

End-Time Joshua

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Chapter 1

What is a high priest?

The book of Zechariah discusses a powerful prophecy about Joshua the son of Josedech. A number of details surrounding this prophecy have so far been misunderstood and totally misrepresented. Using the Bible as our authority, the aim of this booklet is to discuss and prove the identity of the end-time Joshua (Zech. 3) and relevant details pertaining to him and this prophecy. Through God’s inspired Word, He tells us all we need to know to clearly define and understand the identity of the end-time Joshua.

Definition of high priest

In Zech. 3:1 we are told that Joshua is a high priest. This important fact should lead us to begin our study by taking a look at the definition of a ‘high priest’. As we do this, it would also be helpful for us to take a brief look into at least one of the responsibilities of an individual holding this office as outlined in the Bible.

In the Old Testament, the word for ‘priest’^{H3548} which is used in this title is translated from the Hebrew word ‘kohen’ and could be translated as ‘chief ruler’ or ‘principal officer’. In the New Testament, the title ‘high priest’^{G749} is translated from the Greek word ‘archiereus’^{G749}. Strongs concordance translates this title as:

“The high priest (literally of the Jews [spiritual Jews], typically Christ); by extension a chief priest: - chief (high) priest, chief of the priests.”

Evidently, a *high priest* of God is the individual who leads His people. As *chief of all priests*, he leads God’s loyal priests and leads God’s spiritual nation! A high priest of God is loyal to Him, otherwise he is not God’s high priest.

Understanding the role of High Priest

To help us understand the role of high priest, we could study at least one responsibility of a high priest which is discussed in the Old Testament. Notice:

“Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people” (Heb. 9:6-7).

Notice closely that which these verses are saying. In Old Testament times, all ordained priests went into the first tabernacle, to accomplish the service of God. **The physical high priest was the only individual who was allowed into the second tabernacle. He went into this tabernacle to offer a sacrifice for his sins *and* for the sins of the people (vs. 7).** We must understand this important responsibility carried out by the high priest if we are to understand the identity of the end-time Joshua!

The following Bible verses discuss an example of Aaron the high priest entering the second tabernacle on the Day of Atonement:

“And Aaron shall bring the bullock of the sin offering, which is *for himself*, and *shall make an atonement for himself, AND for his house*, and shall kill the bullock of the sin offering which is for himself: And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring it within the vail: And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover

the mercy seat that is upon the testimony, that he die not: And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times. Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat: *And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness. And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel” (Lev. 16:11-17).*

Evidently, one of the responsibilities of the high priest was to make atonement for himself, for his household *and for the entire congregation of Israel*. This clearly demonstrates one of the responsibilities of a high priest. As high priest, Aaron made atonement for his transgressions **and for the transgressions of the nation**. This one responsibility of the high priest will help us understand the identity of Joshua the high priest in this end time.

In the next chapter we will discuss and prove the identity of the end-time Joshua the high priest (Zech. 3:1). We will use the Bible as our authority to do this. Before proceeding we must understand that, as evidenced by that which has been discussed in this chapter, God’s high priest is in submission to Him otherwise he is not God’s high priest. God’s “chief of the

priests” must be an individual who is loyal to Him, otherwise how can God use him as a leader of all the other priests of God? God’s “chief of the priests” is in charge of God’s true and faithful people. If he is not in submission to God, if he is not leading God’s faithful people, if he rejects knowledge coming from God, and if he takes people “off track” spiritually speaking, then he is no high priest of God (Hos. 4:6). We must understand: God’s high priest is God’s chief of His loyal priests and Church. To be chief of God’s loyal priests and Church, the high priest must be in submission and loyal to God the Father, otherwise he is no high priest of God. God’s high priest is on God’s side and not in some opposing camp, otherwise God would not give him the title of “chief of the priests” (Hos. 4:6).

