

## **Zechariah Lesson 32**

### **11-26-2003**

1. Last week I taught the Doctrine of The High Priest and when time expired we were analyzing the Doctrine of The Mediator. Mediatorship for Israel is the function of the Angel of The Lord in our fourth of Zechariah's eight night visions.
2. I want to review some of that learned and then we will pick up with new material at point 4.9 in our categorical analysis of the High Priest.
3. The description of the fourth of the eight visions begins in Zec 3:1 which in the KJV has been translated:

Zec 3:1 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.

#### Principles:

1. In the person of Joshua, the High Priest, the sinful state of Israel is exhibited as the nation's representative.
2. The Angel of The Lord is none other than the Lord Jesus Christ, Israel's mediator; the angel Satan is seen accusing Israel as unworthy. Both Joshua and the fallen angel Satan are standing before Christ.
3. Joshua is there to serve as the High Priest and Satan is there to accuse; the Christ is there to stand between the two to mediate and exonerate Israel but only after Israel has been made clean, a function performed by Christ both for Israel as well as us.
4. The oldest form of Mediatorship is found in Job 9:32-35.

Job 9:32 For he is not a man, as I am, that I should answer him, and we should come together in judgment.

Job 9:33 Neither is there any "**daysman**" betwixt us, that might lay his hand upon us both.

Job 9:34 Let him take his rod away from me, and let not his fear terrify me:

Job 9:35 Then would I speak, and not fear him; but it is not so with me.

4.1 The Hebrew participle of the verb Yachad is translated "**daysman**" in the KJV of Job 9:33 and "**umpire**" in both the RSV and Berkeley versions; it has also been translated "arbiter."

4.2 Mediation then is a process and a mediator is one who stands between two parties in order to establish friendly relations.

4.3 Embodied within the concept is the function of the mediator removing a disagreement between the two and bringing them to a common goal and thus effecting a reconciliation.

4.4 The hypostatic union satisfies then the requisites of mediatorship.

4.5. The Mediator must be equal in all respects to the alienated parties.

4.6 As a sinless man Christ can represent man to God because He is both man and God. (Heb 4:15; 7:26; 1Pe 2:22-24)

4.7 Thus He performs His priestly office with all that it involves, sacrifice, substitution, reconciliation, propitiation, satisfaction, and present intercession (Heb 9:15; 7:21-25; 2:11-18; 4:14-16; Joh 3:16-17 and Rom 5:1-11).

4.8 As the Godman, He is the one who is qualified to reign as mediatorial King over man in world history. (Psa 2; Rev 19:11-20:6). In Psalm two we see a report of that which will happen upon His return.

Psa 2:1 Why do the heathen rage, and the people imagine a vain thing?

Psa 2:2 The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying,

Psa 2:3 Let us break their bands asunder, and cast away their cords from us.

Psa 2:4 He that sitteth in the heavens shall laugh: the Lord shall have them in derision.

Psa 2:5 Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

Psa 2:6 Yet have I set my king upon my holy hill of Zion.

Psa 2:7 I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee.

Psa 2:8 Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

Psa 2:9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

Psa 2:10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth.

Psa 2:11 Serve the LORD with fear, and rejoice with trembling.

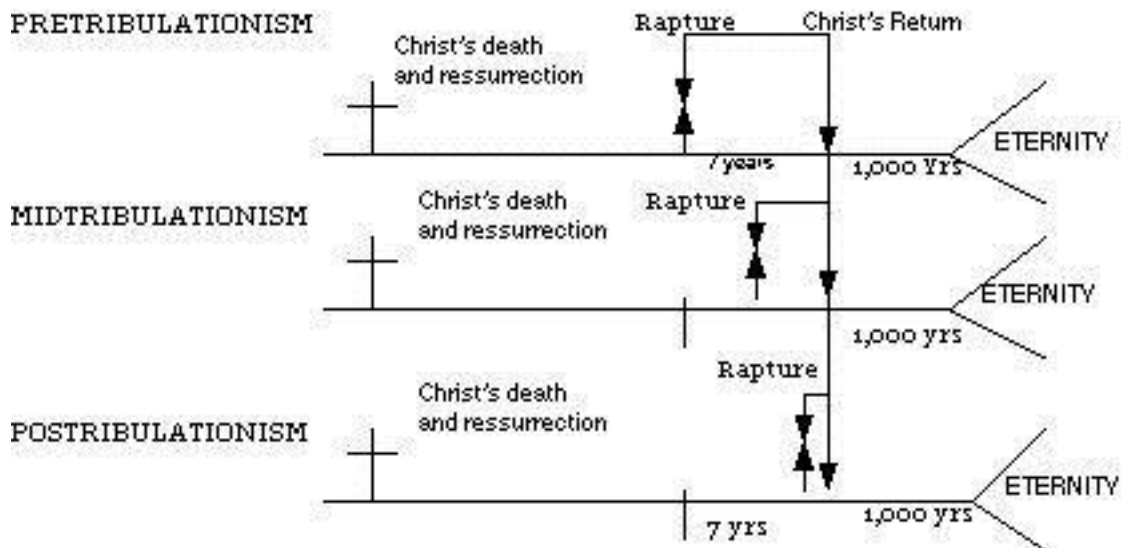
Psa 2:12 Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

