

Zechariah Lesson 36

12-31-2003

1. When we last met, I compared the translation of Zechariah chapter three in the Message Bible with our expanded translation.

1.1 We then began a study of Zec 3:9 and when time expired we were looking at three reasons why the Stone mentioned in verse nine represents the Lord Jesus Christ at the second advent.

2. Before we continue with those three corroborations, I want to give you an expanded translation of Zec 3:1-8.

Zec 3:1 And then the interpreting angel showed me a scene in heaven; there I saw Joshua, Zerubbabel's High Priest, standing alongside the Lord Jesus Christ and beside Joshua stood Satan accusing Joshua 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 guard My Temple courts including the Holy Place and Holy of Holies, then will I let you govern the Temple and I will give to you authorization, power and privilege to walk among the angels who serve Me in the Third Heaven."

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 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."

3. I will review some of that learned and then we will continue our study, but first let's take a look at Zec 3:9 as translated in the NIV.

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.

Working Translation: The Lord of the Armies declared "Now behold the Stone which I have placed before Joshua has seven eyes and upon that Stone I shall engrave the following inscription "In one day I shall remove sin from the land of Israel."

Principles:

1. Not only is Christ presented to Zechariah as a Servant-Branch, but now we see Him as the Stone.
2. The Servant-Branch describes Christ in His first advent role providing Israel's redemption at Calvary and making possible the restoration of Israel as a priestly nation.
3. It seems clear the reason two figures are used, one the Servant-Branch and the other the single Stone, is because one applies to the first and the other applies to the second advent of Christ.
4. Israel and her priests were, through word, deed and liturgy, to be the sign of both advents.
5. Verse 9 provides three pieces of corroborative evidence that the Stone is the Messiah:
 - 5.1 Upon the Stone are seven eyes, speaking of God's infinite wisdom - Omniscience. The eyes are also symbolic of His Omnipresence. God therefore is not only all knowing but everywhere at the same time.
 - 5.1.1 Eyes are used by Ezekiel to describe God as a wheel full of eyes going about the earth to judge. Eze 1:18; Eze 10:12
 - 5.1.2 Zechariah later speaks of the eyes of the Lord ranging over the earth. Zec 4:10
 - 5.1.3 John in the Book of The Revelation describes the Lamb of God in heaven (the Lord Jesus) as having seven eyes. Rev 5:6-7
 - 5.1.4 Jeremiah says nothing is hidden from His eyes. Jer 16:17
 - 5.1.5 The writer of Proverbs tells us the eyes of the Lord are everywhere. Pro 15:3

Now for new material and the second of the three corroborations found in Zechariah three.

5.2 To further corroborate that the Stone is the Messiah Unger writes:

"Inasmuch as the idiom "to engrave occurs of carving precious stones and wood of the temple, the reference is to the Messiah "... the reference to the engraving is to that of the Messiah Who was cut in His sinless humanity authenticating Him as the Servant obedient unto the death of the cross; namely, the thorn scars on His brow, the prints of the nails in his hands and feet, and the sword wound in His side.

Joh 20:25 So the other disciples told him, "We have seen the Lord!" But he said to them, "Unless I see the nail marks in his hands and put my finger where the nails were, and put my hand into his side, I will not believe it."

Joh 20:26 A week later his disciples were in the house again, and Thomas was with them. Though the doors were locked, Jesus came and stood among them and said, "Peace be with you!"

Joh 20:27 Then he said to Thomas, "Put your finger here; see my hands. Reach out your hand and put it into my side. Stop doubting and believe."

5.2.1 The Father, called Lord of the Armies, declares He will engrave the Stone "an elect and precious stone." The precious and elect Stone is the stumbling stone who became the cap stone - the Messiah.

Isa 28:16 So this is what the Sovereign LORD says: "See, I lay a stone in Zion, a tested stone, a precious cornerstone for a sure foundation; the one who trusts will never be dismayed.

1Pe 2:6 For in Scripture it says: "See, I lay a stone in Zion, a chosen and precious cornerstone, and the one who trusts in him will never be put to shame."

