

**BOOK OF ZECHARIAH**  
**THE DAWNING OF A NEW DAY**  
**ZECHARIAH 6:9-15**

**Introduction**

We see here that the eight visions are over, yet God is not finished speaking to His servant. Now we find a beautiful and fitting climax not only to the visions, but to history as man has known it.

Immediately following the overthrow of the world's commercial, political and religious powers symbolized in the vision of the drawn chariots (6:1-8) comes the revelation of Christ in His kingdom glory (6:9-15).

The prophesied return of the Messiah for His royal coronation is here fore-shadowed by the crowning of the high priest, Joshua. Joshua represented the Branch, the coming Messiah, Who will rebuild the future temple and will be both priest and King!

The visions and their climax follows the prophetic order of first the cleansing and refining of God's people under His protection until history culminates in the judgments of the Day of the Lord, then the return of the King and His kingdom blessings.

*(Psalm 2:5-6, Isaiah 3:24-26, 4:2-6, 10:33-34, 11:1-10, Revelation 19:19-21, 20:4-6).*

**I. THE SYMBOLIC CROWNING OF THE HIGH PRIEST!**  
**(Vs 9-11)**

The Man to whom spiritual history points is the Branch from the house of David. Everything will be laid before His feet. He will set up an unprecedented kingdom!

It would seem that shortly after the visions God spoke verbally to His prophet (as we read in *verse 9*) "*And the Word of the LORD came unto me, saying*"

Zechariah is now spoken to by God in the way God normally spoke to His prophets.

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*Verse 10* mentions some recently returning exiles that had apparently brought a donation from those remaining exiled in Babylon. Zechariah was directed to "*take*" their gift.

The emphatic "*go*" in *verse 10* indicates that Zechariah was to go promptly and preform this task. He had been prepared for this event by his previous visions and experiences and thus he is the one to carry it out.

The making of a crown and its purpose is commanded in *verse 11* and is significant. Note that the noun '*crown*' is plural. The use of two metals makes it likely that what is described is a crown consisting of multiple rings. Presumably there would have been at least two rings—one of silver and one of gold. It was therefore an item of considerable intricacy and magnificence!

When Jesus returns: *Revelation 19:12*—"His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself."

Its dual metals also corresponds with the dual role of the one crowned.

The surprise crowning of a high priest as king [instead of Zerubbabel, the governor in the Davidic line] is shocking. Such a union of the offices of king and priest had previously been forbidden.

When King Uzziah tried to burn incense on the altar of incense, he was punished for his usurping of the priests' role. (2 Chron.26:16-21)

So this act must be symbolic a priest becoming king someday. In Psalm 110 David had prophesied that the LORD's anointed king was also declared to be a priest after the order of Melchizedek, who had been both king of Salem and a priest of the God Most High.

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That truth is now restated in clearer terms. In that it is the priest who wears the crown, and not the prince in some item of priestly garb, there is demonstrated that **it is the priestly role of the Messiah that is primary!**

So here again Joshua wonderfully prefigures Christ. The high priest who preforms sacrifice is crowned king! There is only one man Who is to fulfill the Priest-King role and that is Christ!

But notice that even the Messiah is not a king who becomes a priest, but a priest who becomes a King. Christ first performed His priestly work of sacrifice for sin on the cross and then was afterward raised to the right hand of the Father and crowned with glory and honor!

Christ must first be our High Priest before He can be our King! He must first forgive us and cleanse us before He can rule over us! Even now He is performing the function of High Priest for us and in the next age He will also perform the function of sovereign King.

**II. THE BRANCH BUILDS HIS TEMPLE. (Vs 12-13)**

The picture of the Messiah in *verses 12 and 13* has been hailed as the most inclusive or complete portrait of "*the Coming King*" of Israel to be found in the pages of the Old Testament.

In *verse 12* an explanation of what was happening was to be given to Joshua [so that he would not think himself a king.]