Chapter 2

Identity of end-time Joshua

The books of Haggai, Ezra, Nehemiah and Zechariah all discuss Joshua the son of Josedech. Haggai, Ezra and Nehemiah were contemporary prophets. For this reason, we will focus our studies on that which is discussed about Joshua in the book of Zechariah.

Hereunder are reproduced the first seven verses of Zech 3. Reading through these verses before discussing them will help us to focus our attention on this most important prophecy:

“And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him. And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by. And the angel of the LORD protested unto Joshua, saying, Thus saith the LORD of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by” (Zech. 3:1-7).

Controversy over Joshua's identity

It is interesting to note that, especially over the last few decades, there has been much controversy in the Church surrounding the identity of the end-time Joshua. Dr. Donald Ward, a high ranking minister in the Worldwide Church of God (WCG) during the administration of Mr. Armstrong, alluded to the possibility of the end-time Joshua being Christ. However, not much more was stated about this possibility, and the idea was soon ruled out. In the 1970's, another view about the identity of Joshua the high priest surfaced. Mr. Armstrong claimed that because Zechariah 3:3 states that Joshua was clothed with filthy garments, this individual would be one who was far from God as a result of sin. Mr. Armstrong then demonstrated the possibility that his son Garner Ted fulfilled the prophecy of end-time Joshua because of his fallout with the WCG. As time went on, Mr. Armstrong taught that the end-time Joshua would be the last physical leader in the Church who would come on the scene before the second coming of Jesus Christ, and that this individual would take the Church 'off-track'. Today, many expound on this teaching. Some teach that Joshua was the successor of Mr. Armstrong who is claimed to be responsible for a 'great falling away' from Truth. Of course, Mr. Armstrong's immediate successor is no longer on the scene and therefore cannot be the individual to fulfill the role of the end-time Joshua mentioned in Zech. 3:8, since he will not be on the scene when Christ returns! One splinter group teaches that, for various reasons, Joshua is the leader of one of the larger split-off groups "who has gone off track". The controversy rages on over who fulfills the office of the end-time Joshua, with many entertaining wild ideas as to his identity. Some do not understand and cannot conclude whether Joshua is for or against God!

It is evident that recent Church history reveals that what is stated in the Bible about Joshua the high priest has not been clearly understood. It is now time to lay the controversy to rest, and understand the identity of this individual as outlined in the

Bible. Let us begin by looking closely at each verse in Zechariah 3 (and other scriptures which relate to it), as we see what God is communicating to us about this important end-time Biblical personality:

“And he shewed me *Joshua the high priest standing before the angel of the LORD*, and *Satan standing at his right hand to resist him*. And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this [*Joshua*] a brand plucked out of the fire?” (vs. 1-2).

Standing before “the angel of the Lord”

In the above two verses we can begin to picture a courtroom scene: the angel of the Lord, Joshua the high priest standing before him, and Satan. Satan stands on Joshua’s right hand to resist or accuse Joshua just as a prosecution team would in a legal case.

Zech.3:1 discusses “the angel of the Lord”. We must here understand that the “angel of the Lord” is referring to one of God the Father’s top and closest ministering angels. In Matt. 28:2-6, for example, we see that the “angel of the Lord” is an angel sent by God the Father to open the tomb in which Christ was buried. Zech. 3:1 further states that Joshua “is *standing before* the angel of the Lord”. The Hebrew language clearly indicates that “standing before” means “standing firmly in the presence of”. In this verse we are being told that Joshua was standing firmly in the presence of the angel of the Lord. So far, there is nothing in the first two verses of Zech. 3 which indicate that Joshua was (or is) against God; nothing states that he was (or is) in abject rebellion towards Him. There is nothing in the first two verses of Zechariah 3 that should lead us to believe that Joshua is possessed by Satan or is in the bonds of Satan. On the contrary, **scripture states that Joshua is**

