

Zechariah Lesson 34

12-10-2003

1. Last week I taught Zec 3:3-7 and when time expired we were about to study Zec 3:8-10.
2. I want to review some of that learned and then we will pick up with new material and our analysis of Zechariah's prediction of a redeemed and restored Israel under the Messiah, the Branch.
3. First however I want to give you an expanded translation of Zec 3:1-7.

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.

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

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."

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 near.

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."

1. Verse seven serves as a transition from a symbolic vision to a practical application.
2. Verses 6 and 7 set forth the conditional spiritual blessings which accompany the office of the High Priest.

2.1 The practical application is being applied to Joshua as a representative of future High Priests who will serve in the new Temple currently being built.

2.2 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.

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

2.4 From hindsight we know these conditions were not met.

3. Although Israel in the Millennium will be fully reinstated nationally, their reinstatement will not be based on their faithful performance of priestly duties but it will be based upon an acceptance of Jesus as their Messiah.

4. In Zec 3:8-10 we have a prediction of redeemed and restored Israel under the figure of the Messiah, the Branch.

Zec 3:8 "Listen, O high priest Joshua and your associates seated before you, who are men symbolic of things to come: I am going to bring my servant, the Branch.

Zec 3:9 See, the stone I have set in front of Joshua! There are seven eyes on that one stone, and I will engrave an inscription on it,' says the LORD Almighty, 'and I will remove the sin of this land in a single day.

Zec 3:10 "In that day each of you will invite his neighbor to sit under his vine and fig tree,' declares the LORD Almighty."

5. Now let see what we can learn from verse eight.

KJV

Zec 3:8 Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH.

NIV

Zec 3:8 "Listen, O high priest Joshua and your associates seated before you, who are men symbolic of things to come: I am going to bring my servant, the Branch.

Hebrew

Zec 3:8

Na Shamar - Now I urge you, or if you please, listen and concentrate

Yehoshua - Joshua

Gadol Ha Kohen - the priest

Atah - you

Va Reeh Ka - and your friend and companions

Ha Yashav - who sit

Le Panah Ka - from before your face

Kiy Enesh - because men of a certain type

Mopheth - a sign, a wonder "are to teach a certain doctrine"

Hemah -- these

Kiy Hinneh - because behold

Bo - I shall bring in, enter, shall come

Eth Ebed Y Tsema - My growing plant, My servant the Branch

Working Translation: Now I urge you Joshua the great priest and your friends who sit before you to listen, hear and concentrate because these men are to teach a certain doctrine for behold I will cause the coming of My Servant, the Branch.

Principles:

1. The Lord of the Armies continues to speak.
2. The imperative is used because of the urgency of the message. Joshua is addressed directly through the use of a vocative imperative followed by the polite particle **Na** (if you please) "Hear if you will High Priest Joshua."
3. God in this vision is speaking not only to Joshua but to those who will sit under him as students; this includes those future high priest/s who will learn from him.
4. Israel is also to listen to that which He, the High Priest is to teach.
5. As we see from our verse the message to Zechariah is Messianic, a prophecy of the Branch, God's Servant.
6. The priesthood foreshadowed even more glorious events.
7. Israel, prefigured by Joshua, will be cleansed and converted. The nation will yet fulfill its original priestly call and destiny. Israel shall yet be "a kingdom of priests and a holy nation (Exo 19:5-8).

Exo 19:5 Now if you obey me fully and keep my covenant, then out of all nations you will be my treasured possession. Although the whole earth is mine,

Exo 19:6 **you will be for me a kingdom of priests and a holy nation.**' These are the words you are to speak to the Israelites."

Exo 19:7 So Moses went back and summoned the elders of the people and set before them all the words the LORD had commanded him to speak.

Exo 19:8 The people all responded together, "We will do everything the LORD has said." So Moses brought their answer back to the LORD.

8. The sixty-four thousand dollar question: "how and when shall this be brought about?"

8.1 To answer these questions the vision moves to its climax in a resplendent burst of Messianic prophecy; though in fact His appearance will be a product of God's sovereignty, yet His benefit and promises can only be accessed by faith from hearts and minds attuned to God's protocol and plan for the ages.

9. The term High Priest is used in conjunction with the proper name Joshua to emphasize he is not being considered in his own person but as a representative of his people.

10. This fact is further confirmed by the inclusion of his colleague priests being included with him in the command "Hear if you will men of a portent" or "men of a prophetic sign."

11. The word sign signifies a "supernatural event;" it also means a "sign or proof." Joshua, the Priests to follow and Israel as a Priest nation were collectively to serve as prefigures of the reality of the Christ Who would come.

