

## **Zechariah Lesson 33**

### **12-3-2003**

1. Last week I completed teaching the Doctrine of The High Priest. I also exegeted Zec 3:1 and 2.
2. I want to review some of that learned and then pick up with new material and our analysis of Zec 3:3.
3. First however I want to give you an expanded translation of Zec 3:1-2.

**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.**

**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.**

4. Now let's review what we learned from verse three.

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.

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 Hebrew **Tso** translated "filthy" actually means excrement-covered and hence not only vilely dirty but offensively smelly.
3. What are the sins of Joshua and Israel that were so grievous as to be portrayed so graphically by "excrement-soiled garments?"
  - 3.1 Represented is the whole gamut of Israel's apostasy and infidelity, notably her miserable self-righteousness in the face of her future rejection of the Messiah.
  - 3.2 In the light of Israel's and Joshua's contaminated condition, Satan was confident his accusations would bring both Israel and Joshua down. Satan however had apparently forgotten the grace of God that chose Jerusalem and snatched the people out of the fire of world-wide antisemitism.

3.3 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 when Christ returns.

4. 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.**

5. 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."

6. 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."

Principles:

1. With Joshua and Israel's guilt so evident from the foul garments worn by Joshua their high priest, the acute problem arises. How can a Holy God bless a people in such a provoking condition? Like us they have nothing to recommend themselves to God!

2. The answer given in Zec 3:4-7. Not only do these verses set forth the way of national deliverance for Israel, but illustrates the principle of justification for every lost sinner.

3. In verse four Israel is imperiled by being sin and evil both nationally and individually--even their High Priest Joshua is covered with excrement. And He (the Lord Himself) answered and said to those standing before Him "remove the excrement-spattered clothes from him (Joshua)." And he (the Lord) said to Joshua, "See I have caused your iniquity to pass from you, and I will clothe you with festive garments."

4. The Lord's reply is addressed to those (doubtless angels) who were standing before Him--certainly to include Satan and his demons. The Lord's answer takes the form of a gracious injunction that releases His divine mercy, already anticipated in verse 2. That mercy is now manifested in the actual cleansing of Joshua, and hence Israel.

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?"

5. The act performed by the angelic attendants in strict accordance with the Lord's command is symbolic not only of the forgiveness of sin and the justification of Israel in the future day of her conversion, but of the individual sinners who trust Christ, as Israel will "in spades" during the Tribulation.

6. Two elements appear appear as follows:

6.1 the negative--remove the filthy garments from him; an act emblematic of the taking away of sin. (Rom 3:25; Eph 1:7 and 1Jo 2:2)

Rom 3:25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

Eph 1:7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

1Jo 2:2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

6.2 the positive--clothe him with festive garments portraying the imputation of the righteousness of God in Christ to the believing sinner (Rom 1:16-17 and Rom 3:22-26).

Rom 1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

Rom 1:17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

Rom 3:22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

Rom 3:23 For all have sinned, and come short of the glory of God;

Rom 3:24 Being justified freely by his grace through the redemption that is in Christ Jesus:

Rom 3:25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

Rom 3:26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

7. The festive garments with which the cleansed high priest was invested are in striking contrast to the filthy garments from which he was divested.

8. On the one hand we have filthy, smelly, excrement stained linen contrasted with splendid costly garments (**Machalatsah**).

9. The **Machalatsoth** (plural of **Machalatsah**) were worn only on special occasions, like our Sunday best.

Exo 28:3 Tell all the skilled men to whom I have given wisdom in such matters that they are to make **garments for Aaron**, for his consecration, so he may serve me as priest.

Exo 28:4 These are the garments they are to make: a breastpiece, an ephod, a robe, a woven tunic, a turban and a sash. They are to make these sacred garments for your brother Aaron and his sons, so they may serve me as priests.

Exo 28:5 Have them use gold, and blue, purple and scarlet yarn, and fine linen.

Exo 28:6 "Make the ephod of gold, and of blue, purple and scarlet yarn, and of finely twisted linen-- the work of a skilled craftsman.

Exo 28:7 It is to have two shoulder pieces attached to two of its corners, so it can be fastened.

Exo 28:8 Its skillfully woven waistband is to be like it-- of one piece with the ephod and made with gold, and with blue, purple and scarlet yarn, and with finely twisted linen.

10. Apparently the filthy garments with which Joshua was clothed were what should have been the holy garments of glory and beauty.