“standing fast” before (or in the presence of) the angel of the Lord! Some of the commentaries agree that “standing before” the angel of the Lord emphasizes that *Joshua was ministering to God as one of His servants*. The first two verses in Zechariah 3 clearly indicate that Joshua is in submission to God and not against Him. We must understand that he is an individual who administers unto God! The fact that God calls Joshua a high priest is already good indication that Joshua is loyal to God. If Joshua was *not* loyal to God, he would not be God’s high priest (Hos. 4:6), and God would certainly not refer to him by this title! Here is what the Jamiesson Faucett Brown commentary has to say:

“Joshua as high priest (Hag. 1:1) represents the elect people, put on its trial, and ‘plucked’ narrowly ‘out of the fire.’ His attitude, ‘standing before the Lord,’ is that of a high priest ministering before the altar erected previously to the building of the temple (Ezr. 3:2, Ezr. 3:3, Ezr. 3:6; Psa. 135:2). Yet, in this position, by reason of his own and his people’s sins, he is represented as on his and their trial.”

Can we begin to clearly see what is being spoken of in the first two verses of Zechariah 3? This will become clearer as we proceed.

In the first chapter of this booklet we discussed one Old Testament example of a high priest, which demonstrated the example that a high priest atones for sin. This is what we see taking place in Zech 3:1. In this verse we see Joshua the high priest making atonement. This is what a high priest does, and this is what is being described in Zech. 3:1.

Satan the accuser

Zech. 3:1 *does* tell us that Satan “resists” Joshua. The word “resist” is 7853 in Strong’s and could be better translated as: ‘to attack’, or ‘to accuse’. This is what Satan does - he attacks

and accuses (Rev. 12:10). However, this does not mean that Joshua is in the bonds of Satan, as some teach. It simply means that Satan is on Joshua's right hand **attacking** and **accusing** him. In the scene described in Zech. 3:1, we see that Satan is doing his utmost to try to discredit Joshua before the angel of the Lord. Notice further as we study the sequence of events as outlined in Zechariah 3:

“And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this [Joshua] a brand plucked out of the fire?” (Zech 3:2).

Essentially, God is here telling Satan: “Get out! Isn't Joshua an individual that I rescued? How dare you come here and try to accuse him?” In Zech. 3:1-2 we see Joshua presenting himself before the angel of the Lord. As this takes place, Satan attacks and accuses Joshua while God rebukes Satan for doing so.

Filthy garments

Zech 3:3 continues the sequence of events:

“Now Joshua was clothed with filthy garments, and stood before the angel”.

This is presumably the verse which seems to cause much confusion for many, but is really quite straightforward. Let us understand: the word “was” in the above verse would be better translated as “had come to be”. Joshua *had come to be* clothed with filthy garments. Joshua was clean, but filthy garments were placed upon him. The word “filthy” means extreme filth, as if “excrementitious” (Strong's 6674). These filthy garments are of course representative of sins! Scripture is here telling us that filthy garments, which are representative of sin, were placed on Joshua. What exactly is God communicating to us

through Zech. 3:3? Notice the next verse in scripture – it will help us understand:

“And he answered and spake unto those that stood before him, saying, *Take away the filthy garments from him.* And unto him he said, *Behold, I have caused thine iniquity to pass from thee,* and I will clothe thee with change of raiment” (Zech. 3:4).

Forgiveness of sin must be preceded by repentance. Penalty for sin must be paid! These are basic Bible truisms. We must repent of our sins for God to forgive them, yet in the above verse we are told that God the Father “took away” the filthy garments from Joshua (i.e. He took away the sins). He wiped the slate clean! *Conspicuously, in these verses there is no mention of repentance before the sins were “taken away”.* This should cause us to think! Would God wipe away sins if they are not repented of? No He would not! So why do these verses state that God wiped away sin without repentance taking place? This should give the discerning mind another tremendous clue as to the identity of the end-time Joshua. At this juncture, let us meditate and consider the following scenario:

Christ lived a perfect life. He came to this earth and preached the good news of the coming Kingdom of God. As He walked the earth, He set a perfect example and did not commit any sin (Jn. 8:7; Heb. 4:15 etc). He was spiritually clean - *immaculate!* However, after He was betrayed by Judas Iscariot, Christ was taken and was beaten, scourged and bruised as He took upon Himself our diseases, sicknesses and sins (Is. 53:4-5). He was brutally wounded as He took on the filthy sins of the world and carried them to the stake (1 Pet. 2:24) so that He could pay the penalty of sin in our stead (Rom. 6:23). All of *our* filthy sins were ‘borne’ (Strong’s 5375: accepted, carried, taken, worn, etc) upon Christ’s body through every stripe of the whip which He received (Is. 53:4-5). *Man’s* transgressions of God’s law (physical and spiritual) were placed upon Christ at the time of His beating and scourging.

This is when He bore *our* sicknesses, diseases (Is. 53:4) and all *our* other sins (verse 5) upon Himself so that He could pay the penalty in our stead! This was a tremendous burden our Savior carried because of God's tremendous love for us. He was the perfect sacrifice, without blemish, Who was able to die for the forgiveness of our past sins. With this in mind, let us ask ourselves a question: *Is it not overwhelmingly obvious that as Christ bore our sins through the beating, He had come to be clothed with filthy garments representative of the sins of mankind which were placed upon Him during that beating?* Jesus Christ, of course, was without sin. He was immaculate. He had no sin of which to repent! He was the perfect sacrifice! However, when the sins of the world were placed upon Him just prior to His death, He carried those sins to the stake! **Although Christ Himself was without sin, He had come to be clothed with filthy garments as the worlds sins were placed upon Him through His beating (Zech. 3:3).** The moment He died on the stake, the penalty for those sins was paid in our stead (Rom. 6:23), and God the Father was then able to take away those sins. God wiped the slate clean because Christ paid the penalty in our stead. (For more information on this subject please request or download the FCGL booklet entitled: "God's Feast Days: Passover & ULB"). Christ did not need to "repent" of His own sins because He had none! Christ was without sin *and had nothing of which to repent* (Heb. 4:15). He was clean because He was without sin! The garments placed on Christ were filthy, and those filthy garments were representative of *our* sins! Christ went through a painful death so that *our* past sins could be forgiven. As soon as Christ paid the penalty of our past sins through death, God erased those sins and took away the filthy garments. *Jesus Christ perfectly fulfilled His responsibility as our High Priest!*

Is it not so plainly obvious that the end-time Joshua spoken of in the book of Zechariah is none other than Jesus Christ our High Priest who sacrificed Himself (atoned) for our sins? This is what scripture is telling us. Notice:

“And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, *and I will clothe thee with change of raiment.* And I said, *Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments.* And the angel of the LORD stood by” (Zech. 3:4-5).

In the sequence of events as outlined in Zech. 3 we are told that once the filthy garments were taken away, Joshua (or Christ) was clothed with a change of raiment symbolizing spiritual cleanliness and purity. We are also told that He was given a “fair mitre”, which is symbolic of government. Verse 5 is telling us that because Christ proved His absolute loyalty to the Father, Christ will be given authority to govern as King of kings and Lord of lords at His second coming.

“And the angel of the LORD protested [*better translated as: “testified”- see Strong’s 5749*] unto Joshua, saying...” (Zech. 3:6).

Notice that the angel of the Lord did not “protest” but “testified” (see Strong’s 5749)! The angel of the Lord did not object, dispute, complain or disapprove, but he was about to *give evidence* or *confirm* something to Joshua! (The word “protested” in verse 6 is Strong’s 5749 and is better translated as “testify” in Deut. 8:19, 32:46; Ps. 81:8; Amos 3:13 etc). Zech. 3:7 tells us what the angel of the Lord was about to confirm:

“Thus saith the LORD of hosts; *If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by*” (Zech. 3:7).

