

ZECHARIAH

The Apocalypse of the Old Testament

Chapter 3, Part 2

Zechariah Chapter 3

This chapter:...

- one of the **most beautiful passages in all scripture**, shows how God deals with sin, and how He loves us (and Israel) enough to take it away.
- contains the Bible's central theme, and the foundation of our faith and understanding of ourselves and God
- sums up beautifully **the problem, and the solution**, to man's relationship with God.

Zechariah Chapter 3

- How can God take a people to Himself when they are so sinful? This chapter provides the answer.
- deals with the future salvation of the nation of Israel as a whole *and* explains how their sin can be “*wiped away in a day.*” (Zechariah 3:9)
- addresses the **problem of filthy sin before a Holy God**, how God will wipe it away Himself and **HOW He will do it, through the coming Messiah.**

Zechariah Chapter 3

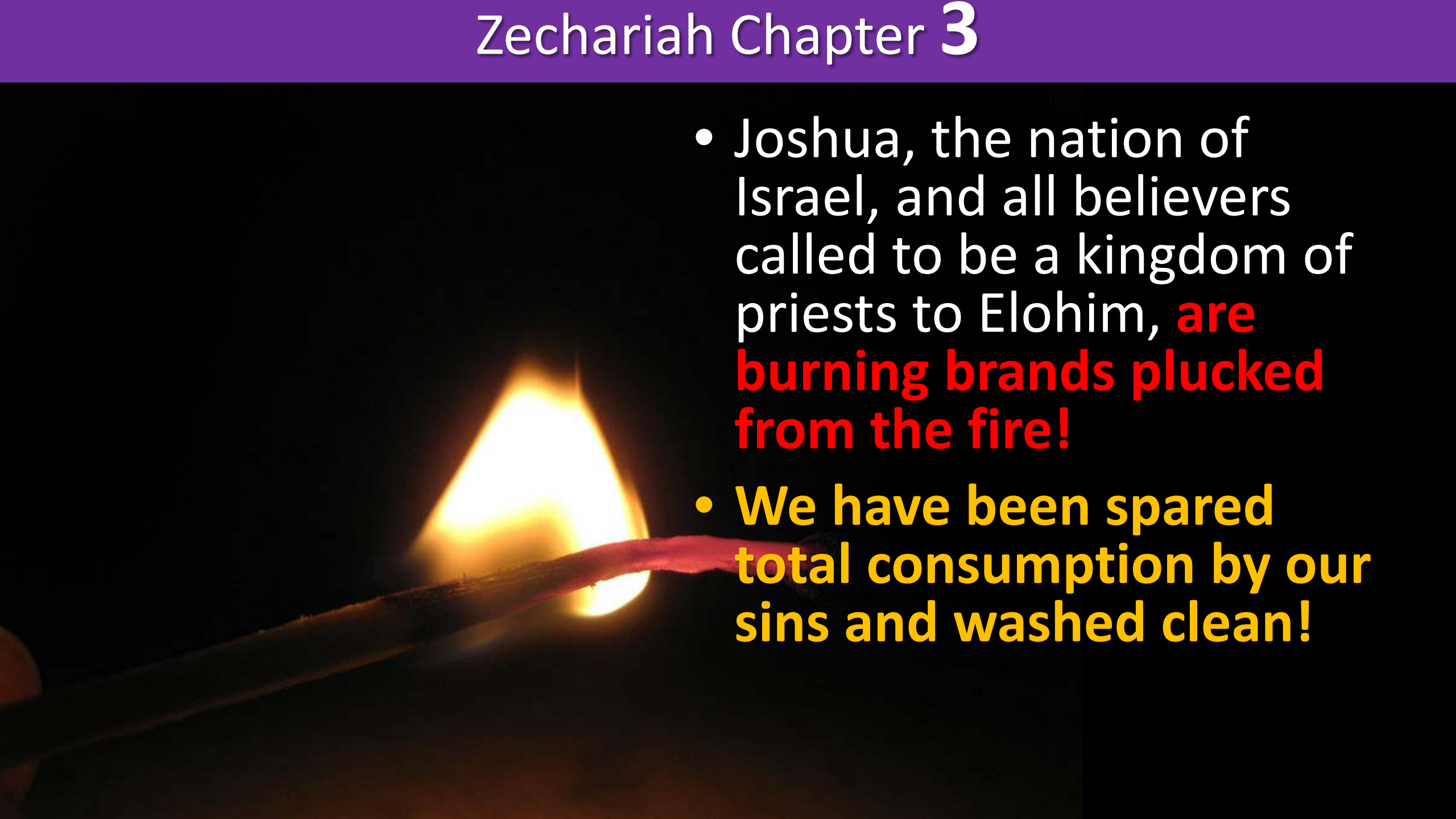
- While this is on the surface about Israel and her redemption, *it is the way God deals with all of us. Not only Israel's story, it is OUR story.*
- Salvation is granted by God's graceful intervention, by His own holiness and righteousness, NOT by man's righteousness which is nothing but filthy rags before Elohim.