11.1 Let's look at several other similar uses of **Mopheth** translated "wondered at" in the KJV of our verse.

Exo 4:21 The LORD said to Moses, "When you return to Egypt, see that you perform before Pharaoh all the "**wonders**" I have given you the power to do. But I will harden his heart so that he will not let the people go.

Exo 7:3 And I will harden Pharaoh's heart, and multiply my signs and my "**wonders**" in the land of Egypt.

Psa 78:43 How he had wrought his signs in Egypt, and his "**wonders**" in the field of Zoan.

Psa 71:7 I am as a "**wonder**" unto many; but thou art my strong refuge.

Psa 71:8 Let my mouth be filled with thy praise and with thy honour all the day.

12. The High Priests and all future priests therefore are said to be "men of portent" in that they portend in shadow form the reality which one day will come.

13. These men of portent are the recipients and guardians of the great Messianic prophecy who are to teach in their priestly ministries a future day when the nation will be cleansed and converted.

14. In our verse we have the clear prediction of a redeemed Israel under the figure of the **Branch** and in verse nine the **Stone**.

14.1 The question: why should the priests and Israel engender amazement? Why (as the KJV of Zec 3:8 translates) does God want them to be "wondered at?"

15. The answer comes with the use of the causal conjunction **Kiy** introducing a causal clause "Because I (the Lord of the Armies) will produce **My Servant, the Branch**."

16. The syntactical Hebrew "**Hinne**" translated "behold" is designed to show the event as imminent, or at least near at hand and sure to happen." Therefore it is to be rendered "I am about to bring forth," or "I will surely bring forth" or "cause to enter."

16.1 The causative form of **Bo** means "to enter, to come in;" hence "to cause to enter, to lead in, to present or to introduce." Examples:

Gen 43:16 And when Joseph saw Benjamin with them, he said to the ruler of his house, "**Bring**" these men home, and slay, and make ready; for these men shall dine with me at noon.

Gen 43:17 And the man did as Joseph bade; and the man "brought" the men into Joseph's house.

Num 27:17 Which may "**go**" out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not as sheep which have no shepherd.

Num 27:18 And the LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him;

Num 27:19 And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight.

Num 27:20 And thou shalt put some of thine honour upon him, that all the congregation of the children of Israel may be obedient.

Num 27:21 And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the LORD: at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation.

16.2 Perhaps we can better understand the meaning if we relate it to our day. What is our function? We, by our faith are portents, pictures, demonstrations and witnesses of that which will one day occur; and we are to tell of those things we hope for. Our life should so testify just as Israel in their role testified and were to be a sign of His coming.

17. Unger writes of these verses: "In this verse we have the great Messianic prediction. The phrase "the Lord's servant the Branch," presents the Messiah in the aspect of His first advent in humiliation and rejection being obedient unto death."

Isa 52:13 See, my servant will act wisely; he will be raised and lifted up and highly exalted.

Isa 52:14 Just as there were many who were appalled at him-- his appearance was so disfigured beyond that of any man and his form marred beyond human likeness--

17.1 That the Lord was beaten beyond recognition is, like the President's visit to Iraq, one of the best kept secrets ever.

Isa 53:2 He grew up before him like a tender shoot, and like a root out of dry ground. He had no beauty or majesty to attract us to him, nothing in his appearance that we should desire him.

Isa 53:3 He was despised and rejected by men, a man of sorrows, and familiar with suffering. Like one from whom men hide their faces he was despised, and we esteemed him not.

Isa 53:4 Surely he took up our infirmities and carried our sorrows, yet we considered him stricken by God, smitten by him, and afflicted.

Isa 53:5 But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed.

Isa 53:6 We all, like sheep, have gone astray, each of us has turned to his own way; and the LORD has laid on him the iniquity of us all.

Isa 53:7 He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as a sheep before her shearers is silent, so he did not open his mouth ...

Isa 53:10 Yet it was the LORD'S will to crush him and cause him to suffer, and though the LORD makes his life a guilt offering, he will see his offspring and prolong his days, and the will of the LORD will prosper in his hand.

Isa 53:11 After the suffering of his soul, he will see the light of life and be satisfied; by his knowledge my righteous servant will justify many, and he will bear their iniquities.

Isa 53:12 Therefore I will give him a portion among the great, and he will divide the spoils with the strong, because he poured out his life unto death, and was numbered with the transgressors. For he bore the sin of many, and made intercession for the transgressors.

Phi 2:6 Who, being in the form of God, thought it not robbery to be equal with God:

Phi 2:7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

Phi 2:8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

17.2 Although He would "grow up as a tender plant and as a root out of a dry ground" and would come in poverty, weakness, and obscurity at His first advent, yet the sprout and the tender plant would manifest remarkable vitality.