Here is something else we must better understand before proceeding. The word translated as “if” in Zech. 3:7 somewhat confuses the intended meaning of God’s communication. We must understand that the word “if” is an unfortunate translation from the original Hebrew word. The word “if” in verse 7 is translated from the Hebrew word “im” (*518 in Strong’s*) and could also be translated as “oh that”, “of a truth”, “since”, “surely” and “whereas”. These more accurately translate the Hebrew word “im” – *see Strong’s number 518!* Notice how this very same Hebrew word “im” (translated “if” in Zech. 3:7) is translated in the following verses in the Old Testament:

“But **since** [*Strong’s 518*] ye say, The burden of the LORD...” (Jer. 23:38)

“In mine ears said the LORD of hosts, **Of a truth** [*Strong’s 518*] many houses shall be desolate, even great and fair, without inhabitant” (Is. 5:9).

“**Surely** [*Strong’s 518*] they shall not see the land which I swear unto their fathers, neither shall any of them that provoked me see it” (Num 14:23).

“**Whereas** [*Strong’s 518*] our substance is not cut down, but the remnant of them the fire consumeth” (Job 22:20).

If we substitute any of the above bolded words for the word “if” in Zech. 3:7 we get a much clearer translation for this scripture – just as God intends:

“Thus saith the Lord of hosts; **SINCE** thou wilt walk in my ways, [*for WHEREAS you will walk in my ways*], and **SINCE** you will keep my charge [*or WHEREAS thou wilt keep my charge*], thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by.

God did not doubt Joshua (Christ) - He *knew* Joshua walked in God the Father's ways! Christ had already proven Himself and qualified. Since Christ walked in God the Father's ways, and since Christ kept God the Father's charge, God here testified that Christ *will* judge God's house and keep His courts. This is what God the Father is testifying and recording in Zech. 3:7!

Joshua and His fellows

The next verse in the story flow continues to discuss the soon return of Christ. Zechariah continues the account by demonstrating the sign that will show when the return of Christ is imminent. Here is another wonderful piece of the puzzle now understood:

“Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered^{H4159} at: for, behold, I will bring forth my servant the BRANCH” (Zech. 3:8).

Scripture tells us that the men that sit before Joshua will be men wondered^{H4159} at! The word “wondered” in the above scripture is 4159 in Strong's and means “miracles, signs and wonders”. Zech. 3:8 is therefore telling us that the men that sit before Joshua (or Christ) will be performing miracles, signs and wonders. Because of this, these men will be men of a sign that Christ is about to return! Who could this be referring to? Of course, other passages of scripture tell us that the two witnesses will come on the scene in this end time to fulfill a 1260-day commission (Rev. 11:3), during which they will perform miracles, signs and wonders (Rev. 11:5-6). The two witnesses will be “men wondered at” – they will be men of a sign - as they fulfill their commission and perform miracles, signs and wonders during the Great Tribulation just as is being discussed in Zech. 3:8. The clear point being made in Zech 3:8 is that when these two witnesses come on the scene, it will be evident that the return of Christ as the Branch will be imminent! The two witnesses will be the sign that God is about

to bring forth His servant “the Branch”, which is another name or title given to Jesus Christ at His coronation ceremony (see further explanation on Zec. 6:11-13 below). Notice the Living Bible Translation of the last part of Zech. 3:8:

“...Don’t you see? Joshua represents my servant the Branch whom I will send”.

The Living Bible translation of Zech. 3:8 clarifies that the Branch is another title for Christ, which will be given to Him at His coronation ceremony. When the two witnesses come on the scene, they will perform miracles, signs and wonders – this will be the sign that the return of Christ is imminent. (For more information on the subject of the two witnesses, please download or ask for the FCGL booklet entitled “Zerubbabel and the Two Witnesses”).

Zech. 3:9 continues:

“For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day”.