Zechariah Chapter 3

- Joshua the High Priest, representing all Israel (and ultimately all of us) is accused by Satan before Messiah Himself, and *his charges are valid*.
- However, **Joshua had an advocate, and so do we.**
- Every believer has been called out to be a “**kingdom of priests**” for Elohim. Joshua represents every priest to Elohim, including all believers in the **ultimate Kohan Gadol, Yeshua HaMashiach.**



Zechariah Chapter 3

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- Joshua, the nation of Israel, and all believers called to be a kingdom of priests to Elohim, **are burning brands plucked from the fire!**
 - **We have been spared total consumption by our sins and washed clean!**

Zechariah Chapter 3

The high priest was to be clothed in fine-twined, white linen undergarments. And over them were to be placed the garments of “beauty and glory.” Joshua was pictured here as the high priest representing the nation, **and his garments, which should have been clean, were unclean.** (McGee)

And not just unclean, but filthy = *excrement-bespattered; not just vilely dirty, but offensively smelly*. (from the root, yatsa', to go forth, to come out, to be evacuated.)

Zechariah Chapter 3

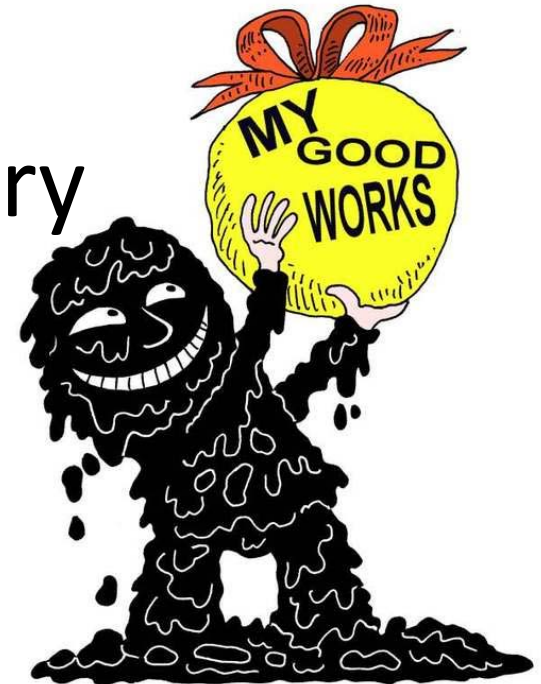
- Notice Joshua doesn't speak in his defense here.
His silence reminds us of Yeshua's silence and lack of defense in His six trials. Why? Because He was in our shoes! **There was NO defense!**
- How great to have God Himself as our advocate!
"What then shall we say to these things? If God is for us, who can be against us? He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Who shall bring a charge against God's elect? It is God who justifies. Who is he who condemns? It is Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us."
(Romans 8:31-34)

Zechariah Chapter 3

- Our garments? Our “good deeds?” *“But we are all like an unclean thing, And all our righteousnesses are like **filthy rags**; We all fade as a leaf, And our iniquities, like the wind, Have taken us away.”*

(Isaiah 64:6)

- Words used for “filthy rags” in Hebrew is actually **dirty, used menstrual cloths!** Sorry to get so graphic, but that is an accurate literal translation of the words used here. Makes the filth and stench before God of our own sins more understandable.



