

The Priest Who Wore a Crown

Zechariah 6:9–15



Introduction

What has been the most symbolic event that you have ever personally witnessed? For most of us, the majority of our lives are spent in the concrete, mundane realities of everyday life. What you see is what you get, and there usually aren't many complex layers of meaning going on at any given time.

However, at certain key moments in our lives, we find ourselves in environments where, in the words of one of my favourite podcasters, "*stuff means stuff*," where everything has meaning, from the objects involved to the design of the space where things take place. And while not everyone may always be aware of these layers of meaning, they nevertheless exist under the surface for those who have eyes to see them.

My mind immediately goes to weddings. Most of us have probably attended a wedding at some point. Weddings are incredibly *symbolic* events where nearly everything means something—from the clothes and colours worn by the bride and groom, to the shape and material of the rings exchanged, to the structure and flow of the service, and so on.

Graduation ceremonies—especially at the higher academic levels—usually operate in a similar way. If you've ever attended a graduation at a post-secondary institution and wondered "what's the deal with all the big robes and fancy hats?" Well, those elements are there because these ceremonies involve symbols that often trace their origins back many centuries.

Our passage today is about one such symbolic event in the life of the returned exiles of Judah. Not a wedding or a graduation, but a *coronation*, and one which would have been highly unusual—even unthinkable—to the people who experienced it.

As a Commonwealth nation, we here in Canada have recently had the opportunity to witness a coronation for ourselves. For anyone who watched the crowning of King Charles roughly two and a half years ago, you may remember that such a ceremony is *filled to the brim* with symbolic meaning. In that particular case, the ceremony made a lot of sense. It makes sense for a king to be coronated; after all, that's what you do to a king. In our passage this morning, the surprise comes not from the act of coronation itself, but from who was being coronated.

This passage in Zechariah records a symbolic moment, a *sign-act* that the Lord commanded the prophet Zechariah to perform and one more far-reaching than anyone who saw it with their own eyes would have been able to understand; one that reaches forward into history to connect with each and every one of us sitting here today.

This will be my second sermon in this short stint in the book of Zechariah, so I will spend a little less time talking about the historical context of this passage than I did last time. I will sum it up by simply reminding you that the prophet Zechariah was raised up to minister to the Judean exiles who had returned home after seventy years of captivity in Babylon, who were trying to rebuild the city of Jerusalem and rebuild its temple and who were not having a very good time accomplishing either of those tasks.

It was concerning these returned, discouraged, exiles that Zechariah was given a series of eight visions, one of which—the removal of the filthy robes of Joshua the High Priest—we looked at in my previous sermon. When we reach chapter 6, verse 9, the eighth and final vision has just wrapped up, and the LORD proceeds to tell Zechariah to do something incredibly surprising. Up until this point, Zechariah had been receiving visions that only he could see. But now, the LORD tells him to do something that *all the people* would be able to see with their very own eyes.

As we step once again into the story of Zechariah to witness this sign-act for ourselves, I want us first to See the Sign.

SEE THE SIGN (VV. 9–11)

Beginning in verse 9, we read, "*And the word of the Lord came to me: 'Take from the exiles Heldai, Tobijah, and Jedaiah, who have arrived from Babylon, and go the same day to the house of Josiah, the son of Zephaniah. Take from them silver and gold, and make a crown, and set it on the head of Joshua, the son of Jehozadak, the high priest.'*"

At the start of verse 9, Zechariah says that "*the word of the LORD came to me,*" which is a formula that tells us that we are entering into a new section of this book. If you were to go back in the book of Zechariah, you would find this same formula at the beginning of the book and at one very key moment in the very center of the eight visions that connects directly with this passage. This is a structural marker that helps cue our ears to a change. Here, it is telling us "Listen up! The visions are over; something new is happening now, and it's going to be important."

The LORD tells Zechariah to go to these three exiles who were arriving from Babylon. We can see in the scriptural accounts of this time that not all of the exiles returned to Judah at once. Some had already returned, some were still in the process of returning, and some never returned at all. It seems that these three exiles returned

to Jerusalem bearing gifts from their kinsmen back in Babylon, presumably to support the work of rebuilding the temple.