1Pe 2:7 Now to you who believe, this stone is precious. But to those who do not believe, "The stone the builders rejected has become the capstone,"

5.3 That the Stone is the Messiah is certainly evident given the context and particularly the statement concerning the result of His coming.

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.**

5.3.1 The Stone's coming is said to remove or cause **to take away the iniquity of the land in a single day.** Calvary was the reality of the Great Day of Atonement taught in Leviticus chapter sixteen.

5.3.2 The Lamb of God is said to take away the sins of the world. (Joh 1:29)

Joh 1:29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

5.3.3 Though not specifically anticipated by Zechariah, Israel would reject their Redeemer; the reality therefore would have to be postponed.

5.3.4 Little did Zechariah know that his vision spoke to a day subsequent and that rejection when the Messiah would arrive in what is called **that land** in the context of "Judah's land."

5.3.5 **The one day** is Israel's Great Day of Atonement when they will look upon Him Whom they have pierced ... and mourn for Him as one mourns for his only son and shall be in bitterness for him, as one that is in bitterness for his first-born. (Zec 12:10)

Zec 12:10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

5.4 We have seen three corroborations in verse nine.

5.5 In further corroboration of the Stone being the Messiah are the millennial figures found in verse ten.

5.6 Before looking at Zec 3:10 and the millennial figures I want to give you an expanded translation of verse nine.

Expanded Translation

Zec 3:9 Now Joshua take a look at the Stone which has seven eyes, The Father, the Lord of the armies declared further, "I shall engrave on that Stone the following "all sin and iniquity will be removed from the land in one day."

6. Now let's see what we can glean from our last verse.

KJV

Zec 3:10 In that day, saith the LORD of hosts, shall ye call every man his neighbour under the vine and under the fig tree.

NIV

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."

Hebrew

Zec 3:10

Be Yom - In that day

Ha Hu - when he
Naam - said
Yehovah Tsava - the Lord of the Armies
Ish Qara - a man shall call
Al Reeh - upon a friend
El Tachath - for under, below, beneath
Gephen - the wild tree or wild vine - even a wild grape vine
Va El Tenah Tachath - and from under the fig tree

Working Translation: The Lord of the Armies -The Father declares that on that day you shall be friends with all those who sit under your wild vines and fig trees.

Principles:

1. The Father, the Lord of the Armies, continues to speak.
2. The Father uses a familiar idiom "you shall call every man a friend." This is idiomatic for prosperity.
3. Notice it is to come in **that day**. That day is a reference to the day of our Lord's return at His second advent.
4. Zechariah uses the phrase "in that day" both here and elsewhere to describe the day when the Lord Jesus will return for His people. Let's review these uses:

Zec 2:11 And many nations shall be joined to the LORD **in that day**, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee.

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**.

Zec 3:10 **In that day**, saith the LORD of hosts, shall ye call every man his neighbour under the vine and under the fig tree.

Zec 9:16 And the LORD their God shall save them **in that day** as the flock of his people: for they shall be as the stones of a crown, lifted up as an ensign upon his land.

Zec 12:3 And **in that day** will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

Zec 12:4 **In that day**, saith the LORD, I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness.

Zec 12:8 **In that day** shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them **at that day** shall be as David; and the house of David shall be as God, as the angel of the LORD before them.

Zec 12:9 And it shall come to pass **in that day**, that I will seek to destroy all the nations that come against Jerusalem.

Zec 12:11 **In that day** shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon where Josiah was killed.

Zec 13:1 **In that day** there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.

Zec 13:2 And it shall come to pass **in that day**, saith the LORD of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land.

Zec 13:4 And it shall come to pass **in that day**, that the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive:

Zec 14:4 And his feet shall stand **in that day** upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

Zec 14:6 And it shall come to pass **in that day**, that the light shall not be clear, nor dark:

Zec 14:8 And it shall be **in that day**, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be.

Zec 14:9 And the LORD shall be king over all the earth: **in that day** shall there be one LORD, and his name one.

