

BOOK OF ZECHARIAH

Chapter Three

What follows represents the unedited lecture notes of Pastor Merritt's teaching of the book of Zechariah. Please feel free to reproduce all or part for the glory of the Lord Jesus Christ.

Zechariah Lesson 29

11-5-2003

1. Last week I completed an analysis of Zechariah chapter two; when time expired we were looking at an introduction to the fourth of the eight night visions and chapter three.

2. Zechariah Chapter Three Introduction:

2.1 The fourth of our eight night visions takes place in heaven.

2.2 The vision could be entitled "The Cleansing of Joshua the High Priest." Zec 3:1-10.

2.3 Recall, the return to the land in 536 was led by a political leader named Zerubbabel and his High Priest was Joshua.

2.4 Although the vision deals with a cleansing of the High Priest, Joshua is but a representation of Israel the nation.

2.5 In the first three visions the purposes of God's grace in the restoration of Israel and the associated judgments of her enemies have been highlighted.

2.6 But a crucial question arises, how can an infinitely Holy God accomplish such plans with a sinful and besmirched people?

2.7 This, the fourth vision, discloses the transformation of the nation from self-righteousness to the righteousness of God "which is by faith in Jesus Christ unto all who believe: for there is no difference with God." Rom 3:22-28

2.8 The vision of chapter three is a beautiful foreshadowing of the future conversion of the nation Israel at Christ's second advent.

2.9 The Jews rejection of Christ at His first coming and their persistence in self-righteousness, denying the +R of God in Christ, blinded them to the presence of the Branch in the middle of their nation in His incarnation.

2.10 As the Apostle Paul writes in Rom 10:3 "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."

2.11 The transformation symbolized in this vision in the person of Joshua the High Priest, is a prophetic portrayal of Paul's declaration in Rom 10:4, "For Christ is the end of the law of righteousness to everyone who believes."

Outline of chapter three:

I. The visions of defiled and condemned Israel under the figure of Joshua the High Priest. Zec 3:1-3

Zec 3:1 Then he showed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right side to accuse him.

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

A. Israel is accused by Satan as a criminal but Christ intervenes. Zec 3:1-2

Zec 3:1 Then he showed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right side to accuse him.

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?"

B. Israel appears as one polluted. Zec 3:3

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

II. The vision of pardoned and repositioned Israel under the figure of Joshua the High Priest Zec 3:4-7

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.'

A. Israel is pardoned. Zec 3:4

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."

B. Israel is fully repositioned Zec 3:5

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.

C. The covenant of the Priesthood is renewed with Joshua. Zec 3:6-7

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.

III. The prediction of redeemed and restored Israel under the figure of the Messiah, the Branch. Zec 3:8-10

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."

A. The recipients of the prediction of redeemed and restored Israel. Zec 3:8a.

Zec 3:8a "Listen, O high priest Joshua and your associates seated before you, who are men symbolic of things to come ..."

B. The declaration of the prediction of redeemed and restored Israel under the figure of the Branch and the Stone. Zec 3:8b-10.

Zec 3:8b ... 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."

Before we exegete verse one of Zechariah chapter three, I want to review the Doctrine of The Priest Nation.

1. Definition:

1.1 Priest Nation: a national entity called Israel.

1.2 Client Nation: a gentile nation with a large number of believers, a pivot of mature believers, minimal anti-Semitism, significant freedom, significant internal evangelism and significant external evangelism, etc.

2. Priest Nation Concepts:

2.1 There has only been one Priest Nation but there have been many client nations to God.

2.2 Israel became a people when in approximately 2000 BC Abram responded positively to the Word of God and received salvation; all because he believed God; Abraham demonstrated that belief when he moved across the Euphrates river.

Gen 12:1 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

Gen 12:2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

Gen 12:3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

Gen 12:4 So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.

2.3 Israel did not become a nation until about 1450 BC when God called them out of Egypt.

Exo 3:7 And the LORD said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;

Exo 3:8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

Exo 3:9 Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them.

Exo 3:10 Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

Exo 3:11 And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

Exo 3:12 And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

Gen 15:18 On that day the LORD made a covenant with Abram and said, "To your descendants I give this land, from the river of Egypt to the great river, the Euphrates--

Gen 15:19 the land of the Kenites, Kenizzites, Kadmonites,

Gen 15:20 Hittites, Perizzites, Rephaites,

Gen 15:21 Amorites, Canaanites, Girgashites and Jebusites."

Gen 22:15 The angel of the LORD called to Abraham from heaven a second time

Gen 22:16 and said, "I swear by myself, declares the LORD, that because you have done this and have not withheld your son, your only son,

Gen 22:17 I will surely bless you and make your descendants as numerous as the stars in the sky and as the sand on the seashore. Your descendants will take possession of the cities of their enemies,

Gen 22:18 and through your offspring all nations on earth will be blessed, because you have obeyed me."

2.4 Israel was a Priest Nation from 1450 BC until 586 BC with the exception of their exile into Babylon/Persia (i. e. c. 606 - c. 536).

2.5 These were the periods when Israel could be called a Priest Nation.

2.5.1 The Theocracy - Moses to Saul 1450-1080

2.5.2 The United Kingdom - Saul to Solomon 1080-925

2.5.3 Northern Kingdom - Jeroboam to Hosea 925-721

2.5.4 Southern Kingdom - Rehoboam to Zedekiah 925-586

2.6 There will be a future Priest Nation for a restored Israel of the Millennium.

Isa 49:5 And now the LORD says--he who formed me in the womb to be his servant to bring Jacob back to him and gather Israel to himself, for I am honored in the eyes of the LORD and my God has been my strength--

Isa 49:6 he says: "It is too small a thing for you to be my servant to restore the tribes of Jacob and bring back those of Israel I have kept. I will also make you a light for the Gentiles, that you may bring my salvation to the ends of the earth."

Isa 49:7 This is what the LORD says--the Redeemer and Holy One of Israel--to him who was despised and abhorred by the nation, to the servant of rulers: "Kings will see you and rise up, princes will see and bow down, because of the LORD, who is faithful, the Holy One of Israel, who has chosen you."

Isa 49:8 This is what the LORD says: "In the time of my favor I will answer you, and in the day of salvation I will help you; I will keep you and will make you to be a covenant for the people, to restore the land and to reassign its desolate inheritances,

Isa 49:9 to say to the captives, 'Come out,' and to those in darkness, 'Be free!' "They will feed beside the roads and find pasture on every barren hill.

Isa 49:10 They will neither hunger nor thirst, nor will the desert heat or the sun beat upon them. He who has compassion on them will guide them and lead them beside springs of water.

Isa 49:11 I will turn all my mountains into roads, and my highways will be raised up.

Isa 49:12 See, they will come from afar-- some from the north, some from the west, some from the region of Aswan."

Isa 49:13 Shout for joy, O heavens; rejoice, O earth; burst into song, O mountains! For the LORD comforts his people and will have compassion on his afflicted ones.

Isa 49:14 But Zion said, "The LORD has forsaken me, the Lord has forgotten me."

Isa 49:15 "Can a mother forget the baby at her breast and have no compassion on the child she has borne? Though she may forget, I will not forget you!

Isa 49:16 See, I have engraved you on the palms of my hands; your walls are ever before me.

Isa 49:17 Your sons hasten back, and those who laid you waste depart from you.

Isa 49:18 Lift up your eyes and look around; all your sons gather and come to you. As surely as I live," declares the LORD, "you will wear them all as ornaments; you will put them on, like a bride.

Isa 49:19 "Though you were ruined and made desolate and your land laid waste, now you will be too small for your people, and those who devoured you will be far away.

Isa 49:20 The children born during your bereavement will yet say in your hearing, 'This place is too small for us; give us more space to live in.'

Isa 49:21 Then you will say in your heart, 'Who bore me these? I was bereaved and barren; I was exiled and rejected. Who brought these up? I was left all alone, but these-- where have they come from?'"

Isa 49:22 This is what the Sovereign LORD says: "See, I will beckon to the Gentiles, I will lift up my banner to the peoples; they will bring your sons in their arms and carry your daughters on their shoulders.

Isa 49:23 Kings will be your foster fathers, and their queens your nursing mothers. They will bow down before you with their faces to the ground; they will lick the dust at your feet. Then you will know that I am the LORD; those who hope in me will not be disappointed."

Isa 49:24 Can plunder be taken from warriors, or captives rescued from the fierce?

Isa 49:25 But this is what the LORD says: "Yes, captives will be taken from warriors, and plunder retrieved from the fierce; I will contend with those who contend with you, and your children I will save.

Isa 49:26 I will make your oppressors eat their own flesh; they will be drunk on their own blood, as with wine. Then all mankind will know that I, the LORD, am your Savior, your Redeemer, the Mighty One of Jacob."