Every one would be ready to ask, "*What is the meaning of Joshua's being so crowned?*" So the prophet is told to tell them the meaning of it. It is the Word of the LORD that indicates the reason for the crown being placed on Joshua's head. Notice that Joshua is the one Zechariah addresses in this statement so that Joshua's attention is directed to the man to whom this symbolic act pointed.

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God told Zechariah to convey to Joshua that he would represent the Branch who would build the eternal temple of the Living God.

The designation branch or shoot has already been employed by Isaiah, Jeremiah and Zechariah to point to the Messiah.

*Isaiah 4:2*—"In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel."

*Isaiah 11:1*—"And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:"

*Isaiah 53:2*—"For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him."

*Jeremiah 33:15*—"In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land."

(Zechariah 3:8)

There could be no doubt in Joshua's mind that the symbolic act pointed toward the Coming One! This symbolic act clearly sets forth the person of the promised Redeemer, graphically, portraying His mission and the offices He is to fill!

Also notice the captivating statement "*Behold the Man.*" Pontius Pilate unknowingly uttered these words in **John 19:5** before the yelling murderous mob at Jesus' trial. Jesus was then mocked, spat upon, struck and crowned, but with a crown of Judean thorns which crowned Him with blood.

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If the Jews had not been so demonically blinded by their hatred they might have recalled Zechariah's prophetic designation, "*Behold the Man,*" in the words of Pilate.

This Branch will "*grow up out of his place*" meaning He will be a fruitful plant. He will have a small insignificant beginning but will "*grow up out of his place*". "

Remember how Jesus said in **John 12:24**:

*John 12:24—“Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.”*

"*He*" is emphatic. He, and only He "*shall build the temple of the LORD.*" The reference is not to the earthly temple which was then under construction but to another temple, another dwelling place of God.

In **John 2:19**, Jesus said, "*Destroy this temple, and in three days I will raise it up.*"

HE was the Temple where God's glory dwelt! *Colossians 2:9—“For in him dwelleth all the fulness of the Godhead bodily.”*

The temple which they were now engaged in building was both a TYPE and a PLEDGE. It was a place of communion between God and His people, for God seeks to commune with man. God came down in Christ, His Temple, to commune with man! In Christ Jesus we have the true meeting place where communion between God and man is consummated!

But there is another temple of which the Messiah Himself is the actual builder. We that have entered into Christ have become the body of Christ! We too are His Temple!

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*1 Corinthians 3:16—“Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?”*

*1 Corinthians 6:19-20—“What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? 20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.”*

Jesus said He would build His Temple, His Church upon the solid rock of Peter's confession, "*Thou art the Christ, the Son of the living God*" (*Matthew 16:16*).

So, Peter could write in *1 Peter 2:4-5*—

*“To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, 5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.”*

Look at what Paul also wrote in *Ephesians 2:19-22*.

Oh how the Temple of God, His living Church, has branched out into all parts of the world!

(But this could also be reference to the establishing of the millennial Temple - *Isa. 2:2-4, 56:6-7, Ezek. 40-46, Micah 4:1-2*).

The fact that the Branch will build the temple of the LORD is emphatically repeated in **verse 13**.

Again the Hebrew word "*He*" is emphatic. The One who builds the living temple of God is indicated. It was only by the work of Jesus, the '*one greater than the temple*' (*Matthew 12:6*), that the building could be founded, and it is by His priestly power that it is growing to completion, and He will return as the chief cornerstone of it!

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In O.T. times the offices of priest and King were clearly distinguished and separate. But we see they are combined here.

A royal "*throne*" denotes Kingship. And this King shall not only possess the honor and dignity of a King but He will also exercise all royal power and authority of the office, the absolute monarchy of a benevolent God.

Yes in that day the great High Priest, the true Melchizedek, the King of righteousness, the King of Salem, the King of Peace will sit upon His throne!

Even now He is exercising His High Priestly office as our advocate with the Father, for He is the only mediator between God and man! But then the Creator-Redeemer will take possession of His inheritance for He is the rightful owner, our Priest-King who comes to take possession of the earth!

