

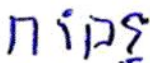
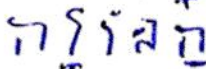
kBabylon and are taken to the house of Josiah (v.11) where they prepare "crowns" of silver and gold (symbols of redemption and royalty) and place them on the head of Joshua indicating a unity of priestly, prophetic, and kingly functions in him--he being the high priest already (v. 12).

He is then charged (v. 13) and in the language of vs. 13 seems to be representative of the BRANCH whose character is messianic after the pattern of chapter 3. His ultimate work will be one of glorious rule instituting peace between priest and people, temple and land, etc. He will be an all-encompassing ruler whose functions are adequate in all parts of the society.


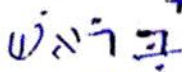
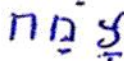

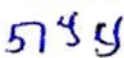
The crowns previously placed on Joshua (v.11) are now given to the witnesses as reminders of what has transpired on this occasion. (It is reminiscent of O.T. treaty-oaths, etc.) They will remain with their families (v. 14) but in the temple positionally, as a constant reminder of what has happened.

The ultimate end is that the house of God will be known far and near and worshippers will come from locales in many distant points and this will certify to the people that the Lord was indeed responsible for both the message and the message giver at this time.

c. Notes on the Hebrew text

6:10  "take" just unusual form to see
  "exiles" BDB 163

Watch lots of proper names.

6:11  "crowns" "wreathes" BDB 742
  "on the head"
  "spring up"
  "splendor" "majesty"
  "counsel" from 