Isa 50:1 This is what the LORD says: "Where is your mother's certificate of divorce with which I sent her away? Or to which of my creditors did I sell you? Because of your sins you were sold; because of your transgressions your mother was sent away.

Isa 50:2 When I came, why was there no one? When I called, why was there no one to answer? Was my arm too short to ransom you? Do I lack the strength to rescue you? By a mere rebuke I dry up the sea, I turn rivers into a desert; their fish rot for lack of water and die of thirst.

3. Israel the Priest Nation:

3.1 The selection of Israel as God's Priest nation is a matter solely of Divine Election. The election can be found many places in the Bible.

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.

3.2 Israel and Judah were destroyed as Priest Nations because of negative volition to God's overtures.

Hos 4:1 Hear the word of the LORD, you Israelites, because the LORD has a charge to bring against you who live in the land: "There is no faithfulness, no love, no acknowledgment of God in the land.

Hos 4:2 There is only cursing, lying and murder, stealing and adultery; they break all bounds, and bloodshed follows bloodshed.

Hos 4:3 Because of this the land mourns, and all who live in it waste away; the beasts of the field and the birds of the air and the fish of the sea are dying.

Hos 4:4 "But let no man bring a charge, let no man accuse another, for your people are like those who bring charges against a priest.

Hos 4:5 You stumble day and night, and the prophets stumble with you. So I will destroy your mother--

Hos 4:6 my people are destroyed from lack of knowledge. "Because you have rejected knowledge, I also reject you as my priests; because you have ignored the law of your God, I also will ignore your children.

Hos 4:7 The more the priests increased, the more they sinned against me; they exchanged their Glory for something disgraceful.

3.3 The last two verses of the Old Testament warned Israel not to be negative to the Messiah; their rejection of Christ resulted in the loss of their Priest Nation status.

Mal 4:5 "See, I will send you the prophet Elijah before that great and dreadful day of the LORD comes.

Mal 4:6 He will turn the hearts of the fathers to their children, and the hearts of the children to their fathers; or else I will come and strike the land with a curse."

3.4 When God promises something however, it occurs, therefore Israel will be restored in the Millennium.

Jer 31:31 "The time is coming," declares the LORD, "when I will make a new covenant with the house of Israel and with the house of Judah.

Jer 31:32 It will not be like the covenant I made with their forefathers when I took them by the hand to lead them out of Egypt, because they broke my covenant, though I was a husband to them," declares the LORD.

Jer 31:33 "This is the covenant I will make with the house of Israel after that time," declares the LORD. "I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people.

Jer 31:34 No longer will a man teach his neighbor, or a man his brother, saying, 'Know the LORD,' because they will all know me, from the least of them to the greatest," declares the LORD. "For I will forgive their wickedness and will remember their sins no more."

Jer 31:35 This is what the LORD says, he who appoints the sun to shine by day, who decrees the moon and stars to shine by night, who stirs up the sea so that its waves roar--the LORD Almighty is his name:

Jer 31:36 "Only if these decrees vanish from my sight," declares the LORD, "will the descendants of Israel ever cease to be a nation before me."

3.5 Understanding the doctrine of The Priest Nation helps to understand a problem passage.

Exo 19:6 And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

3.5.1 The above passage alludes to all of Israel being Kohens i.e. the Hebrew word for priest. The reference in Exo 19:6 is a reference to Israel as a priest nation and not to all Israel being Kohens which of course is not the case.

3.6 In several places Jesus speaks of Israel being removed temporarily as a Priest Nation, there will be a time when God will permit several Gentile cities and nations to judge Israel.

Mat 11:21 "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes."

Mat 11:22 "But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you."

Mat 11:23 "And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day."

Luk 11:29 And when the people were gathered thick together, he began to say, "This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet."

Luk 11:30 "For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation."

Luk 11:31 "The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here."

3.6.1 There is also a prophecy of a dual discipline of Israel first in AD 70 and then later at the end of the Tribulation period.

Luk 21:20 "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh."

Luk 21:21 "Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter there into."

Luk 21:22 "For these be the days of vengeance, that all things which are written may be fulfilled."

Luk 21:23 "But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people."

Luk 21:24 "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

Now let's see what we can learn from verse one of Zechariah three.

KJV

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.

NIV

Zec 3:1 Then he showed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right side to accuse him.

Zec 3:1

Hebrew

Va Raah - And the interpreting angel was caused to see

Eth Yehoshua - Joshua

Ha Kohen - the Priest

Ha Gadol - the great

Amad - standing

Le Panah - before the face

Malakh Yehovah - of the Angel of The Lord

Va Ha Satan - and Satan

Amad - standing

Al Yaman Vo - at his right

Le Satan Vo - his adversary or Satan

Working Translation

Zec 3:1 And I saw Joshua the High Priest standing before Jehovah and Satan also stood at his right as his adversary.

Principles:

1. At a cursory glance this vision seems to relate only to Joshua as an individual.
2. Closer scrutiny however reveals that in the person of Joshua, the High Priest, the sinful state of Israel is exhibited; Joshua is the nation's representative.

Let's review the Doctrine of The High Priest.

1. In Israel, as in many other Middle Eastern states of antiquity, a hierarchical system of graduated powers and responsibilities existed with a chief or high priest at the head of the various national religious organizations.
2. For more than a thousand years before Moses, Egyptologists write that each of the larger temples and religious centers in Egypt had a high priest.
 - 2.1 The land of Ugarit also had a high priest.

3. All priests of Judaism came originally from the Tribe of Levi.

3.1 Aaron was the first High Priest who, along with his four sons: Nadab, Abihu, Eleazar and Ithamar performed the duties of High Priest.

3.1.1 God executed Nadab and Abihu for "abusing the Temple ritual."

3.2 Ultimately only those from the Tribe of Eleazar prevailed as High Priest.

3.2.1 Eleazar was the third son of Aaron and Elisheba (Exo 6:23; Num 3:2).

Exo 6:23 Aaron married Elisheba, daughter of Amminadab and sister of Nahshon, and she bore him Nadab and Abihu, Eleazar and Ithamar.

Num 3:2 And these are the names of the sons of Aaron; Nadab the firstborn, and Abihu, Eleazar, and Ithamar.

3.2.2 Eleazar was consecrated to the priesthood with his father and brothers at Sinai (Exo 28:1-4; Lev 8:2, 13).

The Priestly Garments

Exo 28:1 "Have Aaron your brother brought to you from among the Israelites, along with his sons Nadab and Abihu, Eleazar and Ithamar, so they may serve me as priests.

Exo 28:2 Make sacred garments for your brother Aaron, to give him dignity and honor.

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.

Lev 8:2 "Bring Aaron and his sons, their garments, the anointing oil, the bull for the sin offering, the two rams and the basket containing bread made without yeast,

Lev 8:13 And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the LORD commanded Moses.

3.2.3 After God executed the older brothers when they presented unlawful fire (Lev 10:1-7), Eleazar and Ithamar and later their descendants continued to exercise priestly functions with Aaron (Num 3:1-4).

Lev 10:1 Aaron's sons Nadab and Abihu took their censers, put fire in them and added incense; and they offered unauthorized fire before the LORD, contrary to his command.

Lev 10:2 So fire came out from the presence of the LORD and consumed them, and they died before the LORD.

Lev 10:3 Moses then said to Aaron, "This is what the LORD spoke of when he said: "Among those who approach me I will show myself holy; in the sight of all the people I will be honored.'" Aaron remained silent.

3.2.4 We can only conjecture as to the meaning of "unauthorized fire" though subsequent passages might lead one to think the boys were "tipsy" in their service, perhaps a reason for their failure to follow the protocol plan of God.

Lev 10:9 "You and your sons are not to drink wine or other fermented drink whenever you go into the Tent of Meeting, or you will die. This is a lasting ordinance for the generations to come.

Lev 10:10 You must distinguish between the holy and the common, between the unclean and the clean,

Lev 10:11 and you must teach the Israelites all the decrees the LORD has given them through Moses."

3.2.5 Eleazar was placed over all the Levites (Num 3:32) and assigned the care of the sanctuary and its vessels, etc. (Num 4:16; 16:37,39; 19:3-4). There were many highly specific functions performed in support of the High Priest by various Levite tribesmen.

Num 3:32 The chief leader of the Levites was Eleazar son of Aaron, the priest. He was appointed over those who were responsible for the care of the sanctuary.

3.2.6 Eleazar succeeded as high priest when his father Aaron died at Mount Hor (Num 20:25-28; Deu 10:6).

Num 20:23 At Mount Hor, near the border of Edom, the LORD said to Moses and Aaron,

Num 20:24 "Aaron will be gathered to his people. He will not enter the land I give the Israelites, because both of you rebelled against my command at the waters of Meribah.

Num 20:25 Get Aaron and his son Eleazar and take them up Mount Hor.

Num 20:26 Remove Aaron's garments and put them on his son Eleazar, for Aaron will be gathered to his people; he will die there."

