

# Zechariah 6:9-15

*Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.*

Date: 25 October 2026

Preacher: Ray Kelly

[0:00] So, today we are going to cover the next part of Zechariah chapter 6. When you get the notes, I haven't bothered to put it up on the screen, but when you get the notes, you will see there's a list of the eight visions that Zechariah had in a single night, and we've come to the end of those. The last session was on his last vision, so he had eight visions in one night. And for the purpose of following the continuity of scripture, this session, although it doesn't involve a night vision, is a natural follow-on from the eight visions he's had so far. And so, I'm kind of including it in, I'm including the whole of chapter 6 as part of the eight visions, because if you separate it out, it doesn't sort of make too much sense. So, I won't rehearse the visions themselves, but if you get the notes, they're all on there, and you can refer back to them.

And so, as we come to this next part, turn to Zechariah and let's read it. So, it's Zechariah 6 and verse 9.

Which says this, The word of the Lord also came to me, saying, Take an offering from the exiles from Heldi, from Tobiah, from Yediah, and you go the same day and enter the house of Josiah, the son of Zephaniah, where they have arrived from Babylon.

Take silver and gold, and make an ornate crown, and set it on the head of Joshua, the son of Jehoshadak, the high priest. Then say to him, Thus says the Lord of hosts, Behold, a man whose name is Branch, for he will branch out from where he is, and he will build the temple of the Lord. Yes, it is he who will build the temple of the Lord, and he who will bear the honour, and sit and rule on his throne. Thus he will be a priest on his throne, and the council of peace will be between the two offices.

[2:12] Now the crown will become a reminder in the temple of the Lord to Helem, Tobiah, Yediah, or Yediah, and Hen, the son of Zephaniah.

Those who are far off will come and build the temple of the Lord. Then you will know that the Lord of hosts has sent me to you, and it will take place if you completely obey the Lord your God.

So, nothing complex there then. This is the most amazing passage when we get to grips with it, because what it shows, more than we've even seen thus far in Zechariah's visions, it shows that the Lord is speaking to Zechariah in roughly 520 BC about what he's going to do in the end times at the second coming of Jesus Christ, and what that's going to look like.

And in this passage, there is something that takes place that from the start of Israel has never taken place thus far, which is putting a crown on the head of a priest.

More on that in a moment. Now, I believe what happened here is that this is the same day as the visions. So, he had his visions during the night, and remember the Jewish day starts at about 6pm, or sunset in fact.

[3:41] And so, when you get up in the morning, you're still on the same day as you were on the night before, and your day finishes at sunset the next day. And Zechariah thus far has been meticulous about recording the dates that things happened.

So, in chapter 1 and verse 1, there's a date for the beginning of the prophecy. And then in verse 7 of the same chapter, we have a precise date for the night of the eight visions.

And then at the beginning of chapter 7, we have another date for the next section of the book. So, I think we can confidently assume that what he's written here, and what he's...

And the events that he has brought about here happened on the same day as the night visions. So, he woke up, got this word from the Lord, and acted upon it.

And as it unfolds, you wonder how long it actually took them to act upon it, in terms of... because they had to make crowns. But, nevertheless, his action, in my view, was the very...

[4:46] We would say the next day, in Hebrew, it would be later the same day, because they start their day in a different place. And so, what he says in verse 9 is...

Or in verse 10, actually. Take an offering from the exiles, the exiles, from Heldai, Tobia, and Jediah, or Jediah.

I'm going to just call him Jediah because I'm really not sure how it's pronounced. And so, who are these guys? Why were they significant? And why would you take an offering from them to make crowns?

It's a good question. So glad you asked it. He says, to take an offering from these exiles. Now, the names of the exiles are significant.

Whenever God puts a name in the scripture, it's significant. Now, sometimes you can't work out what the significance is and you find out years and years and years later because you stumble across some wonderful piece of scholarship.

[5:54] But in this case, Heldai is the Lord's world. The name means the Lord's world.

Yahweh's world. The next one, Tobia, means Yahweh is good. Yahweh knows. And the last one, Jediah, means Yahweh knows.

Now, so these were obviously godly men at a time when there was a shortage of godly men and they also, they evidently had godly parents who named them with names that included the name of God.