Zec 14:12 This is the plague with which the LORD will strike all the nations that fought against Jerusalem: Their flesh will rot while they are still standing on their feet, their eyes will rot in their sockets, and their tongues will rot in their mouths.

Zec 14:13 **On that day** men will be stricken by the LORD with great panic. Each man will seize the hand of another, and they will attack each other.

Zec 14:20 **In that day** shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD'S house shall be like the bowls before the altar.

Zec 14:21 Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and **in that day** there shall be no more the Canaanite in the house of the LORD of hosts.

4.1 An explanation of verses 20 and 21 is necessary:

4.1.1 The term in verse 20 "Holiness unto the Lord" (as we have seen earlier) was written on the turban of the High Priest. These same words will during the Millennium be placed upon the bells of the horses, signifying that used for war and personal purposes will be completely dedicated to the Lord.

4.1.2 The words in verse 21 "every pot in Jerusalem" teaches that all objects would be as sacred as another. Sin brought the distinction between sacred and profane; with sin removed by the New Covenant, there would be no need for such differentiations. One object will be as sacred as another.

4.1.3 The term "No more the Canaanite" is another way of stating that holiness will pervade all. Canaanite (the Phoenician) was a name that implied ungodly practices, for these merchants and mariners of the ancient world were known for their evil practices. Not so under the reign of Christ.

5. The uses of the phrase in that day in chapters twelve and fourteen are especially contextually profound given the subjects of chapters 12-14: the abuse, rescue and restoration of Israel.

6. Before we leave the phrase "**in that day**," I want to review the Doctrine of The Day of The Lord:

7. "The term "day of the Lord [Jehovah]" is that period of time when the Lord openly intervenes in the affairs of men. When we find the word day in Scripture it can mean a literal 24 hour day as in the restoration, it can mean right now as in "today is the day of salvation," it can have a metaphorical meaning as in a day is as a thousand years in the eyes of the Lord or as in our case it can refer to several eschatological events "when the Lord returns to intervene in the affairs of man."

7.1 The Day of The Lord will be inaugurated with the rapture of the Church.

1Co 15:50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

1Co 15:51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

1Co 15:52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

1Co 15:53 For this corruptible must put on incorruption, and this mortal must put on immortality.

1Co 15:54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

1Co 15:55 O death, where is thy sting? O grave, where is thy victory?

1Co 15:56 The sting of death is sin; and the strength of sin is the law.

1Co 15:57 But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

1Co 15:58 Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

1Th 4:13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

1Th 4:14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

1Th 4:15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

1Th 4:16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

1Th 4:17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

1Th 4:18 Wherefore comfort one another with these words.

7.2 The day of the Lord in prophetic times will cover the time of the coming tribulation (Revelation chapters 6 through 19) and the reign of Christ on David's throne (Revelation chapter 20).

7.3 It will be brought to an end by the judgment of the Great White Throne (Rev 20:11-15) and the ushering in of the new heavens and earth, called "the day of God" (2Pe 3:10-13).

Rev 20:11 Then I saw a great white throne and him who was seated on it. Earth and sky fled from his presence, and there was no place for them.

Rev 20:12 And I saw the dead, great and small, standing before the throne, and books were opened. Another book was opened, which is the book of life. The dead were judged according to their works as recorded in the books.

Rev 20:13 The sea gave up the dead that were in it, and death and Hades gave up the dead that were in them, and each person was judged according to their works.

Rev 20:14 Then death and Hades were thrown into the lake of fire. The lake of fire is the second death.

Rev 20:15 If anyone's name was not found written in the book of life, he was thrown into the lake of fire.

2Pe 3:10 But the day of the Lord will come like a thief. The heavens will disappear with a roar; the elements will be destroyed by fire, and the earth and everything in it will be laid bare.

2Pe 3:11 Since everything will be destroyed in this way, what kind of people ought you to be? You ought to live holy and godly lives

2Pe 3:12 as you look forward to the day of God and speed its coming. That day will bring about the destruction of the heavens by fire, and the elements will melt in the heat.

2Pe 3:13 But in keeping with his promise we are looking forward to a new heaven and a new earth, the home of righteousness.

End Lesson Taught 12-31-2003