

Shalom AZ Ministries

In Pursuit of Israel's Redemption



“When Heaven Moves to Fulfill the Promise”

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Devotion and Discussion Questions

Key Texts (TLV): Zech. 6:9-15; 3:5-9; 4:6-10; 2:14-15; Is. 53:2; Ps. 110:1-4; Jn 2:19-22

There are moments in Scripture when ADONAI does something so unexpected that the strangeness of the picture is meant to make us stop and pay attention. Zechariah 6 gives us one of those moments. The eight night visions have concluded, and now the Word of ADONAI comes directly to Zechariah with instructions for a prophetic sign-act. He is to take silver and gold from men who have returned from Babylon, make **crowns**, and place them on the head of Joshua son of Jehozadak, the *kohen gadol*. But that is exactly where the scene becomes surprising. Joshua is the High Priest. A priest wears a *turban*. A **king** wears a crown.

That contrast is not accidental—it is the message. In Zech. 3, Joshua had been cleansed from filthy garments, clothed in festal garments, and given a clean turban for his head. But here, instead of another priestly turban, crowns are placed upon him. Why? Because Joshua is becoming a prophetic picture of Someone greater. The crown does not ultimately belong to Joshua. It points beyond him – to the One ADONAI calls **the Branch**—the coming Messiah who will not simply be a King and not simply be a Priest, but the Priest who wears the crown, the One who sits upon the throne and ministers as Priest from that very throne.

1. THE CROWN ON THE PRIEST POINTS TO THE COMING BRANCH

ADONAI tells Zechariah, “Take silver and gold, make crowns and set on the head of Joshua son of Johozadak, the *kohen gadol*.” (Zech. 6:11). The Hebrew word for “crowns” is plural—*atarot*—and whether this pictures multiple crowns or some kind of combined royal-priestly crown, the symbolism is unmistakable. Something that belongs to kingship is being placed upon the head of a priest. Joshua is not being declared Israel’s new king. Instead, he is being used as a living sign. The crown rests upon the priest because ADONAI is revealing that the day is coming when kingship and priesthood will meet in one person.

That takes us back to Zechariah 3, where Joshua and the priests around him were called “*men who are a sign*,” followed immediately by the promise, “Behold, I will bring forth My servant the Branch.” (Zech. 3:8). Now that sign is acted out physically. The crown is placed upon the priest, and immediately ADONAI says, “Behold, a man whose Name is the Branch.” (Zech. 6:12). The message could hardly be clearer: look at the priest wearing the crown, but do not stop with Joshua. He is pointing beyond himself. The real Priest who wears the crown is still coming.

2. THE BRANCH WILL RULE AS KING AND SERVE AS PRIEST

ADONAI declares, *“Behold, a man whose Name is the Branch will branch out from his place and build the Temple of ADONAI.”* (Zech. 6:12). The Hebrew word *Tzemach* means “Branch” or “Sprout,” and the language carries the picture of new life springing up from what appears unlikely or barren. Isaiah similarly describes the Servant: *“For He grew up before Him like a tender shoot, like a root out of dry ground.”* (Is. 53:2). At first glance, someone might wonder whether Zechariah is speaking about Zerubbabel, since Zerubbabel was of the Davidic line and had been specifically commissioned to rebuild the Temple. Yet verse 13 becomes emphatic: *“He will build the Temple of ADONAI.”* The Branch—**He** will do it. The prophecy reaches beyond Zerubbabel to Someone greater.

Then comes the heart of the entire passage: *“He will bear splendor and sit and rule on His throne. Thus He will be a kohen on His throne.”* (Zech. 6:13). This is extraordinary. The Branch does not merely rule as King while someone else serves as Priest. He Himself sits upon the throne, **AND** He Himself is Priest upon that throne. **The crown and the priesthood come together in one person.** Psalm 110 gives us the same remarkable picture: the One who rules from Zion is also told, *“You are a kohen forever according to the order of Melchizedek.”* (Ps. 110:4). In Messiah Yeshua, we see the fullness of this promise—the King who possesses all authority and the Priest who brings us near to God. The One who rules us is also the One who intercedes for us.