Now for new material and point 4.9.

4.9 Thus, the God-man, the ultimate Mediator fulfills the offices of Prophet, Priest, and King.

4.10 As Zechariah records Israel is being accused in heaven by Satan; so also does Satan accuse us today. Israel has their mediator, the Son of David, so also do we today have the function of our heavenly Mediator, the Lord Jesus.

4.11 When Satan's access to heaven is denied in the middle of the Tribulation there is joy expressed by all "for the accuser of our brethren is cast down."



Rev 12:9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

Rev 12:10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

5. So much for mediation, a key function described in our fourth of the eight night visions. Now let's continue with our exegesis of verse one.
6. The recital of the vision continues in the same story telling format as the first three visions. This is accomplished with the **Va** conversive conjunction.
7. Then he the interpreting angels caused me to see from the Hebrew verb **Raah**. What he is caused to see is the **Gadol Ha Kohen**.
8. The one Zechariah is caused to see is Joshua, a translation from **Yehoshua**. The name is significant, being the same as that of Moses' successor, Joshua the son of Nun (Greek **Iesous**), Jesus. The meaning in the Hebrew is "Jehovah is salvation."
9. The name is appropriate inasmuch as Joshua, one of many High Priest representing man before God prefigures what Israel ought to have been, ideally, a Holy Priest Nation.
10. He is also representative of what Israel will yet be by means of God's electing love when converted and made a medium of the Lord's salvation to the nations.

11. Joshua is shown standing before **Ha Malakh Yehovah**, the Angel of The Lord i. e. attending upon Him in the official capacity of a priestly servant.

12. The same phraseology is used of priests "standing before the Lord to minister." (Deu 10:8; Jdg 20:28; Eze 44:15 and 2Ch 29:11)

Deu 10:8 At that time the LORD separated the tribe of Levi, to bear the ark of the covenant of the LORD, **to stand before** the LORD to minister unto him, and to bless in his name, unto this day.

Deu 10:9 Wherefore Levi hath no part nor inheritance with his brethren; the LORD is his inheritance, according as the LORD thy God promised him.

Jdg 20:28 And Phinehas, the son of Eleazar, the son of Aaron, **stood before** it in those days,) saying, Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease? And the LORD said, Go up; for to morrow I will deliver them into thine hand.

Eze 44:15 But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and they **shall stand before** me to offer unto me the fat and the blood, saith the Lord GOD:

2Ch 29:11 My sons, be not now negligent: for the LORD hath chosen you **to stand before** him, to serve him, and that ye should minister unto him, and burn incense (during the reign of Hezekiah as he cleanses the land of idolatry).

13. This is the same character in which Joshua appears here; he is attempting to minister before the Lord Himself (for the Angel of the Lord is none other than Deity, the pre-incarnate Christ).

14. This challenges the presence of Satan and his opposition to Joshua's ministry, Joshua and Israel's sin had given a place of advantage for Satan to attack and hinder the high priest's holy ministrations illustrating Paul's injunction to the Ephesian believers: "Neither give place to the devil." Eph 4:27

Eph 4:26 "In your anger do not sin": Do not let the sun go down while you are still angry,  
Eph 4:27 and do not give the devil a foothold.

Eph 4:28 He who has been stealing must steal no longer, but must work, doing something useful with his own hands, that he may have something to share with those in need.

Eph 4:29 Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up according to their needs, that it may benefit those who listen.

Eph 4:30 And do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption.

Eph 4:31 Get rid of all bitterness, rage and anger, brawling and slander, along with every form of malice.

Eph 4:32 Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you.

15. Joshua and Israel's sins are communicated by the filthy clothing worn by Joshua as he attempts to minister before the Lord.

16. Unger writes of the phrase "and Satan standing at his right hand to resist him" is better "with Satan standing at his (Joshua's) right hand to oppose him."