Num 20:27 Moses did as the LORD commanded: They went up Mount Hor in the sight of the whole community.

Num 20:28 Moses removed Aaron's garments and put them on his son Eleazar. And Aaron died there on top of the mountain. Then Moses and Eleazar came down from the mountain,

3.2.7 Joshua was installed as Moses' successor in a ceremony conducted by Eleazar as High Priest. Eleazar was Joshua's official counselor; he would first inquire of the Lord and then advise Joshua (Num 27:18-22).

End Lesson

Zechariah Lesson 30

11-12-2003

1. Last week I completed our introduction to the fourth of the eight night visions, and the Doctrine of The Priest Nation; when time expired we were exegeting Zec 3:1. In the process of that exegesis it became necessary to study the Doctrine of The High Priest.

2. I want to review some of that learned and then we will pick up with new material at point 4.2.7 and the Doctrine of High Priest.

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Principles:

1. At a cursory glance this vision seems to relate only to Joshua as an individual.
2. Closer scrutiny however reveals that in the person of Joshua, the High Priest, the sinful state of Israel is exhibited in the nation's representative.
3. Now let's return to our analysis of the Doctrine of The High Priest.
4. All priests of Judaism came originally from the tribe of Levi.
 - 4.1 Aaron was the first High Priest who, along with his four sons: Nadab, Abihu, Eleazar and Ithamar performed the duties of High Priest.
 - 4.1.1 God executed Nadab and Abihu for "abusing the Temple ritual."
 - 4.2 Ultimately only those from the Tribe of Eleazar prevailed as High Priest.
 - 4.2.1 Eleazar was the third son of Aaron and Elisheba (Exo 6:23; Num 3:2).
 - 4.2.2 Eleazar was consecrated to the priesthood with his father and brothers at Sinai (Exo 28:1-4; Lev 8:2, 13).
 - 4.2.3 After God executed the older brothers when they presented unlawful fire (Lev 10:1-7), Eleazar and Ithamar and later their descendents continued to exercise priestly functions with Aaron (Num 3:1-4).
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 - 4.2.5 Eleazar was placed over all the Levites (Num 3:32) and assigned the care of the sanctuary and its vessels, etc. (Num 4:16; 16:37,39; 19:3-4). There were many highly specific functions performed in support of the High Priest by various Levite tribesmen.

4.2.6 Eleazar succeeded as high priest when his father Aaron died at Mount Hor (Num 20:25-28; Deu 10:6).

Now for new material and point 4.2.7:

4.2.7 Joshua was installed as Moses' successor in a ceremony conducted by Eleazar as High Priest. Eleazar was Joshua's official counselor; he would first inquire of the Lord and then advise Joshua (Num 27:18-22).

Num 27:22 Moses did as the LORD commanded him. He took Joshua and had him stand before Eleazar the priest and the whole assembly.

4.2.8 Eleazar took part in the military census at Shittim (Num 26:1,63).

4.2.9 He also took part in the division of the land to the eastern tribes (Num 32:2; 34:17) and later with Joshua to the western tribes (Jos 14:1; 17:4, 19:51; 21:1).

Num 32:2 So they came to Moses and Eleazar the priest and to the leaders of the community, and said,

Num 32:3 "Ataroth, Dibon, Jazer, Nimrah, Heshbon, Elealeh, Sebam, Nebo and Beon--

Num 32:4 the land the LORD subdued before the people of Israel--are suitable for livestock, and your servants have livestock.

Num 32:5 If we have found favor in your eyes," they said, "let this land be given to your servants as our possession. Do not make us cross the Jordan."

Num 34:12 Then the boundary will go down along the Jordan and end at the Salt Sea. "This will be your land, with its boundaries on every side."

Num 34:13 Moses commanded the Israelites: "Assign this land by lot as an inheritance. The LORD has ordered that it be given to the nine and a half tribes,

Jos 14:1 Now these are the areas the Israelites received as an inheritance in the land of Canaan, which Eleazar the priest, Joshua son of Nun and the heads of the tribal clans of Israel allotted to them.

Jos 14:2 Their inheritances were assigned by lot to the nine-and-a-half tribes, as the LORD had commanded through Moses.

Jos 14:3 Moses had granted the two-and-a-half tribes their inheritance east of the Jordan but had not granted the Levites an inheritance among the rest,

4.2.10 He married a daughter of Putiel and she bore him Phinehas (Exo 6:25). Eleazar was buried near the home of his son, Phinehas succeeded him as high priest (Jdg 20:28; Jos 24:33).

Exo 6:25 Eleazar son of Aaron married one of the daughters of Putiel, and she bore him Phinehas. These were the heads of the Levite families, clan by clan.

Exo 6:26 It was this same Aaron and Moses to whom the LORD said, "Bring the Israelites out of Egypt by their divisions."

Jdg 20:27 And the Israelites inquired of the LORD. (In those days the ark of the covenant of God was there,

Jdg 20:28 with Phinehas son of Eleazar, the son of Aaron, ministering before it.) They asked, "Shall we go up again to battle with Benjamin our brother, or not?" The LORD responded, "Go, for tomorrow I will give them into your hands."

Jdg 20:29 Then Israel set an ambush around Gibeah.

Jos 24:33 And Eleazar son of Aaron died and was buried at Gibeah, which had been allotted to his son Phinehas in the hill country of Ephraim.

4.2.11 Eleazar was the ancestor of the Zadokite priests, who in Solomon's time replaced Abiathar, a descendant of Ithamar, Eleazar's younger brother (1Ch 6:4-15; 1Ki 2:26-27 and 35).

1Ch 6:3 The children of Amram: Aaron, Moses and Miriam. The sons of Aaron: Nadab, Abihu, Eleazar and Ithamar.

1Ch 6:4 Eleazar was the father of Phinehas, Phinehas the father of Abishua,

1Ki 2:26 To Abiathar the priest the Solomon said, "Go back to your fields in Anathoth. You deserve to die, but I will not put you to death now, because you carried the ark of the Sovereign LORD before my father David and shared all my father's hardships."

1Ki 2:27 So Solomon removed Abiathar from the priesthood of the LORD, fulfilling the word the LORD had spoken at Shiloh about the house of Eli.

4.2.12 Ithamar was the fourth and the youngest son of Aaron (Exo 6:23).

4.2.13 Treasurer of the offerings of the tabernacle (Exo 38:21), Ithamar was also superintendent of the work of the Gershonites (a work or a military unit) and Merarites (artisans who worked in the Tabernacle) (Num 4:27-28,33).

Exo 38:21 These are the amounts of the materials used for the tabernacle, the tabernacle of the Testimony, which were recorded at Moses' command by the Levites under the direction of Ithamar son of Aaron, the priest.

Num 4:27 All their service, whether carrying or doing other work, is to be done under the direction of Aaron and his sons. You shall assign to them as their responsibility all they are to carry.

Num 4:28 This is the service of the Gershonite clans at the Tent of Meeting. Their duties are to be under the direction of Ithamar son of Aaron, the priest.

Num 4:29 "Count the Merarites by their clans and families.

Num 4:30 Count all the men from thirty to fifty years of age who come to serve in the work at the Tent of Meeting.

Num 4:31 This is their duty as they perform service at the Tent of Meeting: to carry the frames of the tabernacle, its crossbars, posts and bases,

Num 4:32 as well as the posts of the surrounding courtyard with their bases, tent pegs, ropes, all their equipment and everything related to their use. Assign to each man the specific things he is to carry.

Num 4:33 This is the service of the Merarite clans as they work at the Tent of Meeting under the direction of Ithamar son of Aaron, the priest."

5. Part of the Mosaic Law prescribed in great detail the service of the High Priest in the liturgical worship practices of first the Tabernacle and later the Temple.

6. Etymology:

6.1 In the Old Testament the high priest is referred to as Ha-Kohen, "the priest" or the Ha-Mashiah, "the anointed priest." In the LXX reference is made to Ha Hiereus, "the priest."

6.1.1 In the New Testament the high priest (in some manuscripts) is also called Ha Hiereus, "the priest," e.g., in Acts 5:24 but elsewhere 56 times he is called Archiereus, "the high priest."

Acts 5:24 On hearing this report, the captain of the temple guard and the chief priests were puzzled, wondering what would come of this.

Acts 5:25 Then someone came and said, "Look! The men you put in jail are standing in the temple courts teaching the people."

Acts 5:26 At that, the captain went with his officers and brought the apostles. They did not use force, because they feared that the people would stone them.

Acts 5:27 Having brought the apostles, they made them appear before the Sanhedrin to be questioned by the high priest (Archiereus).

6.2 In Heb 10:21 we find Megas Hiereus used for the High Priest.

Heb 10:19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

Heb 10:20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

Heb 10:21 And having an high priest over the house of God;

6.3 The high incidence of "high priest" in the New Testament in comparison to its infrequency in the Old Testament indicates how important the "figure head" had become in NT times. So much for Etymology.