He will then bring about the counsel of peace. The counsel of peace is a deliberate policy which procures or results in peace by bringing the way of heaven to earth.

The discord and disagreement that so often arise today, both in political decisions and in Church decisions, will be no more. There will be no more separation of Church and state!

The Messiah as Priest-King will produce peace because His glorious omniscience and His everlasting righteousness will bring harmony to all administration and judicial functions and to all religious and spiritual ones as well.

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**III. A REMINDER TO BE OBEDIENT! (Vs. 14-15)**

The concluding two verses of the chapter list three further blessings that are bestowed, some immediately, some at a later date.

In *verse 14* the symbolic crown is removed and placed in the temple to be a reminder of the coming priest-king. Now the crown will become a reminder in the temple of the Lord to Helem, Tobijah, Jedaiah and Hen the son of Zephaniah.

**A. The Blessing Of The Memorial Crown Was To Remind Them Of The Coming Priest-King.**

The crown that was set on Joshua's head did not remain there. Joshua's crowning was merely a brief and transitory act.

The importance of the crowning of the High Priest was to be as a symbolic reminder or memorial; an object designed to recall an event so it would not be forgotten.

The new temple did not contain two tablets of stone, no rod that budded, no clay jar containing manna, no urum and thurim, but it would contain this crown as a reminder of the coming Priest-King.

There are those who believe that the crown remained in the temple till Messiah came, and then all was destroyed by the Romans.

**Chapter 6** concludes with three statements in *verse 15*.

1. *"And they that are far off shall come and build (in) the temple of the LORD."*
2. *"And ye shall know that the LORD of Hosts hath sent me unto you."*
3. *"And this shall come to pass, if ye will diligently obey the voice of th LORD your God."*

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Those from the far off land of captivity of the dispersion had brought offerings and shared in the building of the temple and the crowning of the high priest. Indicating it would be a temple for all people.

The second promise is that all the redeemed will be allow to build the Temple of the LORD. *"They that are far off"* is believed to be an obvious reference that the Gentiles will participate in the building of the Eternal High Priest's temple.

There is then a third promise to the people as a whole. *"This shall come to pass, if you will diligently obey the LORD your God."*

The Lord will build the eternal spiritual kingdom but He will build it by the efforts of those who come to Him and labor diligently for Him.

The enjoyment of covenant blessing was always conditioned on covenant obedience!

The phrase *"if you will diligently obey"* literally means *"if hearing you will do,"* or *"hear with a view to obeying."*

The fulfillment of this prophecy is not dependent upon man's obedience, for its fulfillment is the will and unchangeable purpose of God alone, but our participation in it depends upon our faith and obedience! Spiritual blessings do not fall upon those that do not obey the word!

**Conclusion**

In the Old Testament age God instructed His people by means of types and symbols. They were to perceive the spiritual realities represented by them.

They were shown that their own Temple restoration project was only a stage in the building of a spiritual temple by the Messiah.

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What they were doing foreshadowed a grander reality of which they were part, but which would only be fully seen in the future.

Their hopes would only be realized by the Messiah who was the key to God's purposes of salvation.

The Branch fulfils both what the Aaronic priesthood typified and what the line of David pointed toward. **As priest**, *He offered the complete atoning sacrifice and so has absolute authority to forgive sin and remove guilt. As king*, *He would have power to provide for His people's needs and to rule over them and their enemies.*

In both capacities His provision is uninterrupted and perpetual. *Hebrews 7:24—"But this man, because he continueth ever, hath an unchangeable priesthood."* And, as *Daniel 7:14* says, *"...his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."*

The One who is the Priest who forgives is also the King whose power can break the power of sin, and with the past atoned for we can look forward to the future through the provision He continually makes for us.

He will come as the Mighty Counselor, the Prince of Peace, the Eternal Father to rule with divine justice & bring about peace through His counsels as the Priest-King!

Is the Messiah your peace? He has made peace with His cross. It must be found there with Him, if you are to find it.