17. It would seem both Joshua and Satan are standing, the former to serve and the latter to accuse and resist.

18. The first Satan is the name of the infamous super angelic adversary of God and man, as in 1Ch 21:1 where Satan stands up against Israel influencing David.

1Ch 21:1 And Satan stood up against Israel, and provoked David to number Israel.

19. Likewise in Job Satan appears as one of the angels who accuses Job.  
(Job 1:6, 7, 12; 2:1)

Job 1:6 Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them.

Job 1:7 And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

Job 1:12 And the LORD said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.

Job 2:1 Again there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD.

20. The second satan in Zec 3:1 translated "adversary or resist or to oppose" is not the proper noun but the verb "to oppose, to resist, to act adversely toward," or "to accuse."

21. Joshua is seen ... not only in service but his intimate character is laid bare before (**Le Panah**) the face of Jehovah and all the world.

22. At this point I want to give you an expanded translation of Zec 3:1.

### **Expanded Translation**

**Zec 3:1 And then the interpreting angel showed me a scene in heaven; there I saw Joshua, Zerubbabel's High Priest, standing in front of Jehovah and at the right side of Joshua stood Satan accusing him of all manner of sin and evil.**

23. Now let's see what we can learn from verse two of Zechariah chapter three.

KJV

Zec 3:2 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?

NIV

Zec 3:2 The LORD said to Satan, "The LORD rebuke you, Satan! The LORD, who has chosen Jerusalem, rebuke you! Is not this man a burning stick snatched from the fire?"

Zec 3:2

Hebrew

**Va Yehovah Amar** - And then Jehovah said

**El Ha Satan** - to Satan

**Yehovah Gaar** - Yehovah rebukes

**Be Ka** - you

**Satan** - Satan

**Va Yehovah Gaar** - And Jehovah He rebukes

**Be Ka** - you

**Ha Bachar** - He who has chosen

**Be Yerushalaim** - even Jerusalem

**Halo Zeh** - is not this

**Or Natsal** - a light (a coal) delivered and rescued

**Min Esh** - from the fire

Working Translation

Zec 3:2 And then the Lord Jesus said to Satan "I rebuke you Satan;" even the Lord who chose Jerusalem and is not this Israel who was rescued as a faggot from the fire.

Principles:

1. Here we can, for the first time, identify the Angel of the Lord as the Lord Jesus.
2. It is certainly appropriate that the Lord Himself should reply to Satan's charges which are in line with his opposition to Israel because God has a plan in His purpose for His people. (Rev 12:1-17)

Rev 12:1 I then saw an exciting and wondrous scene in heaven; it was obviously a sign: there I could see a woman representing Israel; she was clothed with the sun and the moon under her feet and a crown of twelve stars on her head; these things representing the twelve tribes who will ultimately rule.

Rev 12:2 The woman Israel was pregnant; she cried out in pain as she was about to give birth to the Lord Jesus Christ.

Rev 12:3 Suddenly there appeared in heaven an enormous red dragon who was clearly Satan; he had seven heads and ten horns and seven crowns on his heads; the picture depicts the mechanics of the rise to power of a Satanically indwelt Antichrist who would be the leader of the Revived Roman Empire headquartered in the city of Rome.

Rev 12:4 Then there was a flash back to an earlier time in eternity past when Satan and a third of all the angels rebelled against God; in this rebellion both Satan and those angels falling with him decided they could run things better than God. Then I saw the dragon standing in front of Mary the mother of Jesus' humanity who was about to give birth; Satan had indwelt the old fox Herod the Great, planting in his sick mind a plan to devour her child. The pronouncement came in the year of BC 4 when the order to slay all male infants born in Judah who were two years of age and under was given; all of this was done in order to avert God's plan of redemption.

Rev 12:5 Mary gave birth to the Godman and named Him Jesus; this is the same Godman who at the Second Advent will rule all the nations of the world with an iron fist. Because of Israel's rejection of our Lord however the Christ was snatched up to God and was caused to sit at the right side of the Father in the place of honor in the Third Heaven.

Rev 12:6 The woman Israel later in the Great Tribulation will flee (in the same manner as Mary and Joseph did when they fled to Egypt) into the waiting arms of various Gentile nations where she will be protected for 1260 days.

Rev 12:7 I then saw a horrific war break out in heaven. Michael and all of the elect angels fought a vicious all out battle against the dragon and his demons.

Rev 12:8 Satan and his forces battled relentlessly but Michael and his great army were just too strong for the forces of evil; Satan and all of his demon minions were driven back until they reached what looked like the far end of heaven; they were forced perilously close to heaven's precipice.

