Zechariah 6:9-15

**Digging Deeper in the Word**

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***Zechariah 6:9–15***And the word of YHWH came to me: “Take from the exiles Heldai, Tobijah, and Jedaiah, who have arrived from Babylon, and go the same day to the house of Josiah, the son of Zephaniah. Take from them silver and gold, and make a crown, and set it on the head of Joshua, the son of Jehozadak, the high priest. And say to him, ‘Thus says YHWH of hosts, “Behold, the man whose name is the Branch: for he shall branch out from his place, and he shall build the temple of YHWH. It is he who shall build the temple of YHWH and shall bear royal honor, and shall sit and rule on his throne. And there shall be a priest on his throne, and the counsel of peace shall be between them both.” ’ And the crown shall be in the temple of YHWH as a reminder to Helem, Tobijah, Jedaiah, and Hen the son of Zephaniah. “And those who are far off shall come and help to build the temple of YHWH. And you shall know that YHWH of hosts has sent me to you. And this shall come to pass, if you will diligently obey the voice of YHWH your God.”

1. The final section of Chapter 6 closes off the first half o Zechariah, which contained a series of EIGHT visions of Zechariah. Review again the main points of each of the eight visions:  
   a) Introduction, Zech 1:1-6  
   b) First Vision, “Man & horses in the myrtle trees”: Zech 1:7-17   
   c) Second Vision, “Four horns and craftsmen”: Zech 1:18-21 .   
   d) Third Vision & Oracle, “ Man with measuring line”: Zech 2  
   e) Fourth Vision, “Satan accuses the High Priest”: Zech 3   
   f) Fifth Vision, “Golden Lampstand & Olive Trees”: Zech 4  
   g) Sixth Vision, “Flying Scroll”: Zech 5:1-4  
   h) Seventh Vision, “Woman in Basket”: Zech 5:5-11  
   i) Eighth Vision, “Four Chariots”: Zech 6:1-8

a) Introduction, Zech 1:1-6  
Repent! Don’t be like your ancestors! Return to me and I will return to you.

b) First Vision, “Man & horses in the myrtle trees”: Zech 1:7-17   
Be encouraged – YHWH will rebuild His city and His land, and with dwell with His people again, bringing prosperity to them.

c) Second Vision, “Four horns and craftsmen”: Zech 1:18-21 .   
YHWH knows His people have been suffering under the hands of others nations, and is going to punish those nations. The abuses will be paid for. Take heart, be encouraged, for I am your God.

d) Third Vision & Oracle, “ Man with measuring line”: Zech 2  
YHWH will be rebuild the city like never before. It will be filled with people so walls cannot contain it. It will be prosperous and powerful… they will plunder the nations that have plundered them. And they will have the protection and presence of YHWH. Judgment day is coming!

e) Fourth Vision, “Satan accuses the High Priest”: Zech 3  
Yeshua (Joshua the high priest) is a sign of Yeshua the Messiah to come; “my servant the Branch”. Satan accuses Yeshua before God as unclean and unfit for duties as High Priest; but then he is made clean and pure. Likewise, the sins of the nation will be removed in a single day.

f) Fifth Vision “Golden Lampstand & Olive Trees”: Zech 4  
This vision promises that the Zerubbabel will see the temple reconstruction completed. Therefore the people should follow his leadership. He will lead them successfully. Furthermore, he and Yeshua are anointed ones of YHWH, standing beside Him as chosen ones for this task.

g) Sixth Vision, “The Flying Scroll”: Zech 5:1-4  
It is a wake up call to know that judgment and destruction will come upon all those who refuse to align their lives with His Word. It would encourage them to want to be on the right side of this coming judgement.

h) Seventh Vision, “Woman in a Basket”: Zech 5:5-11  
The woman is “Wickedness”, representing all the sins of the world, and is being returned, captive, to Babylon. God will rid the entire earth of sin and all influence of the evil one.

h) Eighth Vision, “Four Chariots”: Zech 6:1-8  
Four strong, colored horses each pulling a chariot appear as messengers of YHWH to go into all the land and finally bring rest to the Spirit of YHWH, presumably by executing judgement throughout the land.