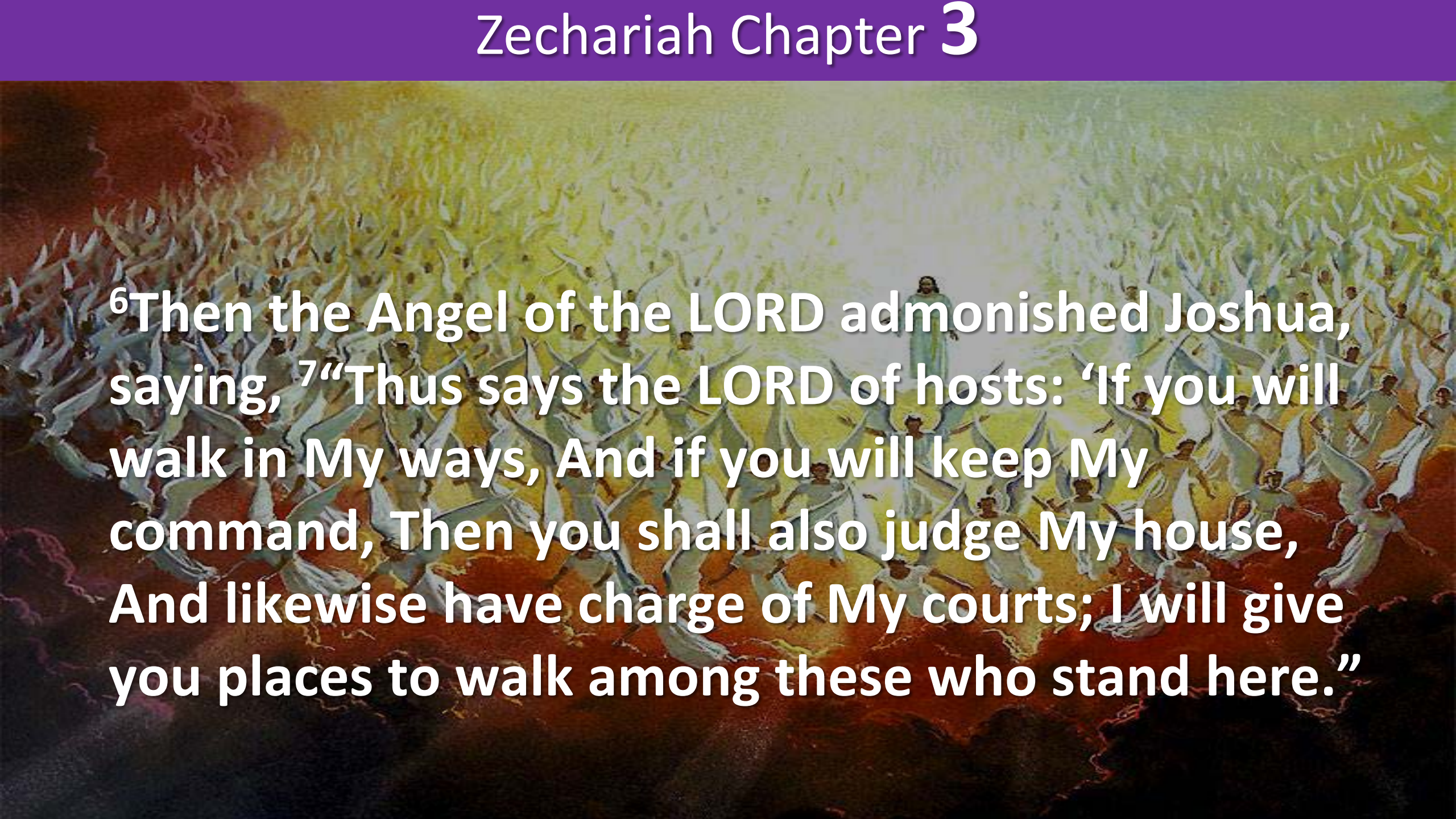
Zechariah Chapter 3

- This signified the complete reinstatement by Elohim. This was clearly God's work, with **no help from man**: HIS forgiveness, acceptance, AND restoration to a position of privilege
- *"I will greatly rejoice in the LORD, My soul shall be joyful in my God; For He has clothed me with the garments of salvation, He has covered me with the robe of righteousness, As a bridegroom decks himself with ornaments, And as a bride adorns herself with her jewels."* (Isaiah 61:10)

Zechariah Chapter 3

- God's ultimate plan is for all of His people to be a "kingdom of priests." This is a theme throughout the old and new testaments. (Exodus 19:6; Isaiah 61:6; 1 Peter 2:5; Revelation 1:6)
- We must keep in mind also that the High Priest of Israel is a **foreshadowing of the ultimate High Priest** who is the "representative" of spiritual Israel, all believers. He indeed is Qodesh I'YHVH, holy and righteous, and God looks upon Him for our covering of righteousness. **That is mind-blowingly remarkable!**

Zechariah Chapter 3



⁶Then the Angel of the LORD admonished Joshua, saying, ⁷“Thus says the LORD of hosts: ‘If you will walk in My ways, And if you will keep My command, Then you shall also judge My house, And likewise have charge of My courts; I will give you places to walk among these who stand here.’”

Zechariah Chapter 3

- “Admonished” here (*“protested” in KJV*) means to solemnly testify to something. From its root word it can imply to **“call God to witness.”** Whenever God is called as a witness, **it is VERY solemn!**
- This is a word used to underscore the strength of what Yeshua is about to say. And the use again of **YHVH Tsavaot** (*YHVH of Hosts, or the head of the armies of heaven*) also indicates the solemn severity of His statement.

