

Zechariah Lesson 38

1-14-2004

1. Last week I completed the exegesis of Zec 3:9, taught the Doctrine of The Day of the Lord and when time expired we were analyzing Zec 3:10.
2. I want to review some of that learned and then we will return to our analysis and several principles derived from our exegesis of Zec 3:10.
3. Before we continue however I want to give you an expanded translation of Zec 3:1-10.

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 his 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 priests and many of those who will follow as priests, I want you to listen, hear and concentrate; 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."

Zec 3:9 Now Joshua take a look at the Stone which I have placed before you, a stone which has seven eyes" declares the Father, the Lord of the armies;

"furthermore" said the Father, the Lord of the Armies, "I shall engrave on that Stone the following "all sin and iniquity will be removed from the land in one day."

Zec 3:10 "In that day," declares the Father, "each of you, dwelling both in and out of the land, you shall call every man your friend for the Millennium will be a time of both world-wide peace and prosperity."

4. Now let's return to our study of Zec 3:10:

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.

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.
 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. Now for the phrase "**shall ye call every man his neighbour.**" When Christ returns, both Israel and the nations will be prosperous. There will be full employment, marital bliss, perfect health, perfect weather and easy access to Bible Doctrine for all who want it.
 7. It probably doesn't need to be said but Israel is our subject and Zechariah was written primarily with Israel in mind therefore the phrase "**under the vine and under the fig tree**" must be interpreted in the light of Israel and her metaphors.
 8. Under the vine and the fig tree is repeatedly used in the OT to describe Israel. It is especially used when Israel is in a proper spiritual relationship with the Lord.
- Mic 4:4 But they shall sit every man **under his vine and under his fig tree**; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it.
- 1Ki 4:25 And Judah and Israel dwelt safely, every man **under his vine and under his fig tree**, from Dan even to Beersheba, all the days of Solomon.

8.1 Not only does Mic 4:4 and 1Ki 4:25 speak of Israel's spiritual prosperity but certainly in view is her material prosperity.

8.2 At the return of Christ to rule in the Millennium, Israel will experience unprecedented spiritual and material prosperity but so also will her neighbors.

8.3 The neighbors or **Reeh** is no doubt a reference to the Nations of the World who under the Rod of Iron rule of Christ will show deference to the land and the people of the King of Kings.

8.4 It is possible the **Gephen** translated "wild vine" may refer to the Nations and the fig tree (**Tenah**) may be a reference to Israel.

8.5 What we do know is Israel and the Nations will get along in the Millennium during a time of perfect environment.

9. The Message Bible has rendered verse ten: "**At that time, everyone will get along with one another, with friendly visits on one another's porches.** You may remember I earlier provided and commented on the Message Bible's translation of chapter three.

10. Now let's see what we can learn from chapter four and the fifth of the eight night visions. First an introduction:

10.1 Just as the vision of chapter 3 was meant for the encouragement of Joshua, so the vision of this chapter is intended for the strengthening of Zerubbabel.

10.2 The civil leader had been thwarted again and again in his efforts to build the Temple.

10.3 Zerubbabel is reminded his success was "Not by might, nor by power, but by my spirit, saith the Lord of hosts."

10.4 The revelation from God to Zerubbabel was that all his work for God depended not on human strength, power, or prowess, but upon God's Spirit for fruition.

10.5 Any mountainous obstacle in Zerubbabel's way would become as nothing before the power of God's Spirit. Zerubbabel is also a type of Christ just as is Joshua. Christ remember will be both the spiritual and political leader of Israel when He returns.

10.6 The civil leader would see the completion of the structure he had begun.

11. We can best prepare for Zechariah's vision of "his" lampstand by looking at the doctrine of the lampstand, noting the differences between Zechariah's vision and the Lampstand standing in the Tabernacle and later in Solomon's Temple.

12. The lampstand, like all of the implements of the temple and tabernacle, was a training aid to teach doctrine to all who would come.

12.1 The lampstand was made of gold, to a detailed specification.

Exo 25:31 "Make a lampstand of pure gold and hammer it out, base and shaft; its flowerlike cups, buds and blossoms shall be of one piece with it.