But instead of using the silver and gold to help rebuild that temple, the LORD tells Zechariah to take it from them and make a crown instead. That's a little bit strange, sure, but God's prophets had some experience being told to do strange things, and compared to what poor Ezekiel had to go through, this is pretty tame. We don't know exactly who Josiah the son of Zephaniah was, but some commentators presume he must have been a craftsman of some sort, since that is where Zechariah is commanded to immediately go with the silver and gold he was to procure from these three returned exiles.

And so, Zechariah goes to the home of Josiah and makes a glorious crown which would have most likely been a composite crown made of silver and gold circlets. So far so good. However, what the LORD tells Zechariah to do next, though it may not seem like it at first, is absolutely shocking. Zechariah is told to take this crown and "*set it on the head of Joshua, the son of Jehozadak, the high priest.*"

If you are familiar at all with the dynamics that existed between priests and kings throughout the Old Testament, you will know that the LORD had very strong opinions about the roles of priests and kings and whether they should ever overlap. The two were absolutely never supposed to mix. In fact, it was against God's law for the two to mix. Priests were priests, kings were kings, and they were to remain completely separate at all times. Priests came from the tribe of Levi; kings came from the tribe of Judah. A Levite could never be a king, and a Judahite could never be a priest.

In fact, we can find clear evidence in the Old Testament of Israelite kings getting in serious trouble for attempting to circumvent these distinctions. You may remember that Israel's first king, Saul, was rejected by God in 1 Samuel 13 precisely because he attempted to offer sacrifices that it was only lawful for the priests to offer. Again, in 2 Chronicles 26, we see that King Uzziah, upon attempting to burn

incense to the LORD in the temple, was struck with leprosy, with which he lived in total isolation for the remainder of his life.

The LORD had been very clear about this and had given evidence that the consequences for disobedience were extremely serious. Priests are not kings; kings are not priests. Do not ever mix them. (This is why—as a side note—the appearance of the priest-king Melchizedek in the book of Genesis is so strange, we'll get back to him a little later in this sermon). For now, it is important for us to understand that if the LORD himself had not told Zechariah to do what he was about to do, it would have been a huge mistake and could have very possibly gotten him struck down on the spot.

And yet, this is exactly what the LORD tells Zechariah to do, "*make a crown, and set it on the head of Joshua, the son of Jehozadak, the high priest.*" This is the same Joshua—the same High Priest—who we looked at last sermon. Already he had been proclaimed as a sign of the priestly work of the coming Messiah, but it seems that Joshua's symbolic significance was not yet complete.

And so there, presumably in front of all the people of Judah, the prophet Zechariah performs a coronation ceremony—for a *priest*—and places a kingly crown upon his head. You may remember that Joshua had already been given a glorious priestly turban, but this crown is something different. This is a crown for a king. Joshua doesn't only symbolize the Messiah as a priest like he did in chapter 3; in his moment, he also symbolizes the Messiah as a king.

Now, it goes without saying that this sign-act would have been very confusing to the people watching. I can imagine some of them may have been slowly backing away, just in case fire was about to come down from heaven to smite Zechariah and Joshua for disobeying the Law of the LORD. These people had experienced firsthand what happens to people who disregard God's law, and they surely would have not wanted anything to do with it.

If this had remained a silent symbolic act, the people would have

most likely stayed very confused. And that is why the LORD then commands Zechariah to speak. He commands the prophet to explain to the people just what exactly is going on here. And so first, I wanted us to See the Sign. Next, I want us to Understand the Sign together.

