

# Pentwater Bible Church

*Zechariah*

*Message 13 - The Crowning of Joshua*  
*July 28, 2013*



The High Priests Crown from the Temple Institute

Daniel E. Woodhead – Pastor Teacher

# Pentwater Bible Church

**The Book of Zechariah**  
**Message Thirteen**  
**The Crowning of Joshua**  
July 28, 2013  
Daniel E. Woodhead



Painting by Sharlene Lindskog-Osorio

## THE CROWNING OF JOSHUA

Zechariah 6:9-15

*<sup>9</sup>And the word of Jehovah came unto me, saying, <sup>10</sup>Take of them of the captivity, even of Heldai, of Tobijah, and of Jedaiah; and come thou the same day, and go into the house of Josiah the son of Zephaniah, whither they are come from Babylon; <sup>11</sup>yea, take of them silver and gold, and make crowns, and set them upon the head of Joshua the son of Jehozadak, the high priest; <sup>12</sup>and speak unto him, saying, Thus speaketh Jehovah of hosts, saying, Behold, the man whose name is the Branch: and he shall grow up out of his place; and he shall build the temple of Jehovah; <sup>13</sup>even he shall build the temple of Jehovah; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be*

*between them both. <sup>14</sup>And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of Jehovah. <sup>15</sup>And they that are far off shall come and build in the temple of Jehovah; and ye shall know that Jehovah of hosts hath sent me unto you. And this shall come to pass, if ye will diligently obey the voice of Jehovah your God (ASV 1901).*

#### THE MEN ARE SELECTED

##### Zechariah 6:9-10

*<sup>9</sup>And the word of Jehovah came unto me, saying, <sup>10</sup>Take of them of the captivity, even of Heldai, of Tobijah, and of Jedaiah; and come thou the same day, and go into the house of Josiah the son of Zephaniah, whither they are come from Babylon; (ASV 1901).*

Zechariah is commanded by Jehovah to perform several actions. He has just seen the last of the eight visions. There were five that comforted Israel and three that let them know sin would not be tolerated within the nation Israel and the Gentile Empires as well. The last vision of horses pulling war chariots going out to punish the world symbolized the future Great Tribulation. Zechariah saw the horses galloping away and now he will receive the conclusion in the form of a divine oracle, which is the crowning of Joshua the High Priest of the rebuilt Temple in Jerusalem. This last divine communication after the eight was again directly communicated to his spirit from God's Spirit. However in this communication there is no intervening angel communicating with him (*malakh haddobher bi*). This is a direct link to Jehovah. This signifies its importance. What he is told to do is to take offerings from several people who left Babylon as captives and returned to Jerusalem. We can refer to these as symbolical and prophetic as well. This is because they entail an action that will be immediately taken in the restoration of Jerusalem with far reaching effects to the end of the Great Tribulation and the establishment of the Theocratic Kingdom on the earth.

The whole section is divided into two parts—the first (verses 9–11) gives the account of the symbolic transaction; and the second (verses 13–15) records the verbal prophecy. The three men who Zechariah is directed to receive their offering are *Heldai, of Tobijah, and of Jedaiah*. In addition to them being chosen specifically by God Himself their names represent a high level of faithfulness. All Hebrew names have underlying meaning and these three are no different. *Heldai means the Lord's world; Tobijah means good is Yahweh; Jedaiah means God knows*. Then comes the second stage of the divine commandments to *come thou the same day, and go into the house of Josiah the son of Zephaniah, whither they are come from Babylon*.

This action was to be carried out immediately. Zechariah was not to wait but to receive the offering of the three Godly faithful men and go to the home of one called Josiah (Hebrew, *The Lord Supports*) for a very special event. Josiah, like a true son of Israel, was a man given to hospitality, and lodged these strangers in his house as an act of kindness. There

is no mention of Zerubbabel in this passage as it is strictly anointing for religious service not civil service. These three men are precursors of the future Messianic Kingdom when the vast number of Jews and Gentiles will pay homage to the King of the world, Jesus, as they bring their wealth to build His Temple and serve Him in that day (Isaiah 2:2-5; 11:10; 19:23-25; 49:23 etc.).