11. Our vision is a preview of coming attractions when Israel will turn to their Redeemer.

11.1 Then both the nation and the people's sin will be gloriously atoned and cleansed, so that the spiritually renewed object of God's love shall come forth to receive a permanent cleansing, clothed in the garments of glory and beauty as a high priestly nation to bless all the nations of the earth in the Millennium. Rom 11:26-27

Rom 11:26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

Rom 11:27 For this is my covenant unto them, when I shall take away their sins.

12. The Apostle summarizes God's unchangeable purpose toward His people with the enunciation of a principle "For the gifts and calling of God are without repentance (Rom 11:28-29), a wonderful exposition of Israel's national election.

Rom 11:28 As far as the gospel is concerned, they are enemies on your account; but as far as election is concerned, they are loved on account of the patriarchs,

Rom 11:29 for God's gifts and his call are irrevocable.

13. Israel's calling is to be a high priestly nation to the nations of the earth and the divine vocation will be realized on the basis of God's faithfulness, not the nation's.

14. In verse five we shall see Israel fully repositioned but first let me give you an expanded translation of Zec 3:4.

#### **Expanded Translation**

**Zec 3:4 And the Lord Jesus said to the angels standing around Him "take from Joshua his filthy clothes; then the Lord said to Joshua "see I have caused your iniquity to pass from you and I have clothed you in the sacred garments of the high priesthood."**

15. Now let's see what we can learn from verse five.

KJV

Zec 3:5 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.

NIV

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.

Hebrew

Zec 3:5

**Va Amar** - And I said

**Sum** - place

**Tsaniph** - a turban

**Tahor** - clean and bright

**Al Rosh V** - upon his head

**Va Sum Vu** - and they placed it

**Ha Tsaniph** - the turban

**Ha Tahor** - bright and clean

**Al Rosh Vu** - upon his head

**Va Labash Vu** - and they caused him to be clothed

**Be Bagadh** - in garments

**Va Malakh** - and the angel

**Yehovah** - of the Lord

**Amad** - stood before Him

Working Translation

Zec 3:5 And I said they must place the bright and clean turban upon his head and then they placed the clean and bright turban upon his head and they caused him to be clothed with garments and the Angel of The Lord stood beside him.

Principles:

1. Zechariah is apparently so impressed and enthusiastic that he suddenly speaks up; he, it would seem, senses the vast significance of what He sees.
2. The sight of the cleansing and clothing of the high priest has impressed our prophet.
3. The prophet with excusable zeal and holy boldness interrupts the proceedings with a personal request for the inclusion of an important item in the priestly attire - the Turban was part of the **Bagadh-garmets**, it is normally used of a covering cloth or garment, it is usually used of a priest's coat.

1Ki 22:10 And Ahab king of Israel and Jehoshaphat the king of Judah sat each on his throne, having put on their **robes (Bagadh)**, in a void place in the entrance of the gate of Samaria; and all the prophets prophesied before them.

4. Unger writes of the headdress as follows:

"That the "headdress" of the high priest was included in the term "apparel" or attire," may easily and naturally be assumed so that the prophet certainly is exonerated from

the charge of ignorance as well as presumptuous interference or unseemly zealotry. The ready compliance with the prophet's request is proof enough of this fact."

5. A clean turban is a better rendering than the AV's "fair mitre," since the word clean **Tahor** comes from the root **Taher** meaning to shine or to glisten.

6. In a literal Levitical sense it means clean as over against unclean or polluted. Lev 13:17

Lev 13:17 And the priest shall see him: and, behold, if the plague be turned into white; then the priest shall pronounce him "**clean**" that hath the plague: he is "**clean**."

7. The word **Tsaniph** translated turban comes from a root meaning to wind around. It was a high skull piece wound around the head of men (Job 29:14) of women (Isa 3:23) and of the high priest (Lev 16:4).

Job 29:14 I put on righteousness as my clothing; justice was my robe and my "**turban**."

Isa 3:23 The glasses, and the fine linen, and the "**hoods**," and the veils.

Lev 16:4 He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen "**mitre**" shall he be attired: these are holy garments; therefore shall he wash his flesh in water, and so put them on.

8. In this case the turban has a special significance: it signified "the complete reinstatement unto the high priestly function; indeed as well as in truth for the turban of fine linen bore upon the front of it a gold plate engraved, "Holiness to the Lord" (Exo 28:36) and indicated that Joshua was morally and spiritually (as Israel will be one day) to minister in an office that uniquely demanded this qualification."

Exo 28:36 And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD.

Exo 28:37 And thou shalt put it on a blue lace, that it may be upon the "**mitre**;" upon the forefront of the "**mitre**" it shall be.

Exo 28:38 And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the LORD.

9. The statement "and the Angel of the Lord was standing by" is recorded in order to show the placement is done with His full approval and His gracious blessing.