UNDERSTAND THE SIGN (VV. 12–13)

Beginning in verse 12, we see what the LORD commands Zechariah to speak to the people in order to explain this remarkable sign-act, and in this we see what one commentator called "one of the sublimest passages in the Scriptures on the person and work of the Messiah." The LORD says, "*And say to him [that is, to Joshua], 'Thus says the Lord of hosts, "Behold, the man whose name is the Branch: for he shall branch out from his place, and he shall build the temple of the Lord."*"

Almost immediately, it becomes clear that none of this is actually about Joshua at all. Joshua—the Priest Who Wore a Crown—is symbolic of another yet to come. Just like in Zechariah 3, the prophet once again takes up this messianic title, "*the Branch*," to point God's people toward the One promised by the prophets Isaiah and Jeremiah—the "*shoot from the stump of Jesse*", from whose roots a branch shall bear fruit (Isaiah 4:2); the righteous one who will "*reign as king and deal wisely, and shall execute justice and righteousness in the land*" (Jeremiah 23:5).

Zechariah prophesies that "*the man whose name is the Branch*" will come some time in the future, and that he will "*branch out from his place*" (note the clever wordplay), meaning that he will grow up—perhaps from obscurity and with little respect or support—and spread far and wide, and ultimately, he "*shall build the temple of the Lord*."

Now, this last part would have been particularly strange for the people of Judah, because earlier on in this book, someone else had already been named by Zechariah as the builder of the temple. He

was a man named Zerubbabel—who also happened to be from the tribe of Judah—of whom Zechariah said in chapter 4, verse 9, "*The hands of Zerubbabel have laid the foundation of this house; his hands shall also complete it. Then you will know that the Lord of hosts has sent me to you.*"

This is all quite strange. This kingly man among the people of Judah, who would have been the ruling governor, had already been promised to be the one who would finish the temple, which he ultimately did. So what's going on here in chapter 6? Where on earth did Zerubbabel go? And why is this "*Branch*" suddenly the one who is going to build the temple?

Here is a very crucial moment in the book of Zechariah where commentators point out that the book takes a very significant turn. This is the moment where the focus shifts away from the physical temple in Jerusalem which the people were seeking to rebuild under Zerubbabel's leadership to something much farther into the future. One commentator said it like this, "from here onwards Zerubbabel and his temple fade into the background, and the Branch and the future glorious 'house of the Lord' (14:20–21) take centre stage."

Here is a good moment to take a very quick detour to talk about the structure of this passage. Like many well-known Hebrew texts, this passage is a chiasm, which is a fancy way to say that the important stuff is in the middle. Here in the Western world—in books, movies, and TV shows—the story builds up over time, and most of the meaningful stuff usually happens at the end. But that's not always how things worked in a Hebrew mindset. They often imagined argumentation and communication to be shaped more like a mountain—with a peak in the middle and the less important things on either side.

The very center of this passage is the transition between verse 12 and verse 13, and you'll notice there is a repetition that takes place there. At the end of verse 12, we read, "*he shall build the temple of the Lord,*" and then again at the start of verse 13, "*It is he who shall*

build the temple of the Lord." As a general rule, if you want to know exactly what a chiasm is about, look at the middle and you'll find your answer. Not only that, but repetition is also crucially important for understanding a passage's meaning. In this case, the LORD's intended message is extraordinarily clear: the Messiah is coming, and he is going to build the true temple of the LORD.

Let's continue reading verse 13, "*It is he who shall build the temple of the Lord and shall bear royal honor, and shall sit and rule on his throne. And there shall be a priest on his throne, and the counsel of peace shall be between them both.*"

Here, the "Branch" is clearly seen to be a kingly figure—one who will "*bear royal honor*" and who shall "*sit and rule on his throne.*" The Messiah will be a King. Of course, that would not be shocking to anyone who had been paying attention to the prophets or even to the Psalms of King David. The idea that the Messiah would be a king can be found all over the Old Testament.