7. Now let's return to the early history of the priesthood; Moses, according to the Pentateuch, was directed of God to install his brother Aaron and Aaron's sons as priests.

7.1 Aaron is most often simply called the priest, as were his sons. In Leviticus he is four times referred to as the anointed priest (Lev 4:3, 5, 16; 6:22).

Lev 4:3 If the anointed priests do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the LORD for a sin offering.

Lev 4:5 Then the anointed priest shall take some of the bull's blood and carry it into the Tent of Meeting.

Lev 4:16 Then the anointed priest is to take some of the bull's blood into the Tent of Meeting.

Lev 6:22 The son who is to succeed him as anointed priest shall prepare it. It is the LORD'S regular share and is to be burned completely.

7.2 The position of responsibility and the dress of his office, rather than the name of his office, most often distinguished Aaron as the high or superior priest.

7.3 As early as the call of Moses. Aaron was designated by God (somewhat by default) to be His spokesman (Exo 4:14-15).

Exo 4:14 And the anger of the LORD was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.

Exo 4:15 And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.

7.4 The first indication that Aaron should be the leading priest appeared when Moses asked Aaron to lay up the manna in a pot before the Lord (Exo 16:32-34).

Exo 16:32 And Moses said, This is the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.

Exo 16:33 And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.

Exo 16:34 As the LORD commanded Moses, so Aaron laid it up before the Testimony, to be kept.

7.5 Another indication came when Aaron was accorded a special place with Moses to meet God (Exo 19:24).

Exo 19:23 And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou chargest us, saying, Set bounds about the mount, and sanctify it.

Exo 19:24 And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the LORD, lest he break forth upon them.

7.6 The first specific order making Aaron and his sons as priests to perform liturgical services was received by Moses on Mount Sinai after instructions for the building of the tabernacle. (Exo 27:21; 28:1; 29:9, 44).

Exo 27:21 In the tabernacle of the congregation without the vail, which is before the testimony, Aaron and his sons shall order it from evening to morning before the LORD: it shall be a statute for ever unto their generations on the behalf of the children of Israel.

7.7 In the ordination service establishing the priesthood, the position of Aaron as high priest was clearly differentiated from the other priests by the ceremonies of consecration and the variations in garments (Exo 28:1, 29; Lev chapter 8).

Exo 28:1 And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.

Exo 28:2 And thou shalt make holy garments for Aaron thy brother for glory and for beauty.

Exo 28:3 And thou shalt speak unto all that are wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office.

8. The consecration of Aaron's successors was to follow the same pattern. (Exo 29:29-30).

Exo 29:29 And the holy garments of Aaron shall be his sons' after him, to be anointed therein, and to be consecrated in them.

Exo 29:30 And that son that is priest in his stead shall put them on seven days, when he cometh into the tabernacle of the congregation to minister in the holy place.

9. The pouring of the anointing oil upon Aaron's head and running down to the very edges of his robe became a symbol of unity and total dedication (Psa 133:2).

Psa 133:1 Behold, how good and how pleasant it is for brethren to dwell together in unity!

Psa 133:2 It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments;

Psa 133:3 As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the LORD commanded the blessing, even life for evermore.

Psa 134:1 Behold, bless ye the LORD, all ye servants of the LORD, which by night stand in the house of the LORD.

10. The dress of the High Priest was very distinctive in many respects. The most distinctive perhaps was the breastplate.

10.1 Placed in the breastplate were the Urim and Thummim, the nature of which no one knows with certainty. Best educated guess: "the two were a yes and no light respectively."

10.2 Regardless of the exact nature of the Urim and Thummim, their use is not simply magical but illuminative of God's judgment on a question brought to the priest.

10.2.1 Thus it was used of David in trying to decide whether to pursue the Amalekites at Ziklag after Abiathar brought the Ephod to him. In addition to what must have been a yes/no button, the Ephod also had 12 stones, each representing the twelve tribes.

10.3 On the annual Day of Atonement other garments of white linen are specified for the high priest.

10.3.1 These Day of Atonement garments were to be worn only during the ceremony of atonement.

10.3.2 They were to be put on before the high priest entered the Holy Place and taken off in the tabernacle of the congregation after the atonement had been made.

11. Duties of the High Priest

11.1 Though the high priest officiated in regular priestly tasks, certain unique responsibilities appertained to his office.

11.2 Only the high priest could enter the Holy Place and that only during the ceremony of the Day of Atonement once a year.

11.3 On other special days, such as new moons and great feasts, the high priest would serve as the officiating priest.

12. Persons with certain physical blemishes were excluded from the priesthood. Moses lists twelve specific blemishes which eliminated one from the priestly office: blindness, lameness, a flat nose or disfigured face, a deformed limb, a broken foot, a broken hand, a crooked or hunch back, dwarfed, an eye blemish, scurvy or eczema, scabs, and crushed testicles (Lev 21:17-20).

13. History

13.1 Being dependent upon the date of the Exodus, the length of the history of the high priesthood is not a matter of general agreement.

13.2 From the times of Moses until David seven high priests are named in the Scriptures: Aaron, Eleazar, Phinehas, Eli, Ahitub, Ahiah, and Ahimelech.

13.2.1 From the time the Philistines destroyed Shiloh where Eli had served as High Priest and the ark was taken by the Philistines, the high priests had a very limited service.

14. Two High Priests served simultaneously during David's reign. They were Zadok and Abiathar.

14.1 Following the removal of Abiathar by Solomon, the descendants of Zadok controlled the High Priesthood. Thus the line came through Eleazar and not Ithamar.

15. At the return after the Captivity in Babylon, Joshua (Jeshua), the son of Jozadak (1Ch 6:15, Jehozadak), who had been taken into captivity, was the first to resume the Zadokite line (Ezr 3:2 and Zec 3:1-3).

1Ch 6:15 Jehozadak was deported when the LORD sent Judah and Jerusalem into exile by the hand of Nebuchadnezzar.

Ezr 3:2 Then Jeshua son of Jozadak and his fellow priests and Zerubbabel son of Shealtiel and his associates began to build the altar of the God of Israel to sacrifice burnt offerings on it, in accordance with what is written in the Law of Moses the man of God.

Zec 3:1 Then he showed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right side to accuse him.

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

16. The high priesthood during the inter-testament years increased in power and decreased in spiritual, moral, and ethical behavior.

17. Under the Maccabeans the kingship and the high priesthood were for a while combined (if the political leaders of the time could be called kings).

17.1 During the inter-testament period the high priesthood often became the pawn of ruling authorities.

17.2 As the highest ruling office among the Jews, the high priesthood was the subject of purchase and intrigue.

17.3 Gradually its life tenure was lost so that more than one high priest was alive at a given time though only one officiated as the highest officer.

17.4 In the New Testament three high priests are mentioned by name:

17.4.1 Caiaphas was ruler at the time of Jesus' trial and crucifixion;

Joh 11:49 And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

Joh 11:50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

Joh 11:51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

Joh 18:12 Then the band and the captain and officers of the Jews took Jesus, and bound him,

Joh 18:13 And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.

17.4.2 Caiaphas as the High Priest at the time of Paul's/Saul's persecutions of Christians in Syria would have been the one to give the letter of authorization to pursue Christians in Damascus;

Acts 4:6 And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.

Acts 9:1 And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

Acts 9:2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

17.4.3 Annas was high priest during the time of John the Baptist's ministry (Luk 3:2).

End Lesson

Zechariah Lesson 31

11-19-2003

1. Last week I reviewed our exegesis of Zec 3:1 and then I taught in part the Doctrine of The High Priest.

2. I want to review some of that learned and then we will pick up with new material at point 7.12 in our categorical analysis of the High Priest.

KJV

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. At a cursory glance this vision seems to relate only to Joshua as an individual.
2. Closer scrutiny however reveals that in the person of Joshua, the High Priest, the sinful state of Israel is exhibited in the nation's representative.

3. Now let's return to our analysis of the Doctrine of The High Priest.

4. All priests of Judaism came originally from the Tribe of Levi.

4.1 Aaron was the first High Priest who, along with his four sons: Nadab, Abihu, Eleazar and Ithamar performed the duties of High Priest.

4.1.1 God executed Nadab and Abihu for "abusing the Temple ritual."

4.2 Ultimately only those from the Tribe of Eleazar prevailed as High Priest.

5. Aaron is most often simply called the priest, as were his sons. In Leviticus he is four times referred to as the anointed priest (Lev 4:3, 5, 16; 6:22).

5.1 As early as the call of Moses, Aaron was designated by God (somewhat by default) to be His spokesman (Exo 4:14-15).

5.2 The first indication that Aaron should be the leading priest appeared when Moses asked Aaron to lay up the manna in a pot before the Lord (Exo 16:32-34).