Zechariah Chapter 3

- The High Priest has now been made clean and restored to his position before God (*just as we all are!*) **but it doesn't end there.**
- **The call to obedience to YHVH is part of the life of those who are His**, those made clean by Him. Yeshua said the same thing in John 14:15 – ***“If you love Me, keep my commandments.”***
- A MUST KNOW: **Total and heart-given obedience is a requirement of remaining clean and on good terms with Elohim.**

Zechariah Chapter 3

- ***‘If you will walk in My ways, And if you will keep My command,...’*** a big IF is attached to this whole statement and the promises that come with it.
- God will then grant amazing things, here the authority to act as a judge in His “house,” to be responsible for His “courts” (*a word implying a yard, village or courtyard, not a legal term to imply a courtroom*), and the right to walk “among these who stand here,” most likely the angels attending YHVH.
- **But the “IF” requires obedience!**

Zechariah Chapter 3

- This is about the High Priest performing these functions for Israel, but it is also prophetic for all believers who will one day do the same, especially as it relates to our lives in the Millennial Kingdom.
- **We will reign with Him, and will become those judges in charge of His House and His courts, and will definitely walk where the angels walk. Wow, that's incredible!**

Zechariah Chapter 3

- One commentator translated this verse to mean:
““If thou wilt walk in My ways and keep My charge, thou shalt not only have the honour of judging My house and keeping My courts, but when thy work on earth is done thou shalt be transplanted to higher service in heaven, and ‘have places to walk’ among these pure angelic beings who stand by Me, hearkening unto the voice of My word.” (Baron)
- The work on earth implies both before and during the Millennium, but will continue into eternity.

Zechariah Chapter 3

- These first seven verses are promises of God's restoration of Israel to her place of chosenness and the covenant relationship she has with Elohim.
- In these verses He says *what He will do*. **It has nothing to do with what Israel does**, except in order to maintain her status, she must be obedient. (*Even then, however, God is faithful for His Name's sake.*)
- **In the closing three verses of this chapter, God now reveals HOW He will do these amazing things.**

Zechariah Chapter 3

8‘Hear, O Joshua, the high priest, You and your companions who sit before you, For they are a wondrous sign; For behold, I am bringing forth My Servant the BRANCH.



Zechariah Chapter 3

- The vision isn't over here. Joshua (and Zechariah watching) is **implored to keep listening**, to hear the words of YHVH. The first verses of this chapter tell ***WHAT*** He will do – cleanse all Israel (and all mankind who believe Him), and these verses say **HOW** He will do it, with the coming Servant Branch.
- Joshua is again addressed as “the High Priest” (Kohen HaGadol). He is representing all of Israel in this vision, but he is still the High Priest, and “his fellows” or “your companions” (associates) is **most likely addressing Joshua's fellow priests**.

Zechariah Chapter 3

- Many priests ministered in the Temple, but there was only one High Priest. These priests would often “sit before” the High Priest to discuss matters concerning their work in the Temple, and with the people of Israel. The High Priest would officiate these meetings, so this phrase would indicate such a meeting, and includes all priests serving YHVVH.
- *Opinions differ* as to **who these priests represent.** If Joshua represents all Israel, who do these other priests represent? Some say they are also Israel, *but that would seem redundant.*

Zechariah Chapter 3

- It appears that the entire priesthood is in sight here. The High Priest and all those who serve him are *imperfect types* for the **ultimate perfect High Priest**, and the “kingdom of priests” that God will make of all believers.
- ***“For they are a wondrous sign...”*** would confirm this thought. The entire priesthood of Israel is a type for the coming High Priest fulfilled in the Messiah, and the kingdom of priests He will lead into eternity to serve Him there.

Zechariah Chapter 3

- The primary role of the High Priest and other priests was to make atonement for Israel. But this **could *never happen fully* under** the old sacrificial system.
- It merely pointed to the One who made complete and perfect atonement for the entire world.



Zechariah Chapter 3

COMMENTARY: *God is here addressing Joshua and his fellow priests. Now what is the message He is giving them? Leupold's paraphrase of verse 8 provides the answer: "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 ('Servant'), and who will bring the priestly office to undreamed of glory ('Shoot') when He springs forth" (McGee)*

Zechariah Chapter 3

“I am bringing forth my Servant the BRANCH...”