Consider passages like Psalm 2:6–8, "*As for me, I have set my King on Zion, my holy hill. I will tell of the decree: The LORD said to me, 'You are my Son; today I have begotten you. Ask of me, and I will make the nations your heritage, and the ends of the earth your possession'*" or Psalm 110:1–2, "*The LORD says to my Lord: 'Sit at my right hand, until I make your enemies your footstool.'*" The LORD sends forth from Zion your mighty scepter. Rule in the midst of your enemies!" Remember that we have already seen the prophet Jeremiah say of the "Branch" that "*he shall reign as king and deal wisely, and shall execute justice and righteousness in the land.*"

So the "Branch" will be a king. No surprise there. What is much more surprising actually comes next, "*And there shall be a priest on his throne, and the counsel of peace shall be between them both.*"

Now, here is one of those rare places where I actually want to take a step away from the primary text of the ESV and point you toward the little footnote that many of you probably have in your text at this

point. If you're reading the ESV and you go down to the bottom of the page and see the note, which the translation committee left there, you'll see that this verse could also be translated "*And he shall be a priest on his throne, and the counsel of peace shall be between them both.*"

The grammar of the underlying Hebrew text here is ambiguous—that is to say, with the words and grammatical structures that exist on the page, this verse can be equally translated one way or the other. In my mind—and in the minds of many interpreters including the likes of John Calvin, Martin Luther, and Charles Spurgeon—I believe the context here actually favours this reading about the dual role of the Messiah as a figure of a king-priest who unites the separate offices into a single person.

Remember that just a few minutes ago we looked at Psalm 110? There David had said, "*The LORD says to my Lord: "Sit at my right hand, until I make your enemies your footstool."* King David relayed a vision of God—the LORD—speaking to someone else David calls "my Lord," who was also called "My Son" in Psalm 2. This figure is clearly the Messiah as David understood him, and do you know what the LORD says to David's Lord —the Messiah—just a few verses later in Psalm 100? Here's verse 4, "*The LORD has sworn and will not change his mind, "You are a priest forever after the order of Melchizedek."*"

I told you we'd get back to Melchizedek, who you may remember was both a priest and a king whom Abraham met early on in the book of Genesis. Melchizedek showed up out of nowhere and disappeared just as quickly, but Scripture testifies on more than one occasion that he was a paradigm for someone who—unlike the levitical priests and the Judahite kings—fulfilled both offices of priest and king together at the same time and was, in many ways, superior to the entire system as it existed for the people of Israel throughout the Old Testament.

There was nobody else like Melchizedek recorded in the Bible for

thousands upon thousands of years. There were no other kings who were also priests, and no other priests who were also kings. However, the Psalms hinted to the reality that was to come—that the Messiah would be a priest-king just like Melchizedek, and here in Zechariah, we can see that expectation symbolized in a very significant way. Here, the LORD speaks through the prophet Zechariah and proclaims that the coming Messiah—"the *Branch*"—will be both a priest and a king. He will "*bear royal honour*" and "*be a priest on his throne*," and the two offices shall have peace and unity together in him.

This Messiah is none other than our Lord Jesus Christ—the Son of God—who was fully God and fully man and who is at once our Great High Priest and our Sovereign King. Nowhere is the connection between Jesus and Melchizedek clearer than in the book of Hebrews, where the author quotes Psalm 110 multiple times and spends a great deal of time making the argument that Jesus and Melchizedek are connected in a very significant way.

In Hebrews 5:7–10, we read, "*In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death, and he was heard because of his reverence. Although he was a son, he learned obedience through what he suffered. And being made perfect, he became the source of eternal salvation to all who obey him, being designated by God a high priest after the order of Melchizedek.*" Later, in chapter 6, verses 19–20, he writes, "*We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner place behind the curtain, where Jesus has gone as a forerunner on our behalf, having become a high priest forever after the order of Melchizedek.*"

He will go on in Chapter 7 to explain these dynamics even further, but we sadly don't have the time to dive deep into the book of Hebrews this morning. Suffice it to say, God, through his inspired word, tells us explicitly that Jesus is a priest and king just like Melchizedek. He is the "*Branch*"—the one who bears "*royal honour*" as the sovereign King of kings, who rules on his throne, and who is

also our Great High Priest whose once-for-all sacrifice qualifies him to sit down, even as verse 13 says, because his work is fully and completely accomplished.