3. THE PRIEST-KING BUILDS A DWELLING FOR THOSE WHO WERE FAR OFF

After the prophetic act is completed, the crowns are placed in the Temple *“as a memorial.”* (Zech. 6:14). They are to remain there as a reminder that what happened that day was pointing toward something still to come. Every time someone saw those crowns, they could remember the strange image of a High Priest wearing what belonged to a king. The present Temple was being rebuilt, but ADONAI was pointing toward a greater Builder and a greater dwelling. The crowns proclaimed that the Branch would come, that He would reign, and that He would minister as Priest upon His throne.

Then the promise expands: *“Those who are far off will come and build in the Temple of ADONAI.”* (Zech. 6:15). Certainly this includes those still scattered from Israel, but it also echoes the earlier promise that *“many nations will join themselves to ADONAI and they will be My people.”* (Zech. 2:15). The Priest-King is building a dwelling filled with people who were once far away but have now been brought near. Yet the passage ends with a call to response: *“It will come to pass if you diligently obey the voice of ADONAI your God.”* (Zech. 6:15). The promise of the coming Branch is not merely something to admire prophetically. It calls us to *shema*—to hear, obey, and align our lives with the King who is also our Priest.

CONCLUSION: THE PRIEST ON THE THRONE

The image at the center of Zechariah 6 is one we are not meant to forget: a priest standing there with a crown upon his head. Joshua wears it for a moment, but the crown ultimately

points beyond him. ADONAI says, “Behold, a man whose Name is the Branch.” (Zech. 6:12). He will build. He will bear splendor. He will sit and rule upon His throne. And then comes the stunning declaration: “He will be a kohen on His throne.” (Zech. 6:13). This is not merely a king who happens to have religious responsibilities. This is the promised Priest-King—the One in whom the throne and the priesthood finally come together. And that matters deeply for us. Yeshua is not only the King who has authority over our lives; He is also the Priest who has compassion upon us and brings us near to the Father. The One who rules is the One who intercedes. The One who wears the crown is the One who made a way for us to come near.

Is the Priest-King truly reigning in you? Perhaps you have received His mercy but resisted His rule, or acknowledged Him as King while forgetting that He is the Priest who invites you near. Come again to Yeshua. Surrender what needs to be surrendered. Bring Him what needs cleansing. Listen again to His voice. Let the Branch rule from the throne of your heart, and trust the Priest who wears the crown.

DISCUSSION QUESTIONS

1. Why was placing crowns on the head of Joshua the High Priest such a surprising prophetic act?
2. How does the image of a priest wearing a crown point beyond Joshua to the coming Branch?
3. Why is Zech. 6:13 so significant in describing the Branch as both One who rules from a throne and a *kohen* upon that throne?
4. Is it easier for you personally to relate to Yeshua as compassionate Priest or reigning King? What might ADONAI be asking you to understand more fully about the other side of His ministry?
5. Is there any area of your life where you have welcomed Yeshua’s mercy but resisted His rule? What would surrender look like there today?

CLOSING PRAYER

ADONAI, thank You for the promise of the Branch, the One who reigns as King and ministers as Priest. Thank You for Yeshua, the Priest who wears the crown, the One who sits upon the throne in majesty and yet brings us near to You in mercy. Thank You that His authority is perfect, His intercession is faithful, and His rule is filled with *shalom*.

Teach us to receive all that Yeshua is. Help us not only to seek His mercy but also to surrender to His rule. Bring every area of our lives beneath His kingship, and draw us continually near through His priestly ministry. Teach us to truly *shema*—to hear Your voice and obey. May the Branch reign in us, build through us, and use our lives as part of the dwelling You are preparing for Your glory.

B'Shem Yeshua, In the name of Yeshua, amen.