Wherever you see a name that ends in Yah, like Tobia, Jediah, Yah, Isaiah, Jeremiah, that Yah bit is a reference to Yahweh or God.

So, they were obviously godly men named, named with godly names by their parents so they were of a godly line. And it seems that they were priests.

[7:04] And we get to that because, and I haven't got time to jump around all of these scriptures, but Heldai is mentioned in 1 Chronicles 27 verse 15 as being among priests.

Jediah is referred to as the father of priests in Ezra 2 and verse 36 and is also named in Nehemiah 11 verse 10. And then, and there are other references as well.

And Tobia is named as a Levite in 2 Chronicles 7 verse 8. And Levi, the tribe of Levi were the one, was the tribe from which all the priests came.

So, they were all priests. Not high priests, but they were of priestly line. And so, these three, Zechariah was to take an offering from these three and take them and their offering to the house of Josiah who was another priest, the son of Zephaniah who was another priest.

Now, whether Zephaniah was still there or not, the passage doesn't say. He may well have died or he might still have been there. We can't really tell. So, you've got at least four, maybe five, priests.

[8:20] And what we know about these men is that they were evidently generous. They had treasures that they had brought with them from Babylon.

Now, if we just turn for a moment to Ezra, Ezra 1, verses 1 to 6. And what we find is this habit of when returning to Jerusalem.

If you remember the history of it, King Cyrus the Great, having taken over Babylon, from the Medes, had said that the Jews could return to Israel and rebuild their temple.

So, they were given permission to go and they were also given money and gold and silver and all sorts to rebuild the temple of God. So, in Ezra, we read this.

Now, in the first year of Cyrus, king of Persia, in order to fulfill the word of the Lord by the mouth of Jeremiah, the Lord stirred up the spirit of Cyrus, king of Persia, so that he sent a proclamation throughout all his kingdom and also put it in writing, saying, Thus says Cyrus, king of Persia, The Lord, the God of heaven, has given me all the kingdoms of the earth and he has appointed me to build him a house in Jerusalem, which is in Judah.

[9:50] Whoever there is among you, all of his people, may, sorry, whoever is among you of all his people, may his God be with him, let him go up to Jerusalem, which is in Judah, and rebuild the house of the Lord, the God of Israel.

He is the God who is in Jerusalem. Every survivor at whatever place he may live, let the men of that place support him with silver and gold, with goods and cattle, together with a freewill offering for the house of God, which is in Jerusalem.

Then the heads of the fathers, households of Judah and Benjamin and the priests and the Levites arose, even everyone whose spirit God had stirred to go up and rebuild the house of the Lord, which is in Jerusalem.

All those about them encouraged them with articles of silver and gold, with goods, with cattle and with valuables, aside from all that was given as a freewill offering.

So Ezra records that the Jews that returned, now, if you remember from previous studies, initially, about 50,000 Jews returned.

[11:00] The rest were quite happy to stay in Babylon and live under the rule of Cyrus, the king, who was kind to Jews. So about 50,000 made the journey, eventually only about 5,000 lived in the city.

So they made this journey and they took with them articles of silver and gold. So this is why these guys have got silver and gold hanging around and Zechariah is told, take an offering and take them and go and make this crown.

So go back to Zechariah and we'll see how it progresses from there. Zechariah 6. So they had to go to the house of Josiah in verse 10.

This is the other priest. You've got three priests. you've also got Zechariah the prophet who's also a priest and then you've got they're going to the house of a priest.

So you've got five priests and they had to take their offering to this house, the house of Josiah, which was the place they'd arrived at from Babylon.

[12:10] Now verse 11, take silver and gold and make an ornate crown and set it on the head of Joshua, the son of Jehoshadak, the high priest.

Now this is where there's a translational issue with the text. If you've got an old King James, it won't say make a crown, it will say make crowns and it won't say put it on the head of Joshua, it will say and put them on the head of Joshua.

And that is the accurate translation of the text. Now unfortunately, in trying to do us a favour so that we would better understand what was going on, a lot of translators said it was a single crown and the reason, and this is their reasoning, not mine, this doesn't hold up under scrutiny, but what they said was that they assumed that when you can't put more than one crown on a man head.