Listen to the words of Charles Spurgeon as he spoke of Jesus as both Priest and King. He writes, "As a priest, our Redeemer not only pleads with God, but he blesses the people. It was the work of the high priest to pronounce the benediction over the house of Israel. Jesus does that, but he does it royally, with the power of a king as well as with the commission of a priest. He does not merely wish us good, but he works us good. There is omnipotent sovereignty at the back of the priestly benediction. He that speaks and declares his people to be justified, accepted, preserved, and blessed is he who can make good his words. The benediction of Jesus, the Priest, is the benediction of Jesus, the King. Let us rejoice and be glad in this."

Zechariah was commanded to place a kingly crown upon the head of the high priest and proclaimed the future coming Messiah who would fulfill both roles perfectly and who would build the true "*temple of the LORD*" as he rules from his throne.

At this point, Joshua has all but faded into the background. In reality, there was nothing special about Joshua. Joshua wasn't really being coronated as a king. In fact, as we will see in a moment, the crown is quickly removed from his head and stored somewhere else. Joshua was never the point—this coronation was symbolic. He represented one who was to come—one whom the people of Zechariah's day didn't know, but one about whom we are deeply privileged to know as those who have access to the fullness of God's revelation.

All of this was meant to point to Jesus—his life, his work, and the eternal salvation available to all in him. The Jesus who lived a perfect life in obedience to all of God's holy law, who died a sacrificial atoning death on the cross to pay for all the sins of his people, and who rose from the grave, achieving victory over death and proving his sacrifice to be completely sufficient and accepted by his Father. The Jesus whose blood cleanses us from sin and saves

us from the wrath of God, and whose perfect obedience is imputed to all who trust in him as a free gift of unmerited favour.

It is Jesus who will build the temple of the Lord, and we will look at that in a little more detail in our final point. First, I wanted us to See the Sign, as the prophet made a crown and placed it upon the head of the High Priest. Second, I wanted us to Understand the Sign as a prophetic proclamation that the Branch would grow up, branch out, and build the true temple of the LORD as the True Priest and the True King. Third, and finally, I want us to Believe the Sign.

BELIEVE THE SIGN (VV. 14–15)

In verse 14, we read, *"And the crown shall be in the temple of the Lord as a reminder to Helem, Tobijah, Jedaiah, and Hen the son of Zephaniah."*

Not long after that beautiful crown was placed upon Joshua's head, it was removed again. The sign wasn't about him, after all—it was about the coming Messiah. With the promise made, the LORD commanded Zechariah to display the crown in the temple as a reminder, so that every time the people would enter, they would see the crown and be reminded that the promised Messiah was coming to fulfill all the promises of God had made to them from the beginning.

One thing we need to quickly note is that two of the four names here are different than they were in verse 9. In all honesty, this makes it very confusing to read this passage for the first time, and it was only when I studied more deeply that I learned that this is almost certainly meant to be the same four men who were mentioned in the beginning of this passage, who brought the silver and gold back from Babylon.

But if these are the same people, why are the names different? While this does seem very strange to us, this kind of variation in naming is surprisingly common throughout the Old Testament. It was common

for Israelites to go by more than one name, and so this doesn't need to be too much of a concern for us as we seek to understand this passage, and most commentators just encourage the reader not to worry about it too much.

And so, moving forward, in the first half of verse 15, the promise that the Messiah would *"build the temple of the Lord"* is brought into much sharper focus. We read, *"And those who are far off shall come and help to build the temple of the Lord. And you shall know that the Lord of hosts has sent me to you."*

The idea that the nations would flow to the mountain of Jerusalem is not a new idea by the time we reach the book of Zechariah. The prophet Isaiah was particularly clear on this. In Isaiah 2:2–3, near the start of the book, we read, *"It shall come to pass in the latter days that the mountain of the house of the Lord shall be established as the highest of the mountains, and shall be lifted up above the hills; and all the nations shall flow to it, and many peoples shall come, and say: 'Come, let us go up to the mountain of the Lord, to the house of the God of Jacob, that he may teach us his ways and that we may walk in his paths.' For out of Zion shall go forth the law, and the word of the Lord from Jerusalem."* And then again, in Chapter 60, verse 10, near the end of the book, we read, *"Foreigners shall build up your walls, and their kings shall minister to you; for in my wrath I struck you, but in my favor I have had mercy on you."*