With the first vision, the world claimed to be at rest, but it was a false rest - more of a complacency and peaceful coexistence with evil. YHWH was angry at a world that ignored His commands and disregarded Him as well as His chosen people. Through this series of eight visions we learn what YHWH is going to do about this situation. He will bring judgement upon all that persecute his people, and all that ignore his Word. He will restore Israel, make them abundantly prosperous, and dwell with them again. And in the end, there will be true rest. Rest for the world and rest for his Spirit.

1. This section is not a vision, but describes a “real life” event. God told Zechariah to call together three of the men (Heldai, Tobijah, and Jedaiah) and to meet in the house of a fourth, Josiah son of Zephaniah. What, if anything, do we know about these 4 men? What did their names mean?

Heldai – Khelday “mole?” Alternative name Zech 6:14 = Khelem “dream”  
Heldai is not mentioned anywhere else, so we know nothing more about him,  
(alt Helem in Zech 6:14; note that Syriac reads Heldai in both verses)

Tobijah – Toviyah “YHWH is my good/goodness”. See Neh 7:61-21.  
Tobiyah was of questionable ancestory; they apparently weren’t even sure he was an Israelite by blood.

***Nehemiah 7:61–62***The following were those who came up from Tel-melah, Tel-harsha, Cherub, Addon, and Immer, but **they could not prove their fathers’ houses nor their descent, whether they belonged to Israel**: the sons of Delaiah, **the sons of Tobiah**, the sons of Nekoda, 642.

Jedaiah – Yeda’yah “Known of YHWH” or “YHWH knows”.   
Jedaiah was a priest:

***1 Chronicles 9:10***Of the priests: Jedaiah, Jehoiarib, Jachin,

***Nehemiah 11:10***Of the priests: Jedaiah the son of Joiarib, Jachin,

Josiah – Yoshiyyah /Yoshiyahu “give up / surrender to YHWH” ya’ash + yahu   
probably not “support / foundation of YHWH” since the both –yah and –yahu forms of the name exist, therefore it must be the final part of the name that refers to YHWH and not the first part of the name, as is required for the “support / foundation of YHWH”  
**Josiah comes from a priestly line. See Zephaniah below.**

Zephaniah – Tsefanyah “Treasure of YHWH / Kept by YHWH”  
from Aramaic **tsafan** “to hid, keep, treasure”  
Zephaniah was a preist, one of many put to death by Nebuchadnezzar at the beginning of the time off exile:

***2 Kings 25:18–21***And the captain of the guard took Seraiah the chief priest and Zephaniah the second priest and the three keepers of the threshold; and from the city he took an officer who had been in command of the men of war, and five men of the king’s council who were found in the city; and the secretary of the commander of the army, who mustered the people of the land; and sixty men of the people of the land, who were found in the city. And Nebuzaradan the captain of the guard took them and brought them to the king of Babylon at Riblah. And the king of Babylon struck them down and put them to death at Riblah in the land of Hamath. So Judah was taken into exile out of its land.

While we can’t be sure who these people really were, it could be that we have an unknown person, a person who is possibly not an Israelite, and a priest, all going to the house of another priest.

We don’t know why these people were chosen. Some suggest they were all priests, being assigned a priestly duty, but we really just don’t know.

We also don’t know why the names are somewhat different in Zech 6:14. Perhaps they were nicknames. Nobody knows.

1. What materials were used for crown? Why?

Silver and gold. This was the most valuable off all things on earth. Also, not prone to rust or decay, therefore symbolizing longevity of rule.

1. Where were the materials to come from? Why?

They were to come from the people, showing that this act is being done by the will of the people, with the support of the people.

1. What is the Hebrew name of Joshua, the high priest? What does this name mean? And what does the name of his father Jehozadak mean? How is this symbolic of the Messiah?

Joshua = Yehoshua / Yeshua “salvation / YHWH is salvation”

Jehozadak = Yehotsadak “YHWH is righteous / Righteous YHWH”

Yeshua the Messiah (and ultimate High Priest) is the son of Righteous YHWH.

1. Zech 6:10 is very important, but a bit confusing, and therefore often mistranslated. Look up the Hebrew and find out if “crown” is singular or plural. Note that the same form of the word “crown” is used in Zech 6:14.

