

Zechariah 6:10

Authorized King James Version (KJV)

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;

Analysis

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—God commands Zechariah to receive an offering from three men recently arrived from Babylon: Heldai (חֶלְדַּי, possibly 'worldly/enduring'), Tobijah (טֹבְיָהוּ, 'Yahweh is good'), and Jedaiah (יְדַעְיָהוּ, 'Yahweh knows'). These Jews remaining in Babylon sent gold and silver (v. 11) via messengers to support temple rebuilding—a beautiful picture of diaspora Jews supporting the Jerusalem restoration project.

Zechariah must go **that same day** to Josiah son of Zephaniah's house—urgency and specificity mark obedience. Josiah (יְהוֹשֻׁעַ, 'Yahweh supports') son of Zephaniah (צְפַנְיָהוּ, 'Yahweh has hidden/protected') hosts the visitors, providing hospitality. The names carry significance: God is good (Tobijah), God knows (Jedaiah), God supports (Josiah), God protects (Zephaniah)—a chorus testifying to Yahweh's character. These faithful Jews embody the remnant theology: though scattered, they support God's purposes; though in exile, they invest in restoration. Their offering will fund the prophetic sign pointing to Messiah. Every faithful act, however small, participates in God's grand redemptive plan.

Historical Context

Not all Jews returned to Judah in 538 BC under Cyrus's decree—many remained in Babylon where they'd established lives over seventy years. These diaspora Jews, though not physically present, financially supported temple rebuilding (Ezra 1:4-6; 2:68-69). The three men likely represented a larger Babylonian Jewish community sending contributions. Their gifts would be transformed into prophetic crowns (v. 11), showing that even exile offerings serve God's messianic purposes.

Related Passages

Romans 1:17 — The righteous shall live by faith

James 2:17 — Faith and works

Study Questions

1. How does the diaspora Jews' financial support for Jerusalem temple rebuilding model kingdom investment?
2. What do the clustered meaningful names (Tobijah, Jedaiah, Josiah, Zephaniah) teach about covenant community?
3. In what ways can you support God's kingdom work even when geographically or circumstantially distant from it?

Interlinear Text

טוֹבִיָּה וּמֵאֵת מִחֶלְדַּי הַגּוֹלָה מֵאֵת לֶקְחוֹ
of Tobijah ^{H2900} **even of Heldai** ^{H2469} **of them of the captivity** ^{H1473} **Take** ^{H3947}

הַיּוֹם וְאֵתְּכָה בְּיוֹם אֵתְּכָה וְיָדְעָה וּמֵאֵת
^{H1931} **thou the same day** ^{H3117} ^{H859} **and come** ^{H935} **and of Jedaiah** ^{H3048} ^{H853}

בְּאוֹתָן אֲשֶׁר צִפְנִי הַבֵּן יֹאשִׁיָּהּ בֵּיתוֹ בְּאוֹתָן
^{H935} **and come** ^{H834} **of Zephaniah** ^{H6846} **the son** ^{H1121} **of Josiah** ^{H2977} **into the house** ^{H1004} **and come** ^{H935}

מִבָּבֶל:
from Babylon ^{H894}