The prophet Haggai—who ministered at the same time as Zechariah—also spoke this way in Haggai 2:6–7. In a prophecy that is very relevant to our passage this morning, the prophet writes, *"For thus says the Lord of hosts: Yet once more, in a little while, I will shake the heavens and the earth and the sea and the dry land. And I will shake all nations, so that the treasures of all nations shall come in, and I will fill this house with glory, says the Lord of hosts."* All of these prophecies, together with our passage, speak of a day when the nations will gather together to build the temple of the LORD.

As I've already mentioned, this isn't about the physical temple that

the people were building in Zechariah's day. Zerubbabel built that temple, King Herod added to it, and just like the Babylonians before them, the Romans burned that Second Temple to the ground in the year 70 AD, and it hasn't existed since. Zechariah, together with Haggai and Isaiah, had something else in mind to which the New Testament bears clear witness—the true, future temple that the Messiah would come to build is *us*. Though they may not have fully understood the significance of their prophecies, these prophets were speaking about the *church* of Jesus Christ.

One of the clearest places to help us understand this can be found in Chapter 2 of the book of Ephesians. Listen first to Ephesians 2:13, where the apostle Paul says, "*But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.*" Notice that same language that we see in verse 15 of our passage in Zechariah, "*those who are far off.*"

Paul continues, beginning in verse 19, to speak of the church as the temple of God. He writes, "*So then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God, built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, in whom the whole structure, being joined together, grows into a holy temple in the Lord. In him you also are being built together into a dwelling place for God by the Spirit.*"

This also connects closely with the words of the apostle Peter in 1 Peter 2:5, where he writes, "*you yourselves like living stones are being built up as a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ.*"

Taken together, these passages help us see a remarkable truth: Though the people of Judah did succeed in rebuilding the temple in Jerusalem after their exile, the physical temple was never the point. God, in his plan of salvation had something different in mind. The Messiah—the "*Branch*"—whom Zechariah proclaimed would build the temple of the LORD, is our Lord Jesus Christ who came to build

not a physical temple, but a spiritual temple—who came to redeem for himself a people from every tribe, nation, and tongue in whom the Holy Spirit would dwell as the temple of God in this world. Jesus didn't come to build a physical temple; he came to build the church.

And that is where we come in—in this small passage in the middle of the book of Zechariah, we find ourselves in this prophecy—the prophecy which foretold the coming of a Great High Priest and Sovereign King who would build the true temple of the Lord. And as we know, our God is a promise-keeping God, and every member of this church is living proof that he kept that promise.

Now, before this passage ends, the LORD speaks one more word through his prophet. In the second half of verse 15, we read, "*And this shall come to pass, if you will diligently obey the voice of the Lord your God.*"

You might feel like this is a rather anti-climactic way to end this passage. After all these glorious promises, it seems like their fulfilment is now being placed into the hands of people; as though their obedience is to be the determining factor as to whether or not these things will come to pass.

We know, of course, that these promises have already come to pass in the person and work of Jesus, and that was despite the ongoing failure and disobedience of God's people. So what exactly is going on here?

Put simply, the LORD is not saying that they could somehow stop his promises from coming true by failing to obey his voice. Rather, he is saying that their participation in those promises depends on whether or not they "*diligently obey the voice of the LORD*" their God. And what does this mean, to "*diligently obey the voice of the LORD*?" Well, it means to take God at his word.

It means to believe what he has said, to trust that what he has promised will come to pass, and to walk in his ways according to his

commandments, believing that what he has said is good and right for us is truly good and right for us. Here, the LORD is not speaking solely about their outward conformity to his Law but perhaps even more prominently to what the apostle Paul called "*the obedience of faith*" in Romans 1:5. It means to heed his voice and trust him by faith. It would be by heeding his voice and believing in his promise—and the obedience that flows from that belief—that the people would participate in the fulfilled promise of the coming Messiah.