A stone upon which are seven eyes is laid before (or in front of) Joshua. Rev. 5:6 tells us that these seven eyes are the seven spirits of God sent forth into all the earth. Zech. 3:9 states that these spirits are upon the stone laid before Joshua. Is it not obvious that this stone with seven eyes representing the seven spirits of God is not going to be placed before any man, but before Christ Himself? No man other than Jesus Christ should place himself in this position.

Verse 10 refers to the time period during the millennium:

“In that day [*referring to the millennium during the Day of the Lord*], saith the LORD of hosts, shall ye call

every man his neighbour under the vine and under the fig tree”.

Scripture tells us that the millennium will be a time when Joshua will call “every man his neighbor under the vine and under the fig tree”. Verse 10 tells us that Joshua (Christ) will do this! It will be a wonderful time of peace, joy and abundance.

Zechariah 6

Let us now continue with the prophecy of Joshua as outlined in Zechariah 6. We will here continue to see beyond doubt, that the end-time Joshua is in fact Jesus Christ. Notice verses 9-11 in this chapter:

“And the word of the Lord came unto me, saying, Take of them of the captivity, even of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah; Then take silver and gold, and make crowns, and set them upon the head of Joshua the son of Josedech, the high priest”.

Here is a coronation ceremony being discussed. We are told that the coronation ceremony is Joshua’s. Of course, God is not going to single out the coronation ceremony of any man, other than Jesus Christ and *His* coronation as King of kings. This should be obvious to all reading this booklet and proving this subject. Here we see that Joshua the son of Josedech is crowned with crowns of gold and silver. It is evidently referring to the coronation of Jesus Christ (Rev. 19:12), adding to the proof we have already discussed that the end-time Joshua is Jesus Christ. Interestingly, the names Heldai, Tobijah and Jedaiah are mentioned in verse 9. Who are these? What is their purpose?

Anciently speaking, these individuals were no doubt Israelites held in Babylonian captivity. In prophecy, we realize

that this must be speaking about three angels, or three groups of angels, who are entrusted with the preparations for the coronation ceremony and its festivities. No man or groups of men could be entrusted with these details because we know that the coronation ceremony will take place in heaven. Notice that in verse 11 God tells Heldai, Tobijah and Jedaiah to make crowns of silver and gold which are to be placed on Joshua's head. We must try to understand the meaning behind these names so that we can deeply grasp that which God is communicating to us in these verses.

Heldai

“Heldai” is 4480 and 2469 in Strong's. The word 4480 is perhaps the more interesting of the two. It is closely connected with 4482 which means:

“a musical chord (as parted into strings): - stringed instrument”. It is clear that Heldai has to do with the music to be played at the coronation ceremony.

Tobijah

“Tobijah” is 2900 in Strong's and comes from 2896 and 3050 and clearly indicates the idea of cheerfulness, being glad and making merry. The idea of feasting is certainly being made here.

Jedaiah

“Jedaiah” comes from 3045 and 3050 in Strong's, and 3045 clearly indicates instruction, understanding, knowledge and skill.

Evidently, Heldai has something to do with music and musical instruments, Tobijah has to do with feasting, and Jedaiah has to do with knowledge and skill. If we place all this together it seems evident that these three are closely involved with the details surrounding Christ's coronation. It is clear that Jedaiah is involved with the actual making of the crowns because of his knowledge and skill, while Heldai and Tobijah are involved with the music and festivities surrounding the

coronation ceremony. Joshua the High Priest is crowned with crowns of silver and gold, and at the time of the coronation He is told the following:

“And speak unto him [*Joshua*], saying, Thus speaketh the Lord 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 the LORD” (Zech. 6:12).

Here we see that while the crowns are being lowered onto Joshua’s head, God is confirming that Joshua the High Priest (or Christ) “is the Branch, and He shall grow out of His place, and shall build the temple of God”. The “Branch” is a title which Joshua/Christ receives at His coronation. Notice that He will build the temple of the Lord – something only a Being in the Godhead can do!