So it must have been a crown that was so ornate that it looked like several crowns put together.

Could I have some pictures of crowns up please? As the projector died.

Ah, here we go. Okay, so there are some people that suggest this, and they've incorporated the crown of thorns with the crown, and, oh, so that's the next one.

[13:39] What they're saying is it's crowns intertwined is what's envisaged here by this ornate crown. But that's not what the text says. So we have the next one, right. There are many who suggest this, that Jesus was crowned with a crown of thorns, so perhaps it was the crown of thorns intermingled with other crowns or crown, etc.

and it's nice, but it's not right. So can we have the last slide? Now, what we read in Scripture, and these are in the New Testament, you have five crowns named.

Now this is not an exhaustive list, or it isn't designed to be an exhaustive list, but what you have is the imperishable crown, the crown of righteousness, I've put the Scriptures on there for you to look up if you want to, the crown of life from Revelation 2.10, the crown of rejoicing, and the crown of glory.

These are all New Testament references to crowns that we should wear as sons of God, and therefore we can expect that our Messiah will wear all of these crowns whenever it's appropriate.

Now of course there could be many more. I mean he could wear the crown of creation because he created the whole earth, all the heavens and the earth and everything that's in them.

[15:02] So what this speaks of in the text is actually multiple crowns. So they're encouraged to go and make multiple crowns and then with them crown the priest, Joshua, or remember the name Joshua is the same as the name Yeshua which is the name that we know Jesus by.

So there is a direct parallel between Joshua the high priest and Yeshua our Messiah and high priest. And so symbolically what's happening here is Joshua, Yeshua, is being crowned multiple times with multiple crowns.

Now if you I've got myself muddled but never mind. Turn to Revelation chapter 19 which is going to be reflected in the last song we're going to sing today.

and there is a description if we read from let's say verse 15 just down to the end of verse 16 there's a description of Jesus at the end time coming and it says this from his mouth comes a sharp sword so that with it he may strike down the nations these of course are the nations who have set themselves up in rebellion against him and he will rule them with a rod of iron and he treads the

winepress of the fierce wrath of God the almighty and on his robe and on his thigh he has a name written king of kings and lord of lords then I saw then I saw an angel standing in the sun crying out with a loud voice saying I'm just wondering if I've got no I have got the right my apologies folks I'm leading us astray what I should have done is started in verse 12 so we've got this description of the coming

Christ we'll start with verse 11 and I saw heaven opened and behold a white horse and he who sat on it is called faithful and true and in righteousness he judges and wages war his eyes are a flame of fire and on his head are many diadems diadems are kingly crowns and he has a name written on him which no one knows except himself and he is clothed with a robe dipped in blood and his name is called the word of God or the one whose name is the word of God is Jesus Yeshua or Joshua so revelation is reflecting very much what Zechariah saw in that Jesus wasn't in ancient culture multiple crowns symbolized multiple realms of authority so there isn't a single crown that would be sufficient to describe the authority that Messiah holds so what

[18:17] Zechariah is seeing is multiple crowns and he's instructing these guys make crowns not a single crown not an ornate crown but a variety of crowns to represent different areas of authority and then he's saying put them on the head of Joshua and symbolically he's saying put them on the head of Yeshua Messiah are you following me thus far so clearly Joshua the high priest at the time was not becoming a priest sorry he was already a priest he wasn't becoming a king because after he'd put these crowns on they were then going to be left in the temple as a reminder to people not of what had happened but of what would happen in the future and we'll come to that in a moment and as we progress on with this we're going to look at a time when nations will come to Israel to the

Jews and bring their gold and their riches just like just like the captive Jews brought back gold and riches to Israel when they rebuilt the temple this is forecasting a time when all of the world will bring back treasures to Israel and to Jerusalem for rebuilding the next temple which of course we cannot yet see because it hasn't yet been built but it's a long prophecy and it's somewhere ahead of us still it hasn't yet happened so if you turn with me to Isaiah 60 and just read the first nine verses of Isaiah 60 says this is the word of God to Israel arise shine for your light has come and the glory of the Lord has risen upon you for behold darkness will cover the earth and deep darkness the peoples but the Lord will rise upon you and his glory will appear upon you nations will come to your light and kings to the brightness of your rising lift up your eyes round about and see they all gather together they come to you your sons will come from afar and your daughters will be carried in the arms then you will see and be radiant and this is addressed to Israel then you will see and be radiant and your heart will thrill and rejoice because the abundance of the sea the sea in this instance is a reference to the sea of mankind the abundance of the sea will be turned to you and the wealth of nations will come to you a multitude of camels will cover you young camels of Midian and Ephah all those from Sheba will come they will bring gold and frankincense and will bear good news of the praises of the Lord so there is a time future that's prophesied now if you think at the moment the majority of the world is anti-semitic right there are little enclaves of people who aren't like this the majority of our nation at the moment