ESV poorly translates this as “make a crown and set it on the head off Joshua”. Literally, however, the Text says, “make crowns and set on the head off Yeshua.” The verb “set” does not specify if one or more crowns is put on Joshua’s head, but typically one would expect that only one crown can fit on a person’s head at a time.

The crowns (plural) are to be kept in the temple of YHWH.

1. One crown is to be put on the head of Yeshua the High Priest. Why is this unusual? Who normally wears a crown?

Priests do not wear a crown. The high priest wore a turban, not a crown. Crowns were reserved for kings.

1. Zechariah is told to say to Yeshua, “Behold, the man whose name is Branch...” Who does the Branch refer to? Why? Also recall our previous discussion of Zech 3:8.

***Zechariah 3:8***Hear now, O Joshua the high priest, you and your friends who sit before you, for they are men who are a sign: behold, I will bring my servant the Branch.

From Zech 3:8 alone we couldn’t really be sure if the Branch referred to Yeshua or Zerubbabel, but it seemed there were hints it could be Zerubbabel. His name means “seed of Babel”, and from a seed comes forth a Branch. In Zech 6:12 also that it would be somewhat grammatically awkward for “the Branch” to refer to Yeshua, since the Yeshua is the one being spoken to, and therefore the referent (the Branch) would most likely refer to a different person. So this is another hint that maybe the Branch doesn’t refer to Yeshua.

1. From Zech 6:12, who is the one that will rebuild the temple? Look back at Zech 4:9. What is the name of the person who both began and would finish building the temple? What conclusion can you come to regarding the identity of the Branch?

***Zechariah 4:9***“The hands of Zerubbabel have laid the foundation of this house; his hands shall also complete it. Then you will know that the Lord of hosts has sent me to you.

From Zech 6:12, it is clear that the Branch will build the temple. From Zech 4:9 it is clear that Zerubbabel is the one who started and will finish building the temple. Therefore, according to Scripture, the Branch must be Zerubbabel.

1. Recall the roles of both Yeshua and Zerubbabel. Yeshua was the High Priest. What was Zerubbabel’s position?

Zerubbabel was the son of the governor (really the “king”, except there could be no official king since Cyrus, king of Persia, ruled over the Israelites). It seems likely that Zerubbabel was the defacto leader / governor, and that his father, as a very old man, was a figurehead at this late stage in his life.

1. If our conclusions above are correct, who is the one who will “rule on his throne” in Zech 6:13?

This would seem to be Zerubbabel, of the kingly line, who will rule and sit on his throne.

1. Look at Matthew 1 and note especially Matt 1:12. How are Zerubbabel and Yeshua related? What does this tell you about the lineage of Zerubbabel and Yeshua?

***Matthew 1:12, 17***And after the deportation to Babylon: Jechoniah was the father of Shealtiel, and Shealtiel the father of Zerubbabel… So all the generations from Abraham to David were fourteen generations, and from David to the deportation to Babylon fourteen generations, and from the deportation to Babylon to the Christ fourteen generations.

Yeshua is a descendant from Zerubbabel. Both Yeshua and Zerubbabel are of royal lineage – the “kingly line” as offspring of David.

1. Given the above, what does Zech 6:13b mean: “There shall be a priest on his throne and the counsel of peace shall be between them both.”?

It seems that although Zerubbabel will rule as king, sitting on his throne, that seat of authority will be shared by Yeshua, the high priest who will in some sense rule with him. Clearly there are two people in mind here, and two separate positions of authority, as the verse says there will be peace between them BOTH.

Both Zerubbabel the king and Yeshua the high priest are “men who are a sign” – both are signs of Yeshua the Messiah, who will come both as king and as high priest.

1. Although Scripture does not specify the number, how many crowns do you think were made? Who would the crowns have been for? Why?

Probably two crowns, one for Yeshua and one for Zerubbabel. They were the two leaders who would sit with authority, sharing the throne of leadership.

1. Where were the crowns to be stored? Why? Consider Zech 4:3-6,14.

***Zechariah 4:3–6***And there are two olive trees by it, one on the right of the bowl and the other on its left.” And I said to the angel who talked with me, “What are these, my lord?” Then the angel who talked with me answered and said to me, “Do you not know what these are?” I said, “No, my lord.” Then he said to me, “This is the word of the Lord to Zerubbabel: Not by might, nor by power, but by my Spirit, says the Lord of hosts.