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7.5 The high priesthood during the inter-testament years increased in power and decreased in spiritual, moral, and ethical behavior.

7.6 Under the Maccabeans the kingship and the high priesthood were for a while combined (if the political leaders of the time could be called kings).

7.7 During the inter-testament period the high priesthood often became the pawn of ruling authorities.

7.8 As the highest ruling office among the Jews, the high priesthood was the subject of purchase and intrigue.

7.9 In the NT three high priests are mentioned by name:

7.10 Caiaphas was ruler at the time of Jesus' trial and crucifixion;

7.11 Caiaphas as the High Priest at the time of Paul's/Saul's persecutions of Christians in Syria would have been the one to give the letter of authorization to pursue Christians in Damascus.

7.12 Annas, was high priest during the time of John the Baptist's ministry (Luk 3:2).

7.12.1 Annas was appointed the Jewish high priest in c. A.D. 6 by the Governor of Syria. While Annas was deposed in A.D. 15, his prestige and control to the Temple still continued in that five of his sons and his son-in-law Caiaphas became high priests after him. Luke was indicating the real state of affairs when he deliberately wrote, "Annas and Caiaphas being high priest."

7.13 Ananias was the High Priest before whom Paul was later tried (Acts 23:1-10).

Acts 23:1 And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day.

Acts 23:2 And the high priest Ananias commanded them that stood by him to smite him on the mouth.

Acts 23:3 Then said Paul unto him, God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?

Acts 23:4 And they that stood by said, Revilest thou God's high priest?

Acts 23:5 Then said Paul, brethren I did not know that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people.

8. The Hebrew priesthood, even as a titular office ended with the destruction of Jerusalem in A.D. 70.

9. Christ is now the High Priest or all believers.

9.1 In the Epistle to the Hebrews, Jesus is shown to be the fulfillment of the priestly office and all the priestly activities of the Old Testament.

9.2 Jesus the Son of God is declared to be the true High Priest. The Messiah Christ accomplished in the perfection of His person and redemptive acts all that the OT priesthood could not do because of its natural and spiritual limitations.

9.2.1 Christ accomplished in the perfection of His person coupled with His efficacious sacrifice and perfect redemptive act all the requirements declared in the Mosaic Liturgy. Previous High Priest was limited by their inherent limitations.

9.3 The term high priest in some relation to Christ is used fourteen times in the epistle.

9.4 The writer of the epistle shows that the Aaronic priesthood and animal sacrifices are no longer needed because Jesus has completed the work of salvation as the high priest "consecrated for evermore" (Heb 7:28).

Heb 7:28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.

10. Now let's take a look at the Doctrine of The Mediator:

10.1 Though the word mediator (Greek Mesites - from Mesos) occurs in only six Biblical references (Gal 3:19-20; 1Ti 2:5; Heb 8:6; 9:15; 12:24), the theme of mediation runs through all of Scripture.

10.1.1 The Mosaic Law and its associated ritual was a temporary type of mediator for the purpose of training.

Gal 3:19 Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a "mediator."

Gal 3:20 Now a "mediator" is not a "mediator" of one, but God is one ...

Gal 3:24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

10.2 The mechanics of mediation are found in 1Ti 2:5-6 where God is propitiated and man is reconciled by the Godman.

1Ti 2:5 For there is one God, and one "mediator" between God and men, the man Christ Jesus;

1Ti 2:6 Who gave himself a ransom for all, to be testified in due time.

10.3 In Heb 8:6 the conclusion is drawn concerning the superiority of Christ's mediatorship to that of the liturgy of the law.

Heb 8:6 But now hath he obtained a more excellent ministry, by how much also he is the "mediator" of a better covenant, which was established upon better promises.

10.4 Jesus is specifically identified as the Mediator in Heb 9:15-16 and Heb 12:24.

Heb 9:15 And for this cause he is the "mediator" of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

Heb 12:24 And to Jesus the "mediator" of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

10.5 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.

10.6 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."

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

10.8 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.

10.9 The hypostatic union satisfies then the requisites of mediatorship.

10.10 Mediation usually presupposes a situation of alienation which the mediator as representing both parties overcomes. The Mediator then must be equal in all respects to the alienated parties.

10.10.1 Such was the situation between God and man after the Fall. Thus as Job declares, a **Yachad** or arbiter was needed.

10.11 The same verb (the Hiphil of **Yachad**) occurs in Gen 31:37; within the context is the idea of arbitration.

Gen 31:34 Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them. And Laban searched all the tent, but found them not.

Gen 31:35 And she said to her father, Let it not displease my lord that I cannot rise up before thee; for the custom of women is upon me. And he searched but found not the images.

Gen 31:36 And Jacob was wroth, and chided with Laban: and Jacob answered and said to Laban, What is my trespass? what is my sin, that thou hast so hotly pursued after me?

Gen 31:37 Whereas thou hast searched all my stuff, what hast thou found of all thy household stuff? set it here before my brethren and thy brethren, that they may "judge" betwixt us both.

10.11.1 Man's sin aroused the enmity of the holy God, and man's fellowship with God was broken.

10.12 Man, who had revolted, needed to be reconciled to God and delivered from the power and effects of sin.

10.13 God, whose wrath had been aroused by man's violation of His holiness in sinning, required satisfaction.

10.14 There were preliminary and incomplete forms of mediation between God and man in the Old Testament:

- angels and prophets who spoke for God to man,
- priests who represented man before God, and
- kings who ruled over men for God.

10.15 Of all these Moses perhaps best illustrated the work of a mediator in receiving the law from God for Israel (Exo 20:19-22; Deu 5:3-5) and on more than one occasion in an act of intercession for Israel (Exo 32:7-19).

Exo 20:19 And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.

Exo 20:20 And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.

Exo 20:21 And the people stood afar off, and Moses drew near unto the thick darkness where God was.

Exo 20:22 And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven.

Deu 5:3 The LORD made not this covenant with our fathers, but with us, even us, who are all of us here alive this day.

Deu 5:4 The LORD talked with you face to face in the mount out of the midst of the fire,

Deu 5:5 (I stood between the LORD and you at that time, to shew you the word of the LORD: for ye were afraid by reason of the fire, and went not up into the mount;) saying,

Exo 32:7 And the LORD said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves:

Exo 32:8 They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt.

Exo 32:9 And the LORD said unto Moses, I have seen this people, and, behold, it is a stiffnecked people:

Exo 32:10 Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.

Exo 32:11 And Moses besought the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?

Exo 32:12 Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people.

Exo 32:13 Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever.

Exo 32:14 And the LORD repented of the evil which he thought to do unto his people.

Exo 32:15 And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written.

Exo 32:16 And the tables were the work of God, and the writing was the writing of God, graven upon the tables.

Exo 32:17 And when Joshua heard the noise of the people as they shouted, he said unto Moses, There is a noise of war in the camp.

Exo 32:18 And he said, It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome: but the noise of them that sing do I hear.

Exo 32:19 And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.

10.16 However, not one of Moses' acts were able fully to perform a lasting mediatorial function nor to combine in himself the manifold functions demanded of an effectual mediator between God and man.

10.17 A mediator was needed who could himself represent both God to man and man to God.

10.17.1 Furthermore, he must be sinless; otherwise he himself would stand in need of a mediator and would thus be disqualified from fulfilling his office.

10.18 And finally, an individual was needed who had all the powers to do whatever was necessary to effect the restoration of relations between the estranged parties, God and man.

10.19 It is only in Jesus Christ, God incarnate, the God-man, that these qualifications are to be found.

10.19.1 Thus Paul says that there is one mediator between God and man, the man Christ Jesus.

10.20 The aspects of His mediator functions are seen to be inseparably connected with His person, work, and offices.

10.20.1 As God (Joh 1:1) can represent and reveal God to man (Joh 1:18; Heb 1:1-3), thus fulfilling His office as Prophet.

Joh 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

Joh 1:18 No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him.

Heb 1:1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

Heb 1:2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

Heb 1:3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high:

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

Heb 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

Heb 7:26 For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

1Pe 2:22 Who did no sin, neither was guile found in his mouth:

1Pe 2:23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:

1Pe 2:24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

10.21.1 Thus He performs His priestly office with all that it involves with reference to 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).

Heb 9:15 And for this cause he is the mediator of the new testament, by means of death, for the redemption of the transgressions that were under the first testament, those called might receive the promise of eternal inheritance.

Heb 9:16 For where a testament is, there must also of necessity be the death of the testator.

Heb 9:17 For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.

Heb 7:21 (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:)

Heb 7:22 By so much was Jesus made a surety of a better testament.

Heb 7:23 And they truly were many priests, because they were not suffered to continue by reason of death:

Heb 7:24 But this man, because he continueth ever, hath an unchangeable priesthood.