Jesus' Entry into Jerusalem by Pietro Lorenzette fresco cir 1320

#### THE SPECIAL CROWN

Zechariah 6:11

*<sup>11</sup>yea, take of them silver and gold, and make crowns, and set them upon the head of Joshua the son of Jehozadak, the high priest (ASV 1901).*

Zechariah is commanded to place a crown upon the head of Joshua the High Priest. This is only one crown, which is a composite of both silver and gold twisted or woven together in some fashion. The Hebrew word indicating crown here is *ataroth* and it is used in Job 21:36. Even though the Hebrew word is a plural noun it refers to one crown of multiple elements. It is important to recognize that only Joshua and not Zerubbabel are being crowned. This is significant because it is a reference to the far term Messianic Kingdom prophecy. In no way was a civil servant such as a king and a High Priest crowned for service in Israel. In fact the separation of the offices were rigidly maintained. The office of king was assigned to the house of David (II Samuel 7; Psalm 89 etc.) while the priestly office was given to the tribe of Levi. There were severe consequences for any infraction of this separation as evidenced during the reign of Uzziah (Cir. 783-742 B.C.). Joshua the High Priest only is being crowned and not a king is significant. Joshua here is a type of Christ.

Uzziah was a godly man, who was said to have observed all the laws and commandments of the Torah (II Chronicles 27:2). He paid strict attention to the prophets of his time, among them, Isaiah, Amos, Hosea, and others. But at the height of his successful rule, he committed one major sin, which cost him his name, health and throne. In a moment of self-glorification and pride, Uzziah decided to combine in his own person the political and religious offices of the nation Israel's southern kingdom Judah. He wanted to be High Priest as well as king. This was strictly forbidden.

#### II Chronicles 26:16-23

*<sup>16</sup>But when he was strong, his heart was lifted up, so that he did corruptly, and he trespassed against Jehovah his God; for he went into the temple of Jehovah to burn incense upon the altar of incense. <sup>17</sup>And Azariah the priest went in after him, and with him fourscore priests of Jehovah, that were valiant men: <sup>18</sup>and they withstood Uzziah the king, and said unto him, It pertaineth not unto thee, Uzziah, to burn incense unto Jehovah, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honor from Jehovah God. <sup>19</sup>Then Uzziah was wroth; and he had a censer in his hand to burn incense; and while he was wroth with the priests, the leprosy brake forth in his forehead before the priests in the house of Jehovah, beside the altar of incense. <sup>20</sup>And Azariah the chief priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead, and they thrust him out quickly from thence; yea, himself hasted also to go out, because Jehovah had smitten him. <sup>21</sup>And Uzziah the king was a leper unto the day of his death, and dwelt in a separate house, being a leper; for he was cut off from the house of Jehovah: and Jotham his son was over the king's house, judging the people of the land. <sup>22</sup>Now the rest of the acts of Uzziah, first and last, did Isaiah the prophet, the son of Amoz, write. <sup>23</sup>So Uzziah slept with his fathers; and they buried him with his fathers in the field of burial, which belonged to the kings; for they said, He is a leper: and Jotham his son reigned in his stead (ASV 1901).*





King Uzziah with Leprosy by Rembrandt 1639

#### THE FAR TERM CROWNING OF JESUS

#### Zechariah 6:12-13

*<sup>12</sup>and speak unto him, saying, Thus speaketh Jehovah of hosts, saying, Behold, the man whose name is the Branch: and he shall grow up out of his place; and he shall build the temple of Jehovah, <sup>13</sup>even he shall build the temple of Jehovah; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both (ASV 1901).*

This is a remarkable Messianic prophecy and it is very plain as to the Person of the promised Redeemer, Jesus. He is identified here as the Branch and in many Old Testament passages as well (Isaiah 4:2; 11:1; 60:21; Jeremiah 33:15 etc.). The offices He was to hold

and mission He will accomplish is that of both King and High Priest. The Hebrew text says *Ish Hinneh*, which is translated as *behold the man*. This was the same terms used by the Roman procurator in Jerusalem some five centuries later. Then Jesus would hear the same words from Pontius Pilate (John 19:5) before His crucifixion. Jesus first wore a crown of thorns then after that received crowning glory.

Hebrews 2:8-9

*<sup>8</sup> Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. <sup>9</sup> But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man (KJV).*

Behold as a word identifying Jesus is also frequently employed in Scripture. “Behold the Man!” “Behold My Servant!” (Isaiah 42:1; 52:13), “Behold thy King!” (Zechariah 9:9), “Behold your God!” (Isaiah 40:9). So this word behold used by God in calling attention to the different aspects of the character of the same blessed Person, Himself as He appeared in human form to suffer for us! Now in the Zechariah passage (6:12) he is symbolically being crowned as the Messianic King taking His office in the Millennial Kingdom. Because Joshua was chosen for his faithfulness to the Law to restore the office of the High Priest he knew that this special double crowning could not refer to him alone.

