of Kings. This must be future to Zechariah’s day and is not an offered but unfulfilled promise because the nation of Israel did not *“diligently obey the voice of the LORD your God”*. Israel was and remains a disobedient and gainsaying people, but God is not finished with them. A time is coming when, in the presence of their messiah, they will turn from disobedience to obedience. Having the risen Jesus

orchestrating their recovery and restoration will enable them to be diligent in their obedience. As mortal supporters of the immortal state that will then arise, they will at last rise up to their potential as the children of God. As Jesus said in John 10v34,35 *“Is it not written in your law I said you are gods? If He called them gods unto whom the Word of God came, and the scripture cannot be broken”*. Yes, today that may be unrecognisable but in that future time there is the certainty of a new heart and a new covenant with their heavenly Father.

The future temple then is to be rebuilt by Jesus Christ at his promised return. He will then be reigning over the Kingdom of Israel as David’s successor and heir and having earned the right to take back the crown that his Father previously overthrew!

Looking at the names of these men listed is informative and useful

Heldai	enduring
Tobijah	JAH is good
Jedaiah	JAH is praised
Josiah	JAH supports
Zephaniah	JAH is darkness
Joshua	JAH saves
Josedech	JAH is righteous
Helem	strength
Hen	grace

Will our name be among the faithful in that coming time? Will we be invited to share the crown of Kings? Are we related to the divine family and associated with the memorial name? A good name is rather to be chosen than great riches Proverbs 22v1. What is our name what is our reputation?