Rev 12:9 The great dragon was hurled down to earth--that ancient serpent called the devil, or Satan, who had for years led the whole world astray. This was the great sign so long predicted when Satan with his gang of outlaws would be thrown out of heaven and confined to planet earth.

Rev 12:10 I then heard a mighty victorious shout which reverberated throughout the heavens: "Our God has shown His power of deliverance for His Kingdom has come! God's own Chosen One, the Christ, has shown His authority and inherent power. Satan who for ages has accused the brethren has been thrown out of heaven and never more permitted to return.

Rev 12:11 The poor Saints of the Tribulation faced now with a defeated and desperate Satan were victims of his last intense though hopeless attacks, they were able to overcome by first a faith alone in Christ alone and then a total reliance on the grace of God as set forth in His Word. They were led by means of the endowing ministry of God the Holy Spirit to give up their lives in honor of their King Jesus.

Rev 12:12 The heavens themselves together with those living there rejoiced but then the voice lamented "Pity the earth and the sea, because the devil has been thrown out of heaven and he knows his time is short."

Rev 12:13 When Satan realized he had been defeated and cast out of heaven without any future recourse, he pursued with a vengeance true Israel for he was furious at her for giving birth to Jesus the Christ.

Rev 12:14 Israel however was given an abundance of logistical grace and a hedge of fire for protection, in order that she might be hurried away to the various places of protection prepared for her not only in the south of Palestine but in various client nations and there to remain in safety out of Satan's reach.

Rev 12:15 Satan, realizing his predicament then set in motion a series of world events designed to eliminate all believers; battles raged in Palestine as nations from all over the world began to ravage the once peaceful land of Israel.

Rev 12:16 Places of refuge were discovered by the Jewish believers in the south of Palestine and many found haven in gentile lands who exercised their national prerogatives by refusing to "kowitz" to the world's international favorite, an indwelt Antichrist.

Rev 12:17 Satan was enraged at believing Israel and so he set about to make war against all believers of the Tribulation.

3. Unger has written as follows:

"Since Joshua's condition is representative of Israel's condition and since this sinful condition is panoramic and not merely applicable to Israel's sins in that day, the Lord's rebuke to the Adversary is also panoramic in its sweep and applies as well to the final consummation of the nation's apostasy and her climatic establishment as a high priestly nation in full kingdom blessing."

4. The divine rebuke of Satan is further strengthened by the expose of the unreasonableness and impotence of Satan's attack.

5. Is not this fellow Joshua (representing also Israel) the one who has been chosen and rescued.

6. The **Zeh** demonstrative is written as an opprobrium in the masculine for emphasis. God chose Israel and Jerusalem and in His divine design He will work out His plan and that alone rebukes Satan.

7. Joshua, as a representative of Israel is said to be a "brand snatched out of the fire." The fire represents not only the Babylonian captivity from which Joshua has been plucked when the nation was almost reduced to ashes in the seventy year ordeal, but in accordance with the panoramic prophetic vista of this whole vision (and all the other seven, too), the fire represents all the world wide sufferings of Israel from which she shall be delivered to be established in kingdom blessing at the second advent.

8. How then unreasonable are Satan's charges in the face of the faithfulness of Israel's God who will allow the bush to burn, but as He showed Moses in the desert, it will not be consumed. Exo 3:1-3

Exo 3:1 Now Moses was tending the flock of Jethro his father-in-law, the priest of Midian, and he led the flock to the far side of the desert and came to Horeb, the mountain of God.

Exo 3:2 There the angel of the LORD appeared to him in flames of fire from within a bush. Moses saw that though the bush was on fire it did not burn up.

Exo 3:3 So Moses thought, "I will go over and see this strange sight--why the bush does not burn up."



9. Now let me give you an expanded translation of Zec 3:2.

### Expanded Translation

**Zec 3:2 And then the Lord Jesus said to Satan "I rebuke you Satan;" after all I am the One Who chose Jerusalem and is not this Israel whom I rescued from the fire.**

10. Israel will in verse three be seen as one polluted.

KJV

Zec 3:3 Now Joshua was clothed with filthy garments, and stood before the angel.

NIV

Zec 3:3 Now Joshua was dressed in filthy clothes as he stood before the angel.

Zec 3:3

Hebrew

**Va Yehoshua** - And Joshua

**Hayah** - was

**Labash Bagad** - wearing garments

**Tso** - of excrement

**Va Amad** - and standing

**Le Panah Ha Malakh** - from before the Angel

Working Translation: Now Joshua was wearing garments covered with excrement as he stood before the Angel.