17.2.1 The tender green and shining plant would grow and become Israel's glorious King and appear as King of kings and Lord of lords to set up His kingdom.

17.3 The purchasing of redemption on the cross will be the basis of Israel's future conversion and restoration as a priestly nation at His second advent.

18. The true Priest who was to come is styled the Branch, i. e. "the Shoot" or "Sprout," from the root **Tsema** meaning "to sprout out;" it is used of growing plants in Gen 41:6. **Tsema** being translated Servant is perhaps a stretch but given our hindsight, it certainly describes what our Lord did.

Gen 41:6 And, behold, seven thin ears and blasted with the east wind "**sprung up**" (**Tsema**) after them.

Gen 41:7 And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream.

Gen 41:8 And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh.

Gen 41:9 Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day:

Gen 41:10 Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, both me and the chief baker:

Gen 41:11 And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream.

Gen 41:12 And there was there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret.

18.1 The meaning of **Tsema** (the Branch) includes a shining, a glistening green of fresh spring verdure (Psa 65:10; Hos 8:7 and Eze 16:7). Other examples:

Psa 65:10 Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showers: thou blessest the "**springing**" thereof.

Hos 8:7 For they have sown the wind, and they shall reap the whirlwind: it hath no stalk; the "**bud**" shall yield no meal: if so be it yield, the strangers shall swallow it up.

Eze 16:7 I have caused thee to multiply as the "**bud**" of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments: thy breasts are fashioned, and thine hair is grown, whereas thou wast naked and bare.

19. He shall first be a twig which shall grow out from a root:

Isa 11:1 And there shall come forth a twig out of the root of Jesse, and a Branch shall grow out of his roots:

20. He shall be first a root but He will become Israel's glorious King - described in Zec 3:9 as the Stone. In Isa 11:2-16 I want you to notice the change from a "shoot" to ruler Jesus.

Isa 11:2 And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

Isa 11:3 And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

Isa 11:4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth: with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

Isa 11:5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

Isa 11:6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

Isa 11:7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

Isa 11:8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.

Isa 11:9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

Isa 11:10 And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

Isa 11:11 And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

Isa 11:12 And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

Isa 11:13 The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

Isa 11:14 But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them.

Isa 11:15 And the LORD shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod.

Isa 11:16 And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.

21. He shall be King of kings and Lord of lords:

Rev 19:16 And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

22. Jeremiah had introduced the Branch of David as the posterity or off-spring of David according to the flesh, to be manifested in His kingdom glory.

Jer 23:5 Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

Jer 33:15 In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.

Jer 33:16 In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The LORD our righteousness.

Jer 33:17 For thus saith the LORD; David shall never want a man to sit upon the throne of the house of Israel;

23. What message did Zechariah's panoramic predictions have for Joshua and his colleague priests?" Again Unger answers in his book Zechariah quoting Leupold on verse eight:

"I shall not let you Joshua and your fellow priests be removed from office, nor your office be discontinued, for I have a destiny for you - you are a type of the coming Messiah, who will do My work perfectly... and who will bring the priestly office to undreamed glory ... when He springs forth."

24. As we have thrice noted not only is Christ presented figuratively as the Branch but also as the Stone in verse nine.

25. Before we study Zec 3:9 I want to give you an expanded translation of Zec 3:8.

Expanded Translation

Zec 3:8 "Now I urge you Joshua as the High Priest, both you and your friends who sit before you as priest and many of those who will follow you as priest, I want you to listen, hear and concentrate because each of you are a sign and therefore you must do your job conscientiously and expertly for you are all prototypes proclaiming the future coming of My Servant, the Branch."

26. Now let's see what we can learn from verse nine.

KJV

Zec 3:9 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.

NIV

Zec 3:9 See, the stone I have set in front of Joshua! There are seven eyes on that one stone, and I will engrave an inscription on it,' says the LORD Almighty, 'and I will remove the sin of this land in a single day.

Hebrew

Zec 3:9

Kiy - Because

HinneH Ha Eben - behold the stone

Asher Nathan - which I placed

Le Panah Yehoshua - before Joshua

Al Eben Achath - upon the Unique Stone

Shabua Ayin - seven eyes

HinneH Y - behold

Pathach Pitucha - I will engrave on it an inscription
Naam Yehovah Tsava - said the Lord of the Armies
Va Mush - I shall remove
Eth Aon - sin
Ha Arets Ha H - from her land
Be Yom Ached - in one day

Working Translation: "Because take a look at the Stone which I have placed before Joshua; "behold I will engrave seven eyes on her" said the Lord of the armies; "and I shall remove iniquity from her land in one day."

End Lesson Taught 12-10-2003