ZECHARIAH

CHAPTER 6b

v1-3 The Vision of the Chariots
v4-8 The Vision Explained
v9-15 The Coronation of Joshua

Ch 6:9-15 is an enacted parable, where the simple events that happened in real life are symbolic of something much greater. The 7th vision concludes at the end of 6:8, but it appears the events of 6:9 follow immediately afterward because they are so closely related to the meaning of the visions.

Chapter 6	Visions
From Babylon v10	Storks went to Bab 2:7, 5:11
Build the house v12	Build the house 1:16, 4:9, 5:4, 11
The branch v12	The branch 3:8
Crowns v13	A fair mitre 3:5
Bear the glory v13	Glory in the midst 2:5, 8
They are from afar v14	Many nations 2:11

Following the vision of the four chariots, three men return to Jerusalem from Babylon bringing gifts of silver and gold v10. The metal is beaten into crowns, one of which is placed on the head of Joshua the HP v11 and the rest will be stored in the temple v14 when it is completed (temple not completed until the 6th year of Darius Ezra 6:15, cp Zech 1:7, 7:1). Joshua is then told that he would be a king-priest and that many from afar would come and build the temple.
Once again, the themes of destroying Israel's enemies 6:8 and restoring Jerusalem 6:12-13 are present in this chapter.

The Coronation of Joshua v9-15
New arrivals came from Babylon, probably in a caravan led by these men, bringing gifts (strongly reminiscent of another group who came to see a king Mt 2:1).
v10 Take – means accept. Since no one knew these men, so a Divine endorsement is given.
Heldai – out of the world, called Helem v14
Tobijah – goodness of Yah,
Jedaiah – known of Yah,
Josiah – founded of Yah.
Zephaniah – hidden of Yah
There is a parable in these names: Men from the world who are known of God are accepted because God is good, come into a house founded by God and have crowns hidden.
Here were three men who had left behind the idolatry and apostasy of Babylon. They rep those who have left the world to support the work of God 2Cor 6:16-18, Rev 18:4.
House of Josiah – the kindness ("hen") of Josiah is spoken of in v14. It appears Joshua the HP lived in the house of Josiah. Josh was a teaching priest 3:8 (those that sit before thee), and this teaching was likely done in the house of Josiah. There are many roles in the Truth, not all of which are out the front. But the background positions are vital 1Sam 14:6-7, Php 4:3, 25, Rom 16:12-13 and faithful service in the background is still equally by God 1Cor 15:58, Heb 6:10.

V11 silver & gold – Under the law, tithes could be converted into money if the distance between a person's home and the temple was too long Deut 14:24-25.
Silver – redemption, the price of forgiveness Ex 3012-13 (half shekel = 6 grams, $3), symbolizing that a man owed his life to God. The price of our redemption is the precious blood of Christ 1Pet 18-19.
Gold – tried faith 1Pet 1:7, Job 23:10
Crown – used of kings, but never of priests 2Sam 12:30, Est 8:15, Ezek 21:26
them – in italics, should be "it". Josh only wears one crown. In his first coronation, Joshua's filthy garments were removed (death and res of Christ) 3:3-4, he is crowned with a mitre 3:5 (Christ as a priest now Heb 7:26). This second coronation crowns him as a king-priest.
Joshua – salvation of Yah
Jozadek – Yah is righteous, similar to Zedekiah (R of Yah)

v12 Branch – tsemach, sprout, growth Zech 3:8, Jer 23:5, 33:15. Not just any branch, but from God (next comment). Called a Nazarene (from Heb netzar, branch) Mt 2:23.
Out of his place – lit from beneath (mg). Isa 11:1-3, Rom 1:4, Rev 22:16, 5:5.
Temple – why not just say "build the house" 1:16, 3:7, 4:9? Bx this temple is a large building for all nations Isa 56:7. Figurative meaning Jn 2:20-21, 2Cor 6:16, Eph 2:20.

v13 Bear the glory – to be extolled Isa 52:13. Christ shall bear this glory in the kingdom Rev 4:11, 5:12.
A king and priest – Why not crown Zerubbabel? Bx that would endorse the kingly line of David. Christ was a descendant of David through Nathan, not Solomon Lu 3:21.
Counsel of peace – a peaceful understanding.
Both – the throne & priesthood. Kings reign in R Isa 32:1, priests have compassion Heb 5:1-2. Christ unites these two offices perfectly Psa 85:10 s/w peace (perfect blend of justice and mercy) because he does it in the right order Heb 7:1-2. In our interactions with others, we can insist on judgement, forgetting that when the R of God is acknowledged, we can show mercy. Alternatively, we can show mercy without any recognition of the R of God, like the churches. Christ got the balance exactly right.

V14 Helem – a dream, should be "Heldai" (RSV, Roth) v10.
Hen – "kindness", not a proper name, should read "and the kindness of the son of Zephaniah", a reference to Josiah v10.
Memorial – crowns laid up for the future as a memorial for people who leave Babylon to support the work of the temple 2Tim 4:8.

v15 Afar off – the gentiles Ac 2:39, Eph 2:12-14.
The Branch will build the temple but, like any monarch, will use labourers to do the actual work 1Ki 6:14, 38. In the kingdom, the labour will come from the gentiles Isa 60:10 who will bring their silver and gold (!) Isa 60:9. The rift between Jew and Gentile will be healed Isa 61:6.
Ye shall know – same promise as 2:9, 4:9
Diligently obey – shama shama (hearken in obedience). Unless we are obedient, we will find no place in the temple or events of the future.

Notably, it will also be the Branch that superintends the subjugation of the north country Jer 23:5-8, thus uniting the two halves of this chapter (v8, 12)!