I would suggest is anti-semitic and what is appalling to me is the church is mostly anti-semitic because they haven't read the book or they read it and took no notice of what it said God has a plan for the Jews the church isn't a replacement for Israel the church is the church Israel God still has a plan for and that plan includes this time when the nations will bring gold and silver to Jerusalem to build the next temple which is the one that the Lord will construct himself more of that in a moment by the way the hymn crown him with many crowns was actually based upon this scripture that we read in Revelation 19 and verse 12 where it described Jesus as wearing many crowns and the writer of that hymn had that scripture in mind when he wrote it and to picture Jesus wearing many many crowns is actually the only fitting tribute to him because there is no single crown that could possibly describe all the realms of authority that he has and so they were told to place this on the head of

Joshua or Jeshua who was the high priest the thing is if you were a priest in Israel you would never be a king so if you go back to when Israel began the priests came from the tribe of Levi and even more specifically sons of Aaron so you had to be a descendant of Aaron to be a priest whereas if you were going to be a king you had to be a descendant of David and that was the tribe of Judah different tribe so priests could not be kings and kings could not be priests so to crown a priest was symbolically both very profound and seemingly insane as they saw Zechariah putting crowns on the

heads of priests they would be going what this is mad we don't crown priests and priests aren't kings now there is one exception in scripture and many of you who've read about him and know about him will know what

[24:06] I'm about to say but Joshua was not here becoming king he was playing a part in a prophetic drama and the drama was going to tell everybody what the future held and it was so far in the future that none of them would live to see it we may yet live to see it some of you younger ones in the room are more likely than me to be there when it happens was unfolding a future event so just to confirm the point to you briefly turn to 1st Samuel 1st Samuel chapter 13 and I'm just going to read to you verses 8 to 14 this was what happens when a king decided to be a priest and at the moment he's waiting and he's getting impatient and in verse 8 now he waited seven days according to the appointed time set by

Samuel but Samuel did not come to Gilgal and the people were scattered were scattering from him so Saul this is the king Saul said bring to me the burnt offering and the peace offering and the offering and he offered the burnt offering as soon as he finished offering the burnt offering behold Samuel came and Saul went out to meet him and to greet him but Samuel said what have you done and Saul said because I saw that the people were scattering from me and that you did not come within the appointed days and that the Philistines were assembling at Michmash therefore I said now the Philistines will come down against me at Gilgal and I have not asked the favour of the Lord so I forced myself and offered the burnt offering Samuel said to Saul you have acted foolishly and you have not kept the commandment of the Lord your God which he commanded you for now the Lord would have established your kingdom over Israel forever but now your kingdom shall not endure the

Lord has sought if you tried to be a king when you were a priest or a priest when you were a king you lost I won't spend the time going through it now but there's another example in 2nd Chronicles 26 where you will see King Uzziah who got filled with pride and took on priestly duties and was made a leper as a result and so he spent his entire life the rest of his life as a leper presumably in a leper colony and certainly not exercising his authority as king anymore these were two roles that God said should never be intertwined but there is this one exception turn to Genesis 14 now this exception comes from before Israel was a thing this predates

Israel and therefore predates Moses and predates the laws and predates everything that is referred to in the book of Zechariah and so chapter 14 verse 18 we have to start with verse 17 to give you a bit of context after his return from the defeat of Kedoloma and the kings who were with him the king of Sodom went out to meet him at the valley of Shaveh that is the king's valley and Melchizedek the word Melchizedek means king of righteousness and Melchizedek king of Salem brought out bread and wine now he was a priest of the most high God now I don't need to read any further there but what you have is a man who was king of Salem who was also a priest but this predates the Levitical priesthood and it predates all the stuff we're reading about in Israel and about Jacob so this is a throwback but you have a priest who is also a king that Abraham bowed before and Abraham tithed towards turn to