Heb 7:25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

Heb 2:11 For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren,

Heb 2:12 Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

Heb 2:13 And again, I will put my trust in him. And again, Behold I and the children which God hath given me.

Heb 2:14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

Heb 2:15 And deliver them who through fear of death were all their lifetime subject to bondage.

Heb 2:16 For verily he took not on him the nature of angels; but he took on him the seed of Abraham.

Heb 2:17 Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

Heb 2:18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

Heb 4:14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

Heb 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

Heb 4:16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Joh 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Joh 3:17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

Rom 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

Rom 5:2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

Rom 5:3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;

Rom 5:4 And patience, experience; and experience, hope:

Rom 5:5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

Rom 5:6 For when we were yet without strength, in due time Christ died for the ungodly.

Rom 5:7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

Rom 5:8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

Rom 5:9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

Rom 5:10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

Rom 5:11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

10.21.2 In short, as the God-man, Christ alone can act as mediator in effecting man's salvation and consequent restoration to fellowship with God.

10.22 As the God-man, He is the one who is qualified to reign as mediator King over man in world history as it will be consummated in the Millennial Age (Psa 2; Rev 19:11-20:6).

Psa 2:1 Why do the nations conspire and the peoples plot in vain?

Psa 2:2 The kings of the earth take their stand and the rulers gather together against the LORD and against his Anointed One.

Psa 2:3 "Let us break their chains," they say, "and throw off their fetters."

Psa 2:4 The One enthroned in heaven laughs; the Lord scoffs at them.

Psa 2:5 Then he rebukes them in his anger and terrifies them in his wrath, saying,

Psa 2:6 "I have installed my King on Zion, my holy hill."

Psa 2:7 I will proclaim the decree of the LORD: He said to me, "You are my Son; today I have become your Father.

Psa 2:8 Ask of me, and I will make the nations your inheritance, the ends of the earth your possession.

Psa 2:9 You will rule them with an iron scepter; you will dash them to pieces like pottery."

Psa 2:10 Therefore, you kings, be wise; be warned, you rulers 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 you be destroyed in your way, for his wrath can flare up in a moment. Blessed are all who take refuge in him.

Rev 19:11 And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

End Lesson

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.

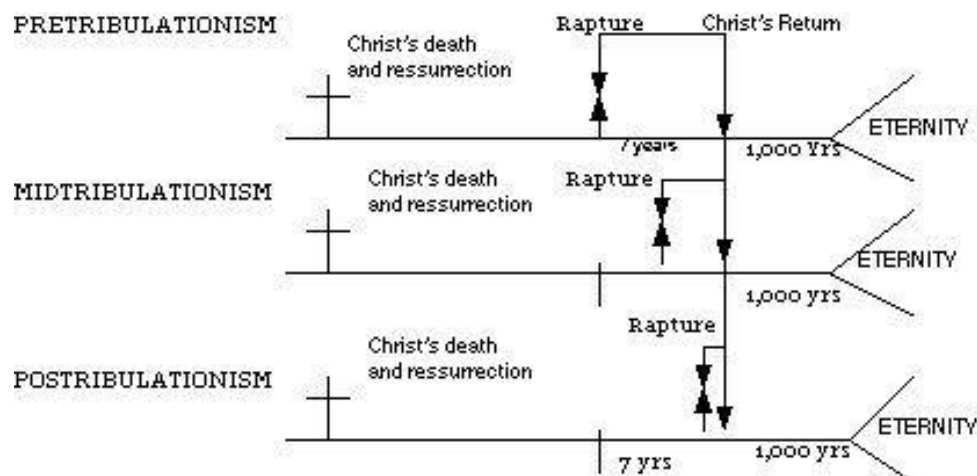
4.9 Thus, the God-man, the ultimate Mediator fulfills the offices of Prophet, Priest, and King.

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 and 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 "kowtow" 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 Old Testament. 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

Zechariah Lesson 33

12-3-2003

1. Last week I completed teaching the Doctrine of the High Priest and exegeted Zec 3:1
and 2.

2. I want to review some of that learned and then pick up with new material and an 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. "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 malodorous.

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 Anti-Semitism.

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. These verses set forth the way of national deliverance for Israel, and 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 two. 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 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 a 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 everyone 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- garments, 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 vails.

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.

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

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 **Hinneh** 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

1. Last week I taught Zec 3:8 and when time expired we were about to study Zec 3:9.

1.1 As a change of pace, I want to provide you a translation of Zechariah chapter three from the Message Bible. Then I want to compare my expanded translation of chapter three.

1.2 By doing this you will be able to see what a great job the translators of the Message Bible have done and by comparison and comment we can all learn the meaning of the fourth of the eight night visions.

Message Bible

Zechariah Chapter Three

Next the Messenger-Angel showed me the high priest Joshua. He was standing before God's Angel where the Accuser showed up to accuse him. Then God said to the Accuser, "I, God, rebuke you, Accuser! I rebuke you and choose Jerusalem. Surprise! Everything is going up in flames, but I reach in and pull out Jerusalem! Joshua, standing before the angel, was dressed in dirty clothes. The angel spoke to his attendants, "Get him out of those filthy clothes," and then said to Joshua, "Look, I've stripped you of your sin and dressed you up in clean clothes."

"I spoke up and said, "How about a clean new turban for his head also? And they did it - put a clean new turban on his head. Then they finished dressing him, with God's Angel looking on. God's Angel then charged Joshua, "Orders from God-of-the-Angel Armies: "If you live the way I tell you and remain obedient in my service, then you'll make the decisions around here and oversee my affairs. And all my attendants standing here will be at your service.

"Careful, High Priest Joshua - both you and your friends sitting here with you, for your friends are in on this, too! Here's what I'm doing next: I'm introducing my servant Branch. And note this: This stone that I'm placing before Joshua, a single stone with seven eyes' - Decree of God-of-the-Angel-Armies -- I'll engrave with these words: "I'll strip this land of its filthy sin, all at once, in a single day." At that time, everyone will get along with one another, with friendly visits across the fence, friendly visits on one another's porches."

Zechariah Chapter Three - 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 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."

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 worldwide peace and prosperity."

2. So much for fun and games, now I want to review some of that learned last week 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 Stone.

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.

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 through word, deed and liturgy was to be the sign of both advents. Through the liturgy of the Priesthood they were to teach the meaning of the two advents.
 5. Keep in mind there could be no Kingdom, even the Kingdom offered by Christ in c. A.D. 30, without His becoming the Lamb of God who taketh away the sins of the world, the One who is led to the slaughter and the One upon Whom our sins would be placed.
 6. Isaiah in Isa 53:6 made this clear.
- Isa 53:6 All we like sheep have gone astray, we have turned everyone to his own way but God has laid upon Him the iniquity of us all.
7. Too often it is taught the Kingdom of Christ would have been implemented on earth had Israel accepted Him without the cross and resurrection; but such is not the case.
- 7.1 The cross and the resurrection was taught in the Old Testament. It is true had Israel accepted the Messiah, He would have implemented His Kingdom on earth but first he would have gone to the cross and been resurrected before the forever Kingdom.

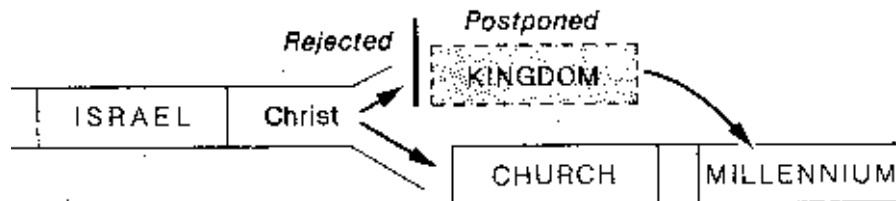
7.1.1 It was prophesied and taught in the liturgy and it was the duty of the Levite priests to proclaim what had been written of Him.

7.2 Two charts will help explain the offering and rejection of the Messiah's Kingdom.

First--what Israel looked for:

GENTILES				ISRAEL	KINGDOM
Positive Volition	Negative Volition	Noah's Family	Jewish Patriarchs	Jewish Client Nation	+
Creation of man	Fall of Adam	Flood	Abraham	Moses and the Exodus	Birth of Christ

Second--the offering and the rejection:



8. He was to be both the Servant-Branch and the Stone. The Servant-Branch we have covered, now let's learn of the Stone.

9. Daniel in Dan 2:34-35 told of Christ being the Stone cut without hands which will smite the kingdoms of the nations and become a "great mountain" (the millennium) to fill "the whole earth."

Dan 2:34 Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.

Dan 2:35 Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

10. This destruction of the Satanic world system makes possible the millennial reign of Christ, which in turn restores Israel as a high priestly nation of which Joshua and his colleagues are "men of predictive portent."