Exo 25:32 Six branches are to extend from the sides of the lampstand--three on one side and three on the other.

Exo 25:33 Three cups shaped like almond flowers with buds and blossoms are to be on one branch, three on the next branch, and the same for all six branches extending from the lampstand.

Exo 25:34 And on the lampstand there are to be four cups shaped like almond flowers with buds and blossoms.

Exo 25:35 One bud shall be under the first pair of branches extending from the lampstand, a second bud under the second pair, and a third bud under the third pair--six branches in all.

Exo 25:36 The buds and branches shall all be of one piece with the lampstand, hammered out of pure gold.

Exo 25:37 "Then make its seven lamps and set them up on it so that they light the space in front of it.

Exo 25:38 Its wick trimmers and trays are to be of pure gold.

Exo 37:17 They made the lampstand of pure gold and hammered it out, base and shaft; its flowerlike cups, buds and blossoms were of one piece with it.

Exo 37:18 Six branches extended from the sides of the lampstand--three on one side and three on the other.

Exo 37:19 Three cups shaped like almond flowers with buds and blossoms were on one branch, three on the next branch and the same for all six branches extending from the lampstand.

Exo 37:20 And on the lampstand were four cups shaped like almond flowers with buds and blossoms.

Exo 37:21 One bud was under the first pair of branches extending from the lampstand, a second bud under the second pair, and a third bud under the third pair--six branches in all.

Exo 37:22 The buds and the branches were all of one piece with the lampstand, hammered out of pure gold.

Exo 37:23 They made its seven lamps, as well as its wick trimmers and trays, of pure gold.

Exo 37:24 They made the lampstand and all its accessories from one talent of pure gold.

12.2 There were seven branches, with six joined to a central, middle branch; that is to say there were three on each side of the central branch.

12.2.1. The central branch represents our Lord Jesus Christ.

12.2.2. The six branches represent mankind.

12.2.3. The six branches joined to the central branch represent the believer joined in union with Christ.

12.3 Christ is the light of the world and the only light found in the Tabernacle and/or Temple just as He was and is the Light of the World.

Joh 1:5 The light shines in the darkness, but the darkness has not understood it.
Joh 1:6 There came a man who was sent from God; his name was John.
Joh 1:7 He came as a witness to testify concerning that light, so that through him all men might believe.
Joh 1:8 He himself was not the light; he came only as a witness to the light.
Joh 1:9 The true light that gives light to every man was coming into the world.

12.4 Recall, the Holy Place represents the believer's world, and the Holy of Holies, represents heaven.

12.4.1 The courtyard or outer court represents the world full of unbelievers.

12.4.2 The only light in the Holy Place comes from the lampstand.

Joh 8:12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

12.5 Each of the six branches has a light, and we are little lights, witnesses to the world.

Mat 5:14 Ye are the light of the world. A city that is set on an hill cannot be hid...
Mat 5:16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

12.5.1 The same is true for us in the Church Age.

Eph 5:8 For ye were sometimes in darkness, but now are ye light in the Lord: walk as children of light:

12.6 The central branch received its energy from a pot of oil built into the lamp.

12.6.1 The oil represents the Holy Spirit, Who would sustain Christ during his incarnation.

12.7 The six branches also had sources of oil, and represent the sustaining ministry of the Holy Spirit for each of us.

12.8 Analogous principles of oil:

12.8.1 Oil provides fuel for light, thereby revealing things.

Joh 14:26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

12.8.2 Oil was used for healing, and the Holy Spirit heals, both physically and spiritually.

Luk 10:34 And went to him, and bound up his wounds, pouring in **oil** and wine and set him on his own beast, and brought him to an inn, and took care of him.

12.8.3 Oil was used in the ancient world:

12.8.4 to eliminate friction - so does the Holy Spirit in our lives.