And the same is still true of us today, is it not? Our Lord Jesus Christ is the fulfilment of all of these promises, and we participate in them by the very same faith—by "*diligently obey[ing] the voice of the LORD [our] God*" through the obedience of faith—by trusting in the gospel message proclaimed first by the apostles and then by the church—by trusting in the perfect life, sacrificial death, and vindicating resurrection of Jesus who alone can forgive our sins and sustain us to the end.

And so, the promise of Zechariah is true for us today. The Messiah has come, and we participate in the fulfilment of all these promises by faith in him.

Have you trusted in Jesus today? If not, you must understand that he is the only hope available for all mankind to stand before the judgement of God on the Last Day. Apart from him, there is no hope. But, in him, eternal hope is available to all who believe in him. Trust Christ today.

And if you have trusted him, continue to rest in the finished work of your Great High Priest whose once-for-all sacrifice was sufficient to pay for your sins, who sat down because his work was accomplished, and who continues to plead on your behalf as a mediator. Continue to rest in the finished work of your Sovereign King who is seated at the right hand of his Father and who rules over all things for the good of his people until one day he returns to make all things new, to right every wrong, and to take all of his people to the place that he has prepared for them.

CONCLUSION

At the heart of this passage, we find a symbolic act that pointed far beyond what the people could see happening in front of them.

And so, See the Sign, of a high priest crowned with kingly glory. Understand the Sign, that it points to Jesus, our greater Priest and greater King, who loved us and gave himself for us. And Believe the Sign by trusting in his finished work on your behalf and living in obedience to his kingly rule until he returns to take you home. Let's pray.

QUESTIONS TO PONDER AND DISCUSS

Introduction

1. The sermon contrasts ordinary, "what you see is what you get" life with rare, deeply symbolic moments where "stuff means stuff." Where have you seen God use symbolic events (weddings, funerals, baptisms, the Lord's Supper, etc.) to drive spiritual truth deeper into your heart?

See the Sign (vv. 9–11)

2. God uses returning exiles and their gifts to create this sign-act. How does it encourage you that God weaves the obedience and generosity of ordinary believers into his larger redemptive story?

Understand the Sign (vv. 12–13)

3. Jesus is both Priest and King—compassionate intercessor and sovereign ruler. Which aspect (his priestly tenderness or his kingly authority) do you most struggle to hold onto, and how might

re-embracing both change the way you live this week?

4. The sermon emphasizes that Christ's priestly work is once-for-all, so he can "sit down." What sins or failures do you tend to treat as if they aren't really covered, and how does this picture invite you to rest more fully in his finished work?

Believe the Sign (vv. 14–15)

5. The crown was kept in the temple as a reminder of the promised Priest-King. What visible or practical reminders could you build into your week to keep Christ's finished work and present reign in front of you?

6. Zechariah foretells that "those who are far off shall come and help to build the temple of the Lord," later fulfilled as Christ builds his church from all nations. How does knowing you are one of these "far off" brought near affect your view of your place in God's story?

7. The sermon connected Zechariah 6 with Ephesians 2 and 1 Peter 2, where believers are "living stones" in a spiritual temple. In what ways are you actively engaged—or passively disengaged—from Christ's ongoing temple-building work through the local church?

8. If you were to explain this passage to a new believer in one or two sentences, how would you summarize what "The Priest Who Wore a Crown" shows us about Jesus and why it matters for everyday Christian life?

The content of this booklet was written by Luke Burrow, Family & Ministry Coordinator at Community Bible Church in Ilderton, Ontario. We are a gospel-centered church devoted to the faithful teaching of Scripture, the building up of believers, and bearing witness to Christ in our community and beyond. To learn more, join us for a Sunday service, or connect with us directly, scan the QR code or visit:
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