God promised to raise up in Israel out of the House of David, a special King and Priest who would combine in His own Person the two great roles of Priest and King, and be at the same time the last and greatest Prophet, through Whom God would reveal Himself more fully and perfectly to man. God predicted through the 110th Psalm a theocratic King, Who “*shall strike through kings in the day of His wrath,*” and “*judge among nations.*” The very act of placing the crown on the head of Joshua, the high priest, shows us not only the union of the offices of Priest and King merged in the person of the Messiah, but *that He should be King, being first our High Priest*. “Joshua was already high priest; being such, the kingly crown was added to him. It says in act what the apostle Paul says in Philippians 2:8-9, that *Christ Jesus, being found in fashion as a man, humbled Himself, and became obedient unto death, even the death of the Cross. Wherefore God also hath highly exalted Him.*” He is made after the order of Melchizedek. He was the only other person in the bible who was declared to be both a king and a priest. *And Melchizedek king of Salem brought forth bread and wine: and he [was] the priest of the most high God* (Genesis 14:18). The New Testament declares that Jesus is a type of Melchizedek.

Hebrews 5:6

*As he saith also in another [place], Thou [art] a priest for ever after the order of Melchisedec (KJV).*

This Jesus (Branch) is said in the Zechariah passage to build the Temple of God. This is the Millennial Temple referred to in Isaiah 2:2-4; 56:6-7; Micah 4:1-7 and extensively in Ezekiel 40-48. He will also bear the glory as He sits and rules on the Throne of Glory running the government of the world from David's Throne in Jerusalem (Isaiah 9:6). Now he sits on his Father's throne (Revelation 3:21). But in the Millennial Kingdom he will sit on His own Throne (Matthew 25:31). Finally, the Hebrew words *atsath shalom*, translated as *counsel of peace*, does not just mean peace. If it were simple peace the Hebrew words would be *vehayah shalom*. In which case the text would be written "*there shall be peace between them both.*" In other words the peace (shalom) would be between two people. The word used here signifies a *counsel planning or procuring peace* for some other than those who counsel. This will be the entire world during the Messianic Kingdom.

#### CROWNS PLACED IN THE TEMPLE FOR A MEMORIAL

##### Zechariah 6:14-15

*<sup>14</sup>And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of Jehovah. <sup>15</sup>And they that are far off shall come and build in the temple of Jehovah; and ye shall know that Jehovah of hosts hath sent me unto you. And this shall come to pass, if ye will diligently obey the voice of Jehovah your God (ASV 1901).*

God then tells Zechariah to give the crown to the delegation from Babylon that went to Jerusalem. The names are the same except for Helen (Heldai) and Hen (Josiah). It was common for people to have more than one name in the nation Israel just as it is for us to have nicknames which differ from our given names. These are the same people introduced in verse 6:10. So Zechariah does this as a memorial of the significance and typology of the crowning of Joshua. Afterwards the crowns would be placed in the Temple of the Lord, which was under reconstruction (Cir. 520 B.C.). It would be completed in 516 B.C.

We see the same action-taking place in the Throne Room of God as the Great Tribulation is about to be initiated. The twenty-four elders representing the Raptured Church relinquish their crowns to the Lord (Revelation 4:10). They earned them for the utilization of their Spiritual Gifts during the Church age for building up the Body of Christ. But now they belong to God as he alone is worthy. Isaiah envisioned the nation and even the gentiles bringing gifts to the Temple of the Lord during the Millennial Kingdom.

##### Isaiah 2:2-5



*<sup>2</sup>And it shall come to pass in the latter days, that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. <sup>3</sup>And many peoples shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem. <sup>4</sup>And he will judge between the nations, and will decide concerning many peoples; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more. <sup>5</sup>O house of Jacob, come ye, and let us walk in the light of Jehovah (ASV 1901).*

NEXT WEEK: THE PROPER LORD'S FAST

**Please call or e-mail with any questions or comments**

**[Info@pentwaterbiblechurch.com](mailto:Info@pentwaterbiblechurch.com) Toll Free 877-706-2479**