12.8.5 for a source of energy - so does the Holy Spirit for our production of Divine Good,

12.8.6 by athletes for invigoration - so the Holy Spirit for us,

12.8.7 to adorn and make beautiful - so the Holy Spirit for us,

12.8.8 to polish and remove rough edges - so the Holy Spirit for us,

12.8.9 and lastly, oil was used to designate being selected and set-apart as royalty -so does the Holy Spirit for us.

Psa 23:5 ... thou anointest my head with oil; my cup runneth over."

12.9 The wick draws the oil from the lamp, and is burned. The wicks were removed by the priest, and placed in a golden box.

12.9.1 The wicks represent Divine Good.

12.9.2 The principle is also established by the removal of the wicks that there must be continual production from the oil, just as we cannot rest on our laurels, we must keep taking in the Word, in order to keep on producing Divine Good.

12.10 Other figurative uses of the word lamp:

12.10.1 the Word of God,

Psa 119:105 Thy word is a lamp unto my feet, and a light unto my path.

Pro 6:23 For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life:

12.10.2 God's sovereignty and deliverance,

Gen 15:17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.

Isa 62:1 For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth

12.10.3 spiritual/political leadership,

2Sa 21:17 But Abishai the son of Zeruiah succored him, and smote the Philistine, and killed him. Then the men of David swore unto him, saying, Thou shalt go no more out with us to battle, that thou quench not the light of Israel.

12.10.4 divine guidance,

2Sa 22:29 For thou art my lamp, O Lord: and the Lord will lighten my darkness.

Psa 18:28 For thou wilt light my candle: the Lord my God will enlighten my darkness.

12.10.5 the spirit of man,

Pro 20:27 The spirit of man is the candle of the Lord, searching all the inward parts of the belly.

12.11 In conclusion then the Light of the World, Jesus, is the only light in the Tabernacle and/or Temple.

12.12 The sustaining ministry to Christ by God the Holy Spirit is also portrayed in this teaching liturgy of the Lampstand.

13. Zechariah's vision presents the 7 branched lamp of the Tabernacle/Temple with three variations:

13.1 Zechariah's lamp has an oil bowl above the stand providing a gravity feed - a major difference,

13.2 Zechariah's stand had seven funnels i. e. seven lamps or forty-nine conduits in all,"

13.3 Two olive trees are seen by Zechariah, the trees providing an abundant supply of oil through two funnels, branches or boughs.

13.4 These stress an automatic and spontaneous supply without human agency.

13.5 More about these differences will be explained later.

14. Now let's take a look at verse one of chapter four:

KJV

Zec 4:1 And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep.

NIV

Zec 4:1 Then the angel who talked with me returned and wakened me, as a man is wakened from his sleep.

Hebrew

Va Yashav - And he returned

Ha Malach - the Angel

Ha Davar - who earlier spoke

Be Y - with me

Va Ur Y - and caused me to be stirred, aroused and/or awakened

Ke Ish - as a man

Asher Ur - who has been awakened

Min Shenah Vo - from his deep sleep

Working Translation

Zec 4:1 And then the interpreting angel who had earlier spoke with me awakened me as a man who had been aroused from a deep sleep.

Principles:

1. The interpreting angel has been absent for several verses. He was last seen in Zec 3:1; he now returns.
2. The first thing he does is to awaken the prophet.
3. After four visions Zechariah seems to be exhausted; he is in a stupor. The interpreting angel awakens him in order to teach him.
4. It would seem Daniel as described in Dan 10:9 experienced a similar stupor. He too had experienced an extensive teaching by whom many believe to be Gabriel.

Dan 10:4 On the twenty-fourth day of the first month, as I was standing on the bank of the great river, the Tigris,

Dan 10:5 I looked up and there before me was The Lord Jesus Christ dressed in linen, with a belt of the finest gold around his waist.

Dan 10:6 His body was like chrysolite, his face like lightning, his eyes like flaming torches, his arms and legs like the gleam of burnished bronze, and his voice like the sound of a multitude.

Dan 10:7 I, Daniel, was the only one who saw the vision; the men with me did not see it, but such terror overwhelmed them that they fled and hid themselves.

Dan 10:8 So I was left alone, gazing at this great vision; I had no strength left, my face turned deathly pale and I was helpless.