10. In verses six and seven the covenant of the priesthood is renewed with Joshua.

11. Before looking at Zec 3:6-7 I want to give you an expanded translation of verse five.

### **Expanded Translation**

**Zec 3:5 Zechariah was so impressed by what he had seen, he proclaimed "place the bright and clean turban upon Joshua's head" and so they placed the turban of the High Priest on his head and the angels wrapped him in a robe of honor even as the Angel of The Lord stood close by.**

12. Now let's see what we can glean from Zec 3:6-7.

KJV

Zec 3:6 And the angel of the LORD protested unto Joshua, saying,

Zec 3:7 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.

NIV

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.'

Hebrew

Zec 3:6

**Va Yaad** - And He solemnly affirmed

**Ha Malakh Yehovah** - the Angel of the Lord

**Be Yehoshua** - with Joshua

**Le Amar** - saying

Working Translation: Then the Angel of the Lord solemnly affirmed to Joshua saying,

Principles:

1. This verse serves as a transition from a symbolic vision to practical application.

2. **Yaad** means to restate, or to return; in this case it is used in order to emphasize importance.

Hebrew

Zec 3:7

**Koh Yehovah Amar** - In this manner spoke Jehovah

**Tsava** - the Lord of the Armies

**Im Be Derek** - if in My way

**Yalak** - you will walk

**Va Im** - and if

**Mishmart Y** - my doctrine

**Shamar** - you yourself shall guard

**Va Gam Atah** - and also you

**Dun** - you shall rule  
**Eth Beth Y** - My house  
**Va Gam Shamar** - and also you shall be guarding  
**Eth Chatser Y** - My enclosure, area, court  
**Va Nathan** - and then I shall give  
**Le Ka** - to you  
**Halak** - to walk among  
**Beyn** - between  
**Ha El Amad** - those standing

Working Translation: Then the Lord of the Armies spoke in this manner: if you will walk in my ways and if you will act as a guardian of My doctrine and if you yourselves will rule and govern my house and also guard my enclosed area even then will I give to you a space to walk among the angels who stand around you.

Principles:

1. These verses set forth the conditional spiritual blessings which accompany the office of High Priest.

1.1 The practical application is being applied to Joshua as a representative of future High Priests who will serve in the new Temple, however there are conditions.

1.2 From hindsight we know these conditions were not met.

2. The conditions are as follows:

2.1 Daily application of doctrine.

2.2 Keeping as a guard the liturgy i. e. typology or shadow worship of the Temple - a priestly function.

3. If Joshua meets these conditions then:

3.1 He shall manage the house of God.

3.2 He shall be in charge of the various courts of the Temple.

3.3 He will be given access to God.

3.3.1 This is symbolic of a complete reinstatement of the priesthood, the workings of which had been suspended since c. 586 B.C.

3.3.2 Israel therefore shall be given unimpeded access to God.

3.3.3 Israel shall therefore pass between ministering angels ministering before God in the Third Heaven.

3.3.4 Israel is assured of blessing because of God's faithfulness but such blessing in one sense will be conditioned upon their appropriating it. The Mosaic Law with the attending acceptance of Christ at the 1st Advent was conditional.

3.3.5 The High Priest is therefore being called to a faithful performance of his priestly duties.

4. Although Israel in the future kingdom will be fully reinstated nationally to high priestly fellowship with God and high priestly ministry to the nations for God, such reinstatement will be based on electing love and not on any work or merit basis.

4.1 Yet like Joshua, Israel and her future priest must not suppose that such manifest mercy promised by God will by any means excuse her from obedience and faithfulness.

4.2 Hence the word **walk** and **keep** are prominent in the conditions that are enjoined upon Joshua, and through him to all his priestly colleagues, as well as to the nation Israel as she is prophetically prefigured by Joshua.

5. The emblazoned insignia on the flashing turban of the high priest, "Holiness to the Lord," is to be a clarion call for faithfulness on the part of the High Priest as well as to the future hope on the part of the nation Israel.

6. Before we look at verse eight I want to give you an expanded translation of verses six and seven.

#### **Expanded Translation**

**Zec 3:6 Then the Lord Jesus Christ solemnly affirmed to Joshua saying, Zec 3:7 "The Lord of the Armies, My Father affirms in this manner: "if you will walk in my ways, if you will act as a guardian of My Word and if you yourself will properly rule and govern my house and guard My Temple courts including the Holy Place and Holy of Holies, then will I give to you authorization, power and privilege to walk among the angels who serve Me in the Third Heaven.**

End Lesson Taught 12-3-2003