***Zechariah 4:14***Then he said, “These are the two anointed ones who stand by the Lord of the whole earth.”

The crowns were to be stored in the temple as a reminder to the people. A reminder that these two men were appointed by YHWH to lead the people with His authority.

Recall also what else was stored in the temple – inside the ark was manna, the two tablets, and Aaron’s budding staff. Recall that the staff was to remind the people that Aaron was one the one chosen by YHWH to be the leader. Now the crowns are to be stored in the temple as well, to remind the people that Yeshua and Zerubbabel are the ones chosen by YHWH to be their leaders.

1. Where do you think the crowns were stored prior to the temple being completed? Why?

It would seem that since one of the crowns was placed on Yeshua’s head, that the crowns were meant to be worn while the work on the temple was being done. After the temple was completed the crowns were to be stored as a reminder of what YHWH had done.

1. How would this act have communicated to the people of Zechariah’s time? How would it have encouraged them to respond?

Zechariah, the messenger of God, is showing that YHWH has given His authority to BOTH Zerubbabel and Yeshua the High Priest. If the people want to be a part of what YHWH is doing, they will “come from afar” to help build this temple.

1. What does the fulfillment of this prophesy look like? Consider both the “near fulfillment” in Zechariah’s time as well as the “far fulfillment” of the end times.

**Near fulfillment:** Yeshua the high priest and Zerubbabel the king would rule together as one, providing both political leadership and spiritual leadership from the same throne, as representatives of YHWH’s authority,

**Far fulfillment:** This is a picture of the millennial reign of the Messiah, who will rule as both king and high priest, with the authority off YHWH. Yeshua the High Priest is symbolic of Yeshua the Messiah, coming as our ultimate high priest. Zerubbabel, the Branch, is representative of Messiah the King. At that time, the throne will be occupied by both king and priest, in the person of the Yeshua the Messiah.

1. Look at Psalm 110. What is the connection of this Psalm with Zech 6:9-15?

***Psalm 110:1–7***YHWH says to my Lord: “Sit at my right hand, until I make your enemies your footstool.” YHWH sends forth from Zion your mighty scepter. Rule in the midst of your enemies! Your people will offer themselves freely on the day of your power, in holy garments; from the womb of the morning, the dew of your youth will be yours. YHWH has sworn and will not change his mind, “You are a priest forever after the order of Melchizedek.” The Lord is at your right hand; he will shatter kings on the day of his wrath. He will execute judgment among the nations, filling them with corpses; he will shatter chiefs over the wide earth. He will drink from the brook by the way; therefore he will lift up his head.

This passage is also a prophetic passage about the Messiah ruling both as king (with a scepter as only kings have) and as a high priest. Interesting that the priest is of the order off Melchizedek (meaning “Righteous King”) and not of the Levitical order.

Note also the importance of understanding LORD = YHWH in the first verse “YHWH says to my Lord”.

1. In Zech 6:15a what does the prophetic phrase “those who are far off shall come…” mean, both from “near-fulfillment” and “far-fulfillment” perspectives?

***Zechariah 6:15***“And those who are far off shall come and help to build the temple of YHWH. And you shall know that YHWH Tseva’ot has sent me to you. And this shall come to pass, if you will diligently obey the voice of YHWH your God.”

Near fulfillment – those from far off (Babylon) will come and help rebuild the temple under the leadership of Yeshua the High Priest and “king” Zerubbabel, the Branch.

Far fulfillment – those from far off (Gentile nations) will come and help rebuild the “millennial temple” under the leadership of the Messiah (as our King and High Priest)

1. Looking at last part of Zech 6:15, what is the requirement for fulfillment of the prophesy? What do you think would happen or not happen if this requirement was not met? How does this apply to us today, in terms of the far-fulfillment of this prophesy?

The requirement is for the people to “diligently obey the voice of YHWH”. This would mean not only to obey in rebuilding the temple, but to obey the command of Torah as given by YHWH to His people.

The implication is that if the people do not diligently obey the commands of YHWH, then the temple will not be rebuilt.

Perhaps this tells us, too, that Messiah is not coming to lead us in the rebuilding of his temple until his people are again seeking to diligently obey his commands.

1. What is your response to this passage?