Psalms 110 and the key verse is verse 4 you can by all means read the rest of the psalm in your own time because it's a messianic psalm and it does speak of Jesus but in verse 4 it says this the Lord Yahweh has sworn and will not change his mind you are a priest forever according to the order of Melchizedek so the psalm that speaks of Jesus to come is prophesying that he will be an exception like Melchizedek from the past and so somehow all of these priests and things that are doing their stuff over the years at some point will be rendered obsolete and the final priest and the final king will be contained within one man he will be both priest and king now priests represent people before God and intercede for them and kings rule over people and wouldn't it be lovely to have a righteous king but what we see right now and what they were foreseeing we are privileged to have seen half of this fulfilled if you turn to

[30:13] Hebrews 24 actually we'll have a job to do that because there aren't 24 chapters in Hebrews Hebrews 7 and verse 24 start with verse 23 the former priests on the one hand existed in great numbers because they were prevented by death from continuing so every priest was doing his stuff and eventually would die and another priest would take over I lost my place and then verse 24 but Jesus on the other hand because he continues forever holds his priesthood permanently so no need for priests any of you who might be tied up with churches that have priests they have no status in the kingdom of God and please don't look upon me as a priest

I am the same level of priest as the rest of you we're all priests unto our God so priesthood was been rendered obsolete by the time the book of Hebrews was written verse 24 but Jesus on the other hand because he continues forever holds his priesthood permanently therefore he is able also to save forever those who draw near to God through him since he always lives to make intercession for us so he's doing his priest thing now he is at the right hand of God the Father interceding for us he's praying for us as we sit here he's being a priest he has not yet been crowned king now in our hearts he may have been but in terms of sitting on a literal throne with a literal crown or multiple crowns upon his head he has not yet been crowned and his own people rejected him in fact to the extent where the only crown they stuck on him was one of thorns they made a mockery of his kingship so this is yet future back to

Zechariah and verse 12 so they've been told to put this head this head this crown on the head of Joshua and then the context is applied and this is beautiful then say to him thus says the Lord of hosts behold a man whose name is branch branch and we think what on earth is that all about his name is branch well branch and the branch is always a reference to Messiah to come in fact I must do better at my notes what he said he says behold a man look a man whose name is branch so that statement alone tells you that whoever branch is is not going to be some ethereal being some pagan god it's going to be a man and in fact it's a smaller side but

Pilate said a very similar thing at Jesus' trial in John 19 verse 5 he said when he brought Jesus out having scourged him and said I find no fault in him behold the man so Jesus was identified as a man at his death but in Zechariah he is identified as a man also at his second coming there's no change here it's not some ethereal being it's the same man and I would suggest and I don't know this for certain but I would suggest bearing the same scars that he received at the crucifixion because when people met Jesus after the crucifixion and wouldn't believe he said well go put your hand in the wound in my side you know put your hand in here so I believe they'll still have the same scars and so the branch is to be a man and the branch in scripture is always what forms the branch referred to in messianic scripture is the branch that forms you know when you chop a tree down and you get live shoots coming out of the old trunk and it so the word branch can also mean shoot and in

Isaiah 53 verse 2 it says that the messiah will be a shoot rising out of dry ground so this indicates a really humble start it's not that he's going to ride in on his white charger and way but he's going to start as a shoot that comes out of dry ground but according to Zechariah he's now destined to build the temple of the Lord in the last days so it goes from very humble start to a regal and kingly and high priestly ending so he's speaking think of the way this I mean only God could put this together he's speaking to a man called Yeshua the high priest who's building the temple about a future high priest who will build a future temple and will sit in that temple as both king and priest now we know it's all symbolic because what we read on go back to

[36 : 22] Zechariah 6 in verse 13 says this it is he who will build the temple of the Lord and he who will bear the honour and sit and rule on the throne so priests don't do that but this priest is going to and the council of peace will be between the two offices so this is not you know the office of Lloyd Bank and the office of some other firm this is the office of priest and the office of king and he will be the one who balances those two offices and brings forth peace from the conflation of both of them and we know that it's got nothing to do with this particular Joshua the high priest because it says in verse 14 now the crown will become a reminder in the temple of the

