

ZECHARIAH: GOD'S PRESENT DIRECTIVES AND FUTURE HOPE

X: Israel's Restoration Under Messiah As King-Priest

(Zechariah 6:9-15)

I. Introduction

- A. Zechariah along with Haggai called the returning Hebrews back to rebuilding the temple, and he gave God's directives and future hope. (Ryrie Study Bible, KJV, 1978, "Introduction to the Book of Zechariah," p. 1310)
- B. Following the eight visions of Zechariah 1:7-6:8, God gave Zechariah a prophecy in Zechariah 6:9-15 that climaxed these visions with Israel's restoration under Messiah as King-Priest. We view it for our edification:

II. Israel's Restoration Under Messiah As King-Priest, Zechariah 6:9-15.

- A. Following the last of eight visions that predicted events leading up to Messiah's Kingdom, Zechariah reported that the word of the Lord came to him, indicating this word came when Zechariah was not in a trance, but in a state of regular consciousness. (Merrill F. Unger, Zechariah, 1974, p. 109) This state of regular consciousness implied that this prophecy would climax the predictions given in the trance of the eight visions, *Ibid.*, p. 111.
- B. Zechariah was to "receive" (*laqah*, *Ibid.*, p. 110) a gift from returned captives Heldai, Tobijah and Jedaiah, that they had just brought from Babylon to finance the rebuilding of the temple, Zechariah 6:9-10a; *Ibid.*
- C. God's prophet was to go into the house of Josiah the son of Zephaniah who was apparently housing these recent arrivals from Babylon, Zechariah 6:10c; *Ibid.* (This indicates that those who show hospitality toward others share in their fellowship for better or for worse as is also taught in 2 John 8-9, 10-11!)
- D. This all was to occur "the same day" that these couriers arrived from Babylon, indicating that the *timing* of their arrival with the ending of the former eight night visions was all supernaturally arranged by the Lord to indicate a climactic revelation that was now to be given, Zechariah 6:10b; *Ibid.*, p. 111.
- E. Zechariah was to receive silver and gold from these couriers and make a crown ["crowns" in the Hebrew text, but likely a "plural of majesty," Bib. Know. Com., O. T., p. 1558], to place it on the head of Joshua the high priest (Zechariah 6:11), and to tell the high priest that God said that the Man whose name Jeremiah predicted in Jeremiah 33:15 would be the BRANCH, who would spring up as a shoot from the cut off stump of David's royal line, would grow up out of His place and build the Millennial temple, Zechariah 6:12. This Messiah, the BRANCH, would bear the glory and sit and rule on His throne, being a priest on His throne, and the counsel of peace would be between the offices of king and priest as they would both reside in Him, Zechariah 6:13.
- F. This crown was not given to Zerubbabel though he was next in line for the Davidic throne (cf. Matthew 1:12-13), but it was put on the head of a man who could never be Israel's king since he was the high priest, indicating the offices of King and Priest would be united **solely** in the coming Messiah, cf. Psalm 110:1-4.
- G. Zechariah was directed by the Lord not to keep the crown on the high priest Joshua's head, but that it would be a memorial for the men who had brought the gifts and to their host who housed them, and that this memorial would be placed in the temple that was being rebuilt at the time, Zechariah 6:14. Thus, the involvement of these men in supporting the temple reconstruction would be recalled and rewarded in the Millennial Kingdom! (Charles Lee Feinberg, Zechariah, 1952, p. 67) (The names in verse 14 differ from those in verse 10 either because they are nicknames or second names of the men in verse 10, *Ibid.*, Unger, p. 117)
- H. Furthermore, God announced that the bringing of these gifts by these returning exiles foreshadowed the day when believers from around the world would bring their contributions and help build the temple in the Millennial Kingdom under the leadership of Israel's Messiah, Zechariah 6:15a.
- I. The participation of people in this future construction work would be based on their personal obedience to God, which obedience would involve believing in the Messiah, Zechariah 6:15b; *Ibid.*, p. 116.

Lesson: *When returning Hebrew exiles brought gifts with them from Babylon for rebuilding the temple and they were housed in the home of Josiah the son of Zephaniah, God had His prophet Zechariah receive their gifts and use them symbolically to crown the high priest Joshua the son of Josedech to symbolize the uniting of the offices of priest and king in the coming Messiah. The crown would be kept in the temple being built in Zechariah's era as a lasting memorial to the faith and devotion to the Lord in the couriers from Babylon and the man who housed them, prefiguring when believers worldwide would bring gifts and help Messiah build His Millennial temple.*

Application: *(1) May we like the returning exiles from Babylon who contributed to the rebuilding of the temple and like the man who housed them be faithfully committed to God's calling for us in our era for God's future reward in His Kingdom. (2) May we also expectantly hope for the rule of Jesus Christ, our King-Priest, in His Kingdom!*