

## Zechariah 6:9-15

Removing obstacles so that we pursue our major goals in life is a necessary task but it is not an end in and of itself. Having dealt with the final fate of those opposed to God, Zechariah turns back to his primary interest; the future of God's people.

### Thesis

**In Zechariah 6:9-15, Zechariah receives the Lord's Word revelation, which concerns the symbolic act of the crowning of Joshua, the high priest, which serves as an appropriate appendix to the previous night visions.**

#### **1. Symbolic Coronation vv. 9-12**

A delegation from Babylon came to Jerusalem with an offering, probably for the rebuilding of the temple (**Zech. 6:9-10**). Zechariah is told to go to them and take an offering and use it to fashion a multi-layered crown of silver and gold and set it on the head of Joshua, the high priest (**Zech. 6: 11**).

The high priest symbolized and visually portrayed the true Mediator to come.

#### **2. Enthroned High Priest vs. 13**

A royal crown is placed on the head of the high priest and the Lord says; "[He] shall bear royal honor, and shall sit and rule on his throne" (**Zech 6:13**). This was not possible under Israel's current constitution as a nation, and thus it pointed to a new era, a new constitution. Zechariah predicts a new kind of priest: a royal priest seated in majesty and power, and therefore a new administration for God's people.

The symbolism in Zechariah prefigures the ministry of the Lord Jesus Christ (**Heb 8:1-2**). A sovereign would rule the people for God, but as a priest his ministry from that throne would be a spiritual work of bringing the people into God's blessing (**Zech. 6:13**). Christ harmoniously unifies these two offices of king and priest and from this union he works peace, the shalom of God, for those who enter his reign. It is from the harmony of his work as priest and king—as minister and sovereign, as servant and Lord—that Christ sends God's Spirit to God's people, resulting in peace.

#### **3. True Temple Builder vv. 12-15**

This event not only depicts the dual office of the Messiah, but also speaks about his person and work (**Zech. 6:12-13**).

There is a play on words: he is the Branch, and he will branch out (**Zech 6:12**).

He will go forward and succeed in his work, despite his apparent obscurity.

This was true of Jesus Christ, symbolized here by Joshua. Likewise, his church began as a little shoot from Israel, and by God's power it has branched throughout the earth.

The Lord tells Zechariah to point to Joshua in his symbolic function and say, "Behold, the man.... It is he who shall build the temple of the LORD" (**Zech. 6:12-13**).

This is a future temple to be built by the Messiah in days ahead.

The arrival of the three men from Babylon pointed to greater things to come and prompted another symbolic act (**Zech. 6:14-15**). The placing of this crown in the temple the Jews were building was to signify a greater temple, into which not just some Israelites from Babylon but people from all the nations would stream.

This passage is significant in that it specifies Christ's ultimate work as the builder of God's true temple. King David asked for permission to build God's house, but was told that the honor would go to his son, Solomon a man not of war but of peace. God's promise to David involved another, greater Son, who would build the true temple of the Lord (**John 1:14; 2:19**).

The New Testament also speaks of the church as the temple Christ proceeds to build. In building the church, he made himself the cornerstone on which its dimensions are based (**1 Peter 2:50**).

When all this happens, Zechariah is told, then "you shall know that the LORD of hosts has sent me to you. And this shall come to pass, if you will diligently obey the voice of the LORD your God" (**Zech. 6:15**).

The point was that seeing God's promises come true is proof of God's Word.

Important as the physical temple was, it was not the ultimate source of Israel's hope. Far more important is the Priest-King who comes to build the true temple, not just one of stone but a spiritual house for God. God lifts Israel's eyes from the material to the spiritual, from the temple building to the temple builder, there to rest their hope. Acting on behalf of God, Zechariah placed a crown on the head of the high priest. Then, with a finger Pointed at the One he symbolically represented, the prophet cried, "Behold, the man" (**Zech. 6:12**).

These are words that echo throughout the Bible, as the heart of God's message for the salvation of sinners: "Behold, the man."

The visions in Zechariah bring all this together and with them we have reached the Old Testament's most complete portrait of the awaited Messiah.

A crown is placed on the high priest's head, to go with the garments of righteousness he earlier received. "Behold, the man," says the Lord.

This is the One who will sit enthroned, robed in majesty, to build the spiritual house that will be God's eternal temple.

That day came at last, when the Priest-King was presented before the crowds of Jerusalem. Just as Zechariah had placed a crown of woven strands upon the head of Joshua, so a crown was placed on the brow of God's true Messiah, Jesus Christ. A purple robe was draped around his shoulders and a scepter was placed into his hand and with words that echoed back to the earliest time of God's revelation, the cry was lifted to the assembled throng, "Behold, the man!"