11. This One Stone has been properly interpreted by men like Luther, Feinberg, Unger, Pentecost, Thieme and Ryrie as a symbol of Christ at His second coming when the "stumbling stone and rock of offense" of the first coming (Rom 9:32; 1Co 1:23) becomes the corner stone (Zec 4:7; 1Pe 2:6-7).

Rom 9:32 Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;

1Co 1:23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

Zec 4:7 Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it.

1Pe 2:6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

1Pe 2:7 Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

12. Zec 3:9 provides three pieces of corroborative evidence that the Stone is the Messiah:

12.1 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.

12.1.1 Eyes are used by Ezekiel to describe God as a wheel full of eyes going about the earth to judge.

Eze 1:18 The rims of the wheel were high and awesome, and all four rims were full of eyes all around.

Eze 10:12 Their entire bodies, including their backs, their hands and their wings, were completely full of eyes, as were their four wheels.

12.1.2 Zechariah later speaks of the eyes of the Lord ranging over the earth.

Zec 4:10 "Who despises the day of small things? Men will rejoice when they see the plumb line in the hand of Zerubbabel. "(These seven are the eyes of the LORD, which range throughout the earth.)"

12.1.3 John in the Revelation describes the Lamb of God in heaven (the Lord Jesus) as having seven eyes.

Rev 5:6 Then I saw a Lamb, looking as if it had been slain, standing in the center of the throne, encircled by the four living creatures and the elders. He had seven horns and seven eyes, which are the seven spirits of God sent out into all the earth.

Rev 5:7 He came and took the scroll from the right hand of him who sat on the throne.

12.1.4 Jeremiah says nothing is hidden from His eyes.

Jer 16:17 For mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes.

12.1.5 The writer of Proverbs tells us the eyes of the Lord are everywhere.

Pro 15:3 The eyes of the LORD are everywhere, keeping watch on the wicked and the good.

End Lesson Taught 12-17-2003

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.

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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:

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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 Tachat - 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.

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.

Zechariah Lesson 37

1-7-2003

1. Last week I completed the exegesis of Zec 3:9 and when time expired we were in the process of reviewing the Doctrine of the Day of the Lord.

2. I want to review some of that learned and then we will return to The Day of the Lord and point 5.4 where we were about to discover the fulfillment of Israel's millennial promises.

3. Before we continue I want to give you an expanded translation of Zec 3:1-9.

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 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."

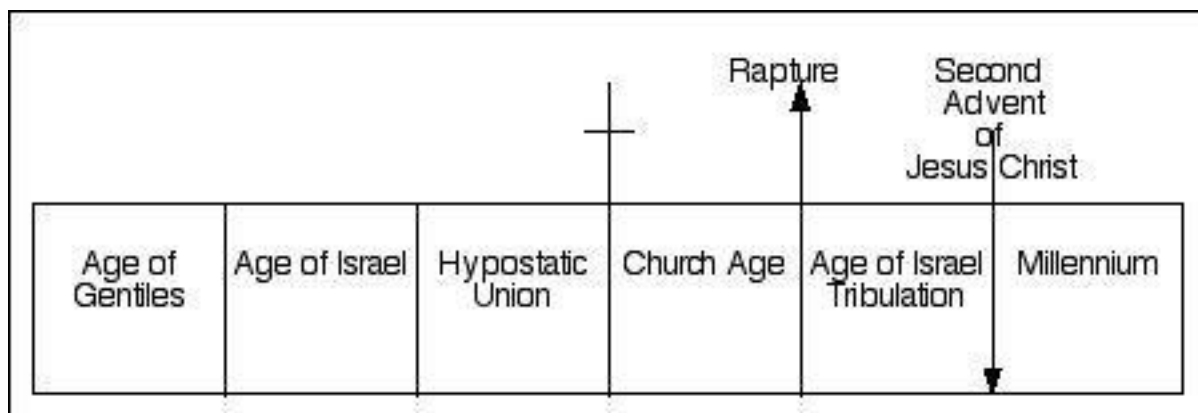
Zec 3:9 Now Joshua take a look at the Stone which I have placed before you, a stone which has seven eyes" declares the Father, the Lord of the armies; "furthermore" said the Father, the Lord of the Armies, "I shall engrave on that Stone the following "all sin and iniquity will be removed from the land in one day."

4. Now let's return to our study of The Doctrine of the Day of The Lord.

5. "The term "day of the Lord [Jehovah]" is that period of time when the Lord openly intervenes in the affairs of men.

5.1 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."

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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.

5.4 The time of fulfillment will occur in the latter days when Israel turns to the Lord and her enemy Babylon is destroyed.

Hos 3:5 Afterward the Israelites will return and seek the LORD their God and David their king. They will come trembling to the LORD and to his blessings in the last days.

Dan 12:1 "At that time Michael, the great prince who protects your people, will arise. There will be a time of distress such as has not happened from the beginning of nations until then. But at that time your people--everyone whose name is found written in the book-- will be delivered.

Dan 12:2 Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt.

Isa 13:19 Babylon, the jewel of kingdoms, the glory of the Babylonians' pride, will be overthrown by God like Sodom and Gomorrah.

Isa 13:20 She will never be inhabited or lived in through all generations; no Arab will pitch his tent there, no shepherd will rest his flocks there.

Isa 13:21 But desert creatures will lie there, jackals will fill her houses; there the owls will dwell, and there the wild goats will leap about.

Isa 13:22 Hyenas will howl in her strongholds, jackals in her luxurious palaces. Her time is at hand, and her days will not be prolonged.

Isa 14:1 The LORD will have compassion on Jacob; once again he will choose Israel and will settle them in their own land. Aliens will join them and unite with the house of Jacob.

Isa 14:2 Nations will take them and bring them to their own place. And the house of Israel will possess the nations as menservants and maidservants in the LORD'S land. They will make captives of their captors and rule over their oppressors.

Isa 14:3 On the day the LORD gives you relief from suffering and turmoil and cruel bondage,

Isa 14:4 you will take up this taunt against the king of Babylon: How the oppressor has come to an end! How his fury has ended!

5.5 Armageddon (the name itself is to be found only in Rev 16:16 - they gathered the kings to the place that in the Hebrew is called Armageddon) is the ancient hill and valley of Megiddo, west of the Jordan in the plain of Jezreel between Samaria and Galilee. Much of that which occurs during the Day of The Lord takes place in this famous valley.

5.6 It is the appointed place where the armies of the beast and false prophet will be destroyed by Christ's descending to earth in glory.

5.7 It is as well the place where other forces will come to join the beast in his attack on Palestine.

Rev 19:13 He is dressed in a robe dipped in blood, and his name is the Word of God.

Rev 19:14 The armies of heaven were following him, riding on white horses and dressed in fine linen, white and clean.

Rev 19:15 Out of his mouth comes a sharp sword with which to strike down the nations. "He will rule them with an iron scepter." He treads the winepress of the fury of the wrath of God Almighty.

Rev 19:16 On his robe and on his thigh he has this name written: KING OF KINGS AND LORD OF LORDS.

Rev 19:17 And I saw an angel standing in the sun, who cried in a loud voice to all the birds flying in midair, "Come, gather together for the great supper of God,

Rev 19:18 so that you may eat the flesh of kings, generals, and mighty men, of horses and their riders, and the flesh of all people, free and slave, small and great."

Rev 16:12 The sixth angel poured out his bowl on the great river Euphrates, and its water was dried up to prepare the way for the kings from the East.

Rev 16:13 Then I saw three evil spirits that looked like frogs; they came out of the mouth of the dragon, out of the mouth of the beast and out of the mouth of the false prophet.

Rev 16:14 They are spirits of demons performing miraculous signs, and they go out to the kings of the whole world, to gather them for the battle on the great day of God Almighty.

Rev 16:15 "Behold, I come like a thief! Blessed is he who stays awake and keeps his clothes with him, so that he may not go naked and be shamefully exposed."

Rev 16:16 Then they gathered the kings together to the place that in Hebrew is called Armageddon.

Mat 24:27 For as lightning that comes from the east is visible even in the west, so will be the coming of the Son of Man.

Mat 24:28 Wherever there is a carcass, there the vultures will gather.

Mat 24:29 "Immediately after the distress of those days "the sun will be darkened, and the moon will not give its light; the stars will fall from the sky, and the heavenly bodies will be shaken.'

Mat 24:30 "At that time the sign of the Son of Man will appear in the sky, and all the nations of the earth will mourn. They will see the Son of Man coming on the clouds of the sky, with power and great glory.

5.8 The battle is a fulfillment of the smiting-stone prophecy of Dan 2:35 when the Lord returns at His Second Advent to establish His kingdom on earth.

Dan 2:35 Then the iron, the clay, the bronze, the silver and the gold were broken to pieces at the same time and became like chaff on a threshing floor in the summer. The wind swept them away without leaving a trace. But the rock that struck the statue became a huge mountain and filled the whole earth.

6. In summary:

6.1 The Day of the Lord is that period of time when God openly intervenes in the affairs of men--in judgment and in blessing.