Principles:

1. This verse gives further details of Joshua's state. "Now Joshua was attired in excrement splattered garments, standing before the Angel of the Lord."

2. The second clause of verse three "as he stood before the angel" should be considered more like an adversative to the first "but Joshua was standing before the Angel of the Lord" even despite his vile condition.

2.1 Excrement is used in Phi 3:8 is used to describe Paul's human good. Such dung will in fact be burned up at the Bema in the case of the believer and used to indict the unbeliever at the Great White Throne.

3. The two participles **Labash** and **Amad** translated "wearing" and "standing" stress a continued state of moral and spiritual filthiness of one who should have been conspicuous for holiness.

3.1 Thus we have emphasized the utterly incongruous error of Joshua's ways vis-à-vis one who was to be a respected officer appointed to minister in righteousness.

4. The Hebrew **Tso** translated "filthy" actually means excrement-covered and hence not only vilely dirty but offensively smelly.

4.1 **Tso** appears only here as an adjective in the OT. The noun **Tsoah** from the verb **Yatsa** meaning "to evacuate" or "to go forth." The noun appears in Isa 4:4; Isa 36:12 and 2Ki 18:27.

Isa 4:4 When the Lord shall have washed away the "filth" of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.

Isa 36:12 But Rabshakeh said, Hath my master sent me to thy master and to thee to speak these words? hath he not sent me to the men that sit upon the wall, that they may eat their own "**dung**," and drink their own piss with you?

4.1.1 I want to quote from the Wycliffe Bible Encyclopedia concerning God's kill record.

"Once more Isaiah sent word assuring Hezekiah that the Assyrians would return the way they came (2Ki 19:9-34). Subsequently by miraculous intervention the Assyrian army-which may have been encamped en route from Babylon across the Arabian desert to Egypt-was depleted by 185,000 troops. Sennacherib returned to Nineveh never to threaten Hezekiah again. In 681 Sennacherib was assassinated by two of his sons."

5. What are the sins of Joshua and Israel that were so grievous as to be portrayed so graphically by "excrement-soiled garments?"

5.1 Represented is the whole gamut of Israel's apostasy and infidelity, notably her miserable self-righteousness in the face of her rejection of the Messiah. Joshua's silence before Satan and the Lord is palpable proof of his guilt.

5.2 In the light of Joshua's contaminated condition and that of Israel, Satan had reckoned on every score of his power. Satan however had apparently forgotten the grace of God that chose Jerusalem and snatched the people out of the fire of world-wide anti-Semitism.

5.3 If God's gracious purposes toward Israel had not been effective the people of Israel would not have survived nor would they be around to receive their ultimate cleansing and reconstituting as a high priestly nation.

6. Now let me give you an expanded translation of Zec 3:3.

#### **Expanded Translation**

**Zec 3:3 Now Joshua, standing before the Lord Jesus Christ, was attired in the regal garments of the High Priesthood but his garments were covered with excrement.**

7. The vision of a pardoned and repositioned Israel under the figure of Joshua the High Priest is set forth in Zec 3:4-7.

NIV

Zec 3:4 The angel said to those who were standing before him, "Take off his filthy clothes." Then he said to Joshua, "See, I have taken away your sin, and I will put rich garments on you."

Zec 3:5 Then I said, "Put a clean turban on his head." So they put a clean turban on his head and clothed him, while the angel of the LORD stood by.

Zec 3:6 The angel of the LORD gave this charge to Joshua:

Zec 3:7 "This is what the LORD Almighty says: "If you will walk in my ways and keep my requirements, then you will govern my house and have charge of my courts, and I will give you a place among these standing here."

8. Now let's see what we can learn from an exegesis of verse four.

KJV

Zec 3:4 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 a change of raiment.

Zec 3:4

Hebrew

**Va Anah** - And he answered

**Va Amar** - and said

**El Ha Amad** - to those standing

**Le Panah Vy** - before the face of him

**Amar** - saying

**Sur** - remove

**Ha Baged Ha Tso** - the garments of excrement

**Min Vy** - from him

**Va Amar** - and the Lord said

**El Vy** - to him

**Raah** - see

**Avar** - I have caused to pass over

**Min Ka** - from you

**Anoek Ka** - your iniquity

**Va Labash Eth Ka** - and I will cause you to wear

**Machalatsah** - costly clothes

Working Translation: And the Lord answered and said to those standing around Him "take from Joshua the clothes covered with excrement and then the Lord said to Joshua, "see I have caused your iniquity to pass from you and I have clothed you in expensive clothes."

End Lesson Taught 11-26-2003