Dan 10:9 Then I heard Him speak, and as I listened to Him, I fell into a deep sleep, my face to the ground.

Dan 10:10 Then a hand touched me and set me trembling on my hands and knees. The Angel Gabriel appeared and

Dan 10:11 he said, "Daniel, you who are highly esteemed, consider carefully the words I am about to speak to you, and stand up, for I have now been sent to you." And when he said this to me, I stood up trembling.

Dan 10:12 Then he continued, "Do not be afraid, Daniel. Since the first day that you set your mind to gain understanding and to humble yourself before your God, your words were heard, and I have come in response to them.

5. Daniel is ready for a visual revelation to teach him several things. Let me illustrate by giving you several points concerning what Zechariah has seen as compared to that which he will see in chapter four:

5.1 Israel's cleansing and purging from sin and her restoration as a high priestly nation by the coming of the Lord's Servant Branch was graphically symbolized in the preceding vision, all of which form a necessary prelude to Israel's millennial ministry.

5.2 This ministry is now described as the light of the world under the Messiah King.

5.3 The outward deliverance from exile and oppression was all symbolized in the first four visions, so comforting to those of Zechariah's day; such ultimate deliverance however can only be brought about by an inner salvation and a consequent witness to the nations of the world.

5.4 Unger writes: "This beautiful order of salvation followed by testimony appears in the fourth and fifth visions. Spiritual regeneration and restoration to priestly access and fellowship with God pave the way for Spirit-anointed witness and effective testimony. If Israel's enemies are to be judged and punished those who survive of the nations must have the witness of Messiah's salvation brought to them by the redeemed nation, if God is to be truly glorified."

5.5 It was God's original purpose for Israel to be a light bearer and witness to the surrounding nations engulfed in the darkness of idolatry.

5.6 Moses enunciated the strategic spiritual ministry Israel was called to perform. They were to be a light among the gentiles (Deu 32:8)

Deu 32:8 When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.

5.7 The prophet Ezekiel declared the same in Eze 5:5.

Eze 5:5 Thus saith the Lord GOD; This is Jerusalem: I have set it in the midst of the nations and countries that are round about her.

5.8 Ezekiel also laments the failure of Israel to perform their responsibility.

5.9 Finally in this vision we see the nation in the future being restored as a light to the Gentiles - Israel's predestined spiritual role.

6. Let's review the Doctrine of Light:

6.1 The literal phenomenon of light is necessary for us to function effectively on planet earth.

6.2 Scripture uses the analogy of light for spiritual phenomenon needed for our proper functioning in time.

6.3 Light is used in scripture for:

6.3.1. the essence of God,

1Jo 1:5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

6.3.2. Jesus, as the manifest person of the Godhead, is called light,

Jo 8:12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

6.3.3. the good news of the Word,

2Co 4:4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

6.3.4. salvation, when we are moved from darkness into light,

1Pe 2:9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praise' of him who hath called you out of darkness into his marvelous light:

6.3.5. for doctrine in the soul,

Eph 5:8 For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light:

Psa 119:105 Thy word is a lamp unto my feet, and a light unto my path.

Psa 119:130 The entrance of thy words giveth light; it giveth understanding unto the simple.

6.3.6. the Edification Complex of the Soul is said to be constructed of light.

Rom 13:12 The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light.

Psa 43:3 O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles.

1Jo 2:8 Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.

6.3.7 and finally light is used to depict the beginning of movement toward spiritual maturity.

2Co 4:6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

Eph 5:14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

7. Although the imagery of Zechariah's vision of chapter four is striking and can be interpreted, given what we now know about Bible prophecy, few interpretive hints are provided in the vision itself, which is to a large degree taken up with questions by the prophet.

8. These inquiries do not yield a full response.

9. Before we move to verse two, let me give you an expanded translation of Zec 4:1:

Expanded Translation

Zec 4:1 Exhausted from the first four night visions I fell into a deep sleep; Then the interpreting angel who had earlier talked with me awakened me. I was dazed like as someone who had been awakened out of a stupor.

End Lesson Taught 1-14-2004