“Even he (*Joshua, the Branch, Christ*) shall build the temple of the LORD; 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. 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 the LORD” (Zech. 6:13-14).

With reference to the above scripture, only *Christ* can bear this kind of glory! Only *Christ* can build the temple of the Lord. *Christ* will be the Counsellor and the Prince of Peace (Is. 9:6). *He* shall sit and rule upon His throne! How can any man assign this prophecy and this glory to himself or some other human being? If they do, it is done out of vanity. We must trust the Word of God and understand what God is communicating to us. Notice the Living Bible translation of Zech. 6:11-13, which offers further clarity:

“...Then put the crown on the head of Joshua (son of Josedech) the High Priest. Tell him that the Lord Almighty says, ‘You represent the Man who will come, whose name is “The Branch” – he will grow up from himself – and will build the Temple of the Lord. To him belongs the royal title. He will rule both as King and as Priest, with perfect harmony between the two!’

This should give the reader further, irrefutable proof that the end-time Joshua is representative of Jesus Christ, and that the Branch is another title of Christ which will be given to Him at His coronation ceremony, when He is crowned as King of Kings and Lord of Lords! Zechariah 6 continues (in the King James Version):

“And they that are far off shall come and build in the temple of the LORD, and ye shall know that the LORD of hosts hath sent me unto you. And this shall come to pass, if ye will diligently obey the voice of the LORD your God” (Zech. 6:15).

The final verse in Zech. 6 tells us that in the millennium all those not called out in this life-time and who will still be living – all those far-off spiritually speaking – will come to be taught God’s ways. They will learn about God and His ways and they will obey His voice.

Joshua – the name

As we conclude this study on the identity of Joshua the High Priest, we will take a brief look into the definition of the name “Joshua”. This should continue to solidify the fact that the end-time Joshua discussed in the book of Zechariah is Jesus Christ our High Priest. The name “Joshua” is translated from the Hebrew word “Yhoshua”, which is 3091 in Strong’s and is made up of two words, Strong’s numbers *3068 and 3467*.

The Strong’s word 3068 gives us the following definition:
“The self-Existent or Eternal, Jehovah, Jehovah the Lord”

Strong's 3467 could be translated as:

“The deliverer, the rescuer, bring salvation, savior and get victory”.

If we place these two definitions together, we see the following meaning clearly referring to none other than Jesus Christ:

Joshua = “The Eternal, Savior and Deliverer”

There is also another significant parallel found in the meaning of the New Testament name “Jesus”, which must not be overlooked. “Jesus” is translated from the Greek word “Iesous”, which is of Hebrew origin. Strong’s concordance tells us the following for Jesus^{G2424}: “*Of Hebrew origin [3091]; Jesus (that is, Jehoshua), the name of our Lord:…Jesus*”. The Hebrew origin word number 3091 further tells us: “From H3068 and H3467; Jehovah-saved; Jehoshua (*that is, Joshua*), the Jewish leader: - Jehoshua, Jehoshuah, *Joshua*”.

By this point, it should be crystal clear to the reader that “Joshua” is another name or title for Jesus Christ our High Priest. The end-time “Joshua the High Priest” is representative of “Jesus the High Priest”.

What a wonderful prophecy has been set before us in the book of Zechariah regarding the end-time Joshua! What a tremendous opportunity and privilege we have been given by God to understand the identity of this Individual. God is certainly lighting up the path of those who want to see (Ps. 119:105; 1 Thess. 5:4)! Let us ensure that we diligently hearken unto the Voice of the Lord our God and embrace His communication (Hos. 4:6)!

We are here to help! Please feel free to contact us should you have any questions. Our address is: Faithful Church of God in Laodicea, P.O. Box 311021, Capitol Heights, Maryland 20731, USA. Email: info@fcogl.org. Our web address is: www.fcogl.org

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