Lord to Helem to Tobia to Jediah and Hen which is another name for Josiah it means kindness of favour so the whole thing has been done as a prophetic drama with the crowns left in the temple as a constant reminder that God has said that the king priest will come forward and rebuild the temple of God and he can't be talking about that temple because that temple is already being rebuilt by men they're all doing it the brick layers are out there so this speaks of a temple that Jesus will build the branch will build at some future occasion point of interest Joshua Joshua the Joshua not this Joshua but the previous Joshua who was famed for the falling down of the walls of Jericho he wasn't named

Joshua at birth in the book of numbers I can't bring the chapter to mind but he was actually named Hosea or Hosea the same as the prophet Hosea and Moses changed his name to Joshua which means God saves so Hosea means save and Joshua means the Lord saves Yahweh saves numbers 13 6 you'll see he gets his name changed so later on in Joshua chapter 6 and verse 16 you've got as they're circling the walls of Jericho and he lets go this cry that says the Lord has given

us this city I'm not going to yell because it will spoil the recording but the Lord has given us this city and the whole idea of Joshua's name is that Joshua doesn't consider that Joshua does anything Joshua speaks only of what the Lord will do and the Lord gave them Jericho and so this Joshua in the days of Zechariah was also named Yahweh saves and so here's this man who calls Yahweh saves involved in this prophetic drama that speaks of another Joshua Yeshua yet to come who will according to verse 13 be enthroned as priest and king and will sit and rule in the temple where there's any point of interest so those who are far off will come and build the temple of the Lord then you will know that the Lord of hosts has sent me to you and it will take place if you completely obey the Lord your God when go back to verse 13 he will build the temple of the Lord and he will bear the honour and sit and rule on his throne priests never sat there was nowhere to sit because their job was never done they always had to make the next sacrifice be ready for the next piece of priestly work because the priestly work was never complete so the only reason he sat to do that work is because it was finished what did

Jesus cry out on the cross it is finished praise God and I'm going to end with this in verse 15 it says and it will take place if you completely obey the Lord your God that's a challenge isn't it put your hand up if you have so far managed to completely obey the Lord your God no neither me neither it's another reason not to make me a priest but the point here is when you read the book of Revelation and one day we will study that book at the end what happens is that God deals with all sin and all sinful people there is a massive clear out and the only ones left on the earth and the only ones left in Israel will be those who are saved I find it amazing that none of them will have walked perfectly but they will have all bowed the knee to Jesus and all the ones who stand against

[42:03] Jesus and stand against Israel will be done away with and so at that time there will be no unbelievers on the earth and it's a picture that I find hard to deal with in my head but there will be no unbelievers on the earth and none in Israel and so scriptures like Romans let me see if I can get the right reference Romans 11 verses 25 to 29 say and all Israel will be saved how's that going to work I mean at the moment they don't even recognize their Messiah well their Messiah has given them a picture in the book of Zechariah that says Yahweh is going to make his son a priest and king and going to sit him on the throne of Jerusalem from where he will minister to the whole of the rest of the earth and he will receive gifts from the whole earth so that he can rebuild that final temple it's a direct prophecy of what

Jesus is going to do in his end times and I said I was going to finish with that but I got one more comment and that is this there are people and churches who say you shouldn't be preaching from the Old Testament we're in New Testament times and we should be preaching from the New Testament tell me how you would get to this you've got riches of God that you just miss if you don't study the Old Testament because what is it it says the the new is in the old concealed and the old is in the new revealed you need both to get hold of the whole counsel of God Father I thank you for this amazing word which I don't really feel I've done justice to yet my goodness it shows us your plan and whether we live to see it or not we can be assured that you have a plan that includes our eternity something in which we can have confidence that when on this earth we draw that final breath that isn't actually the final breath that you have a plan that goes far beyond our lives and a plan to take back your earth for yourself and to re-establish your temple in Jerusalem and that no amount of wars rumours of wars plagues famines or anything else will stop that from happening Lord thank you for giving us something upon which we can depend in Jesus name Amen