

Zechariah 6

Verses 9-15

The sign act of verses 9-15 is different enough from the first 8 verses that it seems to be written at another time. 7:1 tell us that the next part of the book is written two years after the night of visions. This small portion must have come to Zechariah sometime in-between possibly like a summary or completion of the visions.

It parallels the visions in that it speaks of Joshua, the priest in chapter 3, the Branch from 3:8, and the emphasis is on the priest and king that come from chapters 3 and 4. The coronation assumes the temple and city's restoration, which is the theme of the visions. The passage acts as summary and introduction connecting the visions and the latter half of the revelations.

9 This is the prophetic introduction of a message from God. Also in 4:8, 7:4, 8:1, 18. No angel shows up to help understand the vision as on the night of visions.

10 The names are found elsewhere in the Bible. Tobijah is a common name of the time but we can't connect it with any of the other uses of the name with any certainty. (Found in Ezra 2, Zechariah 6, Nehemiah 2) An archeologist has discovered this name inscribed in a cave and claims it is the person from this passage though it can't be proven. Josiah is also unknown. Zephaniah may be the grandson of the Zephaniah in 2Kings 25:18 as it was common to name a child after their grandfather. What is taken from them is not in the Hebrew text. NIV adds silver and gold because of the next verse and Ezra 2:68-69.

11 Joshua (Yehoshua from Zech 3:1) will lead the people into renewed worship of the Lord in the restored temple. The crown signified the importance of the role he had and would be placed in the temple as a reminder of God's faithfulness and of the priest/king to come.

12 Notice that Zechariah again reminds us this is God's revelation. "Since 4:9-10 explicitly states that Zerubbabel will begin and complete the temple of the restoration era, the prophet appears to envision a much broader application than Zerubbabel's labors alone could fulfill." New American Commentary - Volume 21b: Zechariah.

Isaiah mentions the Branch in Isaiah 4:2,4. The temple was the place where the people met with the Lord to have their sins covered. The rabbi believed that the Branch referred to the coming Messiah. (Jeremiah 23:5-6)

Jesus was the Netzorian – referring to the town He came from. The town name, Nazareth, referred to the Hebrew word for branch pointing to the branch of David, meaning a descendant from the line of David who would reign forever. (Jeremiah 33:15-16) In Matthew 16:18, Jesus said, "I will build my church", which is His temple. Jesus is the Branch of David and the builder of the true Temple. (2 Corinthians 6:16)

To rule on a throne and be a priest combined the two offices of Israel's leaders, kings and priests. The Isaiah and Jeremiah passages also indicate a merger of the offices in the Branch. In Zechariah both Joshua and Zerubbabel are called the Branch. Together these anointed ones are a foreshadowing the anointed One to come. He will branch out from His place (Nazareth, earthly life = root out of a dry ground?) and build the temple.

13 Repeating the end of 12 puts an emphasis on the Branch being the One that will build the true temple. "sit on His throne" – priests don't sit on a throne. Joshua and Zerubbabel can't both sit on one throne. Joshua is being addressed here, but the prediction goes beyond Joshua to the Branch who will combine the office of priest and king. A priest on a throne reminds us of Melchizedek in Genesis 14:18-20 and the prophecy of Psalm 110:4. (Hebrews 8:1) When Uzziah tried as king to offer sacrifices, he was stricken with leprosy for trying to fill both roles. (2Chronicles 26:18-19) The two roles can only be combined at the Lord's direction, not the will of man. "Harmony between the two" = priestly and royal offices.

14 Notice that the names differ from verse 10 but are probably referring to the same people. Hen = "gracious one" Josiah = "may YHWH give" OR "YHWH heals".

15 "Those who are far away" does not only include the exiles, but the Gentiles that are far from the Lord. (2:11, 8:22; Isaiah 56:6-7; Ephesians 2:12, 19-22) "If you diligently obey..." (Deuteronomy 28:1) Also see Haggai 2:7 and Micah 4:1-2.

The desire for a priest is seen the world over in the temples of the world's religions. Man wants a mediator, someone to be holy for them, to intercede for them. Man also desires a king. We see that in Israel's history. It seems to be set in our hearts to desire a hero. Jesus fulfills both roles in the way no other man can. He is our great High Priest and our King of kings. He will not abuse either role like so many men throughout history, for He is holy. – Read Prophet of Hope pgs 64-65 Don't be discouraged children of God. He is building His temple!