6.2 It will begin with the translation of the Church and will terminate with the cleansing of the heavens and the earth and the ushering in of the new heavens and the new earth.

6.3 The order of events:

6.3.1 the Rapture of the Church just preceding the beginning of the Day of the Lord (1Th 4:16 and 17);

6.3.2 the fulfillment of Daniel's seventieth week (Dan 9:27), the latter half of which is the great tribulation (Mat 24:21);

Dan 9:27 He will confirm a covenant with many for one 'seven.' In the middle of the 'seven' he will put an end to sacrifice and offering. And on a wing of the temple he will set up an abomination that causes desolation, until the end that is decreed is poured out on him."

Mat 24:21 For then there will be great distress, unequaled from the beginning of the world until now-- and never to be equaled again.

6.3.3 the return of the Lord in glory to establish the millennial kingdom (Mat 24:29-30);

Mat 24:29 "Immediately after the distress of those days "'the sun will be darkened, and the moon will not give its light; the stars will fall from the sky, and the heavenly bodies will be shaken.'

Mat 24:30 "At that time the sign of the Son of Man will appear in the sky, and all the nations of the earth will mourn. They will see the Son of Man coming on the clouds of the sky, with power and great glory.

6.3.4 the destruction of the beast, the false prophet, and their armies, which is the "great and terrible" aspect of the day of the Lord (Rev 19:11-21);

Rev 19:19 Then I saw the beast and the kings of the earth and their armies gathered together to make war against the rider on the horse and his army.

Rev 19:20 But the beast was captured, and with him the false prophet who had performed the miraculous signs on his behalf. With these signs he had deluded those who had received the mark of the beast and worshiped his image. The two of them were thrown alive into the fiery lake of burning sulfur.

Rev 19:21 The rest of them were killed with the sword that came out of the mouth of the rider on the horse, and all the birds gorged themselves on their flesh.

6.3.5 the judgment of individual Gentiles according to their treatment of Christ's brethren, the Jewish people (Mat 25:31-46) and the judgment of Israel (Mat 25:1-13; Mat 25:14-30 and Eze 20:34-38);

Mat 25:31 "When the Son of Man comes in his glory, and all the angels with him, he will sit on his throne in heavenly glory.

Mat 25:32 All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats.

Mat 25:33 He will put the sheep on his right and the goats on his left.

Mat 25:34 "Then the King will say to those on his right, 'Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world.

Mat 25:35 For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in,

Mat 25:36 I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.'

Mat 25:37 "Then the righteous will answer him, 'Lord, when did we see you hungry and feed you, or thirsty and give you something to drink?

Mat 25:38 When did we see you a stranger and invite you in, or needing clothes and clothe you?

Mat 25:39 When did we see you sick or in prison and go to visit you?'

Mat 25:40 "The King will reply, 'I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me.'

Mat 25:41 "Then he will say to those on his left, 'Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels.

Mat 25:42 For I was hungry and you gave me nothing to eat, I was thirsty and you gave me nothing to drink,

Mat 25:43 I was a stranger and you did not invite me in, I needed clothes and you did not clothe me, I was sick and in prison and you did not look after me.'

Mat 25:44 "They also will answer, 'Lord, when did we see you hungry or thirsty or a stranger or needing clothes or sick or in prison, and did not help you?'

Mat 25:45 "He will reply, 'I tell you the truth, whatever you did not do for one of the least of these, you did not do for me.'

Mat 25:46 "Then they will go away to eternal punishment, but the righteous to eternal life."

Mat 25:1 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

Mat 25:2 And five of them were wise, and five were foolish.

Mat 25:3 They that were foolish took their lamps, and took no oil with them:

Mat 25:4 But the wise took oil in their vessels with their lamps.

Mat 25:5 While the bridegroom tarried, they all slumbered and slept.

Mat 25:6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

Mat 25:7 Then all those virgins arose, and trimmed their lamps.

Mat 25:8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

Mat 25:9 But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

Mat 25:10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

Mat 25:11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

Mat 25:12 But he answered and said, Verily I say unto you, I know you not.

Mat 25:13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

Mat 25:14 For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods.

Mat 25:15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

Mat 25:16 Then he that had received the five talents went and traded with the same, and made them other five talents.

Mat 25:17 And likewise he that had received two, he also gained other two.

Mat 25:18 But he that had received one went and digged in the earth, and hid his lord's money.

Mat 25:19 After a long time the lord of those servants cometh, and reckoneth with them.

Mat 25:20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

Mat 25:21 His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

Mat 25:22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

Mat 25:23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

Mat 25:24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

Mat 25:25 And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.

Mat 25:26 His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

Mat 25:27 Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

Mat 25:28 Take therefore the talent from him, and give it unto him which hath ten talents.

Mat 25:29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

Mat 25:30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

Eze 20:34 I will bring you from the nations and gather you from the countries where you have been scattered-- with a mighty hand and an outstretched arm and with outpoured wrath.

Eze 20:35 I will bring you into the desert of the nations and there, face to face, I will execute judgment upon you.

Eze 20:36 As I judged your fathers in the desert of the land of Egypt, so I will judge you, declares the Sovereign LORD.

Eze 20:37 I will take note of you as you pass under my rod, and I will bring you into the bond of the covenant.

Eze 20:38 I will purge you of those who revolt and rebel against me. Although I will bring them out of the land where they are living, yet they will not enter the land of Israel. Then you will know that I am the LORD.

6.3.6 the millennial reign of Christ on earth (Rev 20:4-6);

Rev 20:4 I saw thrones on which were seated those who had been given authority to judge. And I saw the souls of those who had been beheaded because of their testimony for Jesus and because of the word of God. They had not worshiped the beast or his image and had not received his mark on their foreheads or their hands. They came to life and reigned with Christ a thousand years. This is the first resurrection.

Rev 20:5 (The rest of the dead did not come to life until the thousand years were ended.)

Rev 20:6 Blessed and holy are those who have part in the first resurrection. The second death has no power over them, but they will be priests of God and of Christ and will reign with him for a thousand years.

6.3.7 the satanic revolt and its judgment (Rev 20:7-10);

Rev 20:7 When the thousand years are over, Satan will be released from his prison

Rev 20:8 and will go out to deceive the nations in the four corners of the earth--Gog and Magog-- to gather them for battle. In number they are like the sand on the seashore.

Rev 20:9 They marched across the breadth of the earth and surrounded the camp of God's people, the city he loves. But fire came down from heaven and devoured them.

Rev 20:10 And the devil, who deceived them, was thrown into the lake of burning sulfur, where the beast and the false prophet had been thrown. They will be tormented day and night for ever and ever.

6.3.8 the destruction of the present earth and heaven by fire preparatory for the future "day of God" (2Pe 3:10-12); and

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.

6.3.9 the resurrection and final judgment of the wicked (Rev 20:11-15);

Rev 20:11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

Rev 20:12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

Rev 20:13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

Rev 20:14 And death and hell were cast into the lake of fire. This is the second death.

Rev 20:15 And whosoever was not found written in the book of life was cast into the lake of fire.

6.3.10 the creation of the new heavens and the new earth (Isa 65:17-19, 66:22; 2Pe 3:13 and Rev 21:1).

Isa 65:17 "Behold, I will create new heavens and a new earth. The former things will not be remembered, nor will they come to mind.

Isa 65:18 But be glad and rejoice forever in what I will create, for I will create Jerusalem to be a delight and its people a joy.

Isa 65:19 I will rejoice over Jerusalem and take delight in my people; the sound of weeping and of crying will be heard in it no more.

Isa 66:22 "As the new heavens and the new earth that I make will endure before me," declares the LORD, "so will your name and descendants endure.

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.

Rev 21:1 Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and there was no longer any sea."

7. Now let's review quickly that which we learned of verse ten:

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. Rather than give you a detailed study of the Lord of The Armies, let's just stipulate the meaning of the phrase "saith the Lord of the hosts." Most of you, know from earlier studies that the phrase the Lord of Hosts is better rendered the Lord of the Armies.
 - 6.1 Most often it is a reference to Jesus Christ, however here we have an exception, it refers to God the Father.
 - 6.1.1 Clearly when Jesus Christ as the Angel of The Lord speaks and says "the Lord of The Armies says" the antecedent is either the Father or the Holy Spirit. I have opted for The Father. So the Father, as Lord of The Armies declares.
 - 6.2 The phrase emphasizes the sovereignty and power of God Almighty.
 - 6.3 So therefore two of His essences are portrayed "Sovereignty and Omnipotence."
 - 6.4 What the Lord of the Armies says will happen, Happens!

7. Now for the phrase "shall ye call every man his neighbour." This is an idiom for prosperity. 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.

7.1 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.

End Lesson

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 Gephenn 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.. 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 sware 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 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. These inquiries do not yield a full response.

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

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