- “My Servant” refers to the Messiah in the last half of the book of Isaiah. *“Behold My servant, whom I uphold. My Chosen One, in whom My soul delights. I have put My Ruach on Him, He will bring justice to the nations.”* (Isaiah 42:1)

“As a result of the anguish of His soul He will see it and be satisfied by His knowledge. The Righteous One, My Servant will make many righteous and He will bear their iniquities.” (Isaiah 53:11)

Zechariah Chapter 3

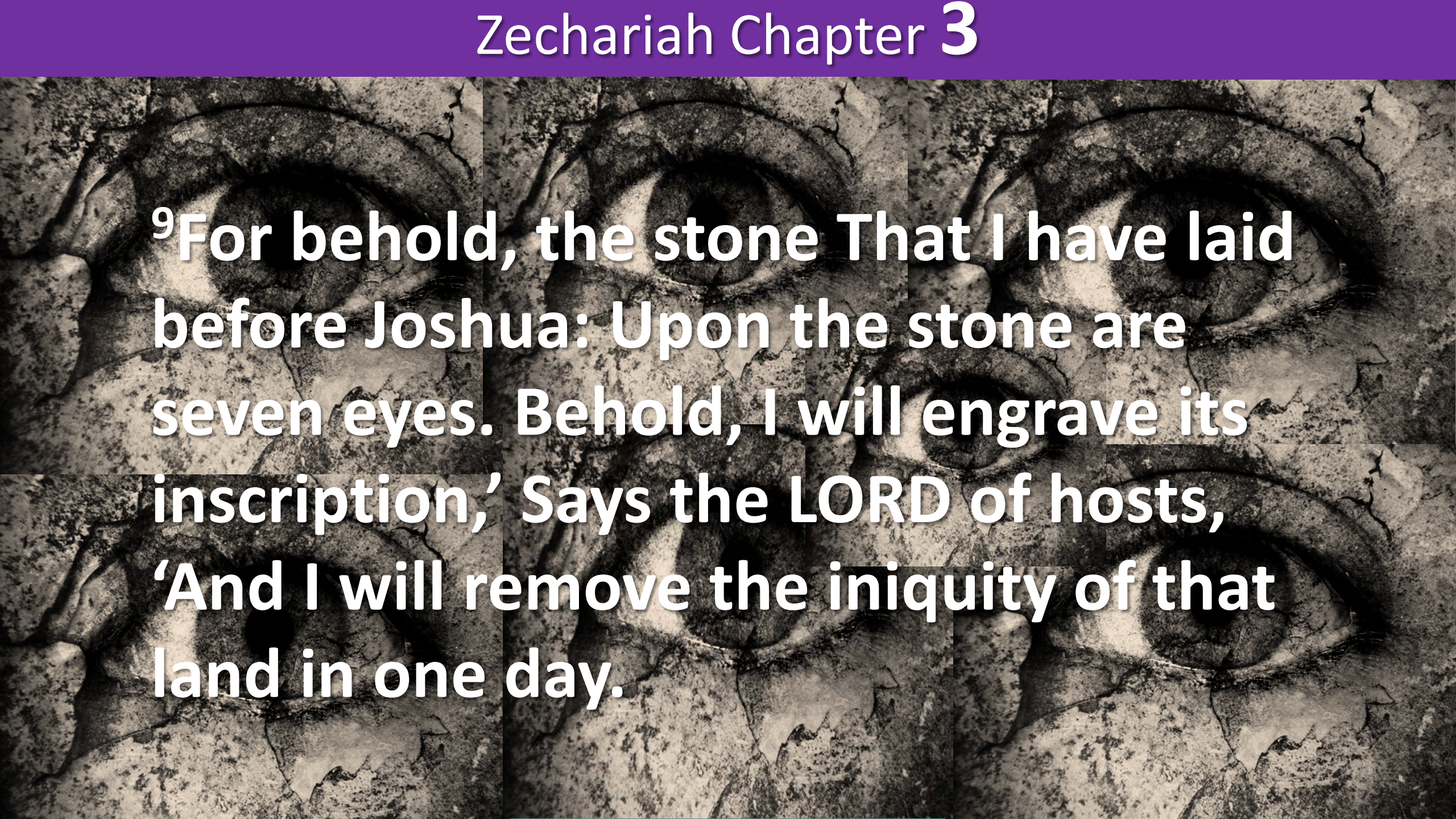
- ***“The Branch”***: *tsemach*, to sprout out (Cf. Isa 53:1, “a tender plant”). Also speaks of the Messiah in the Old Testament. The coming branch is clearly a reference to the Messiah who will save (and cleanse) His people Israel, and even the Gentiles (the “nations” above). Israel was familiar with this.

“Behold, the days are coming,” says the Lord (YHVH), “That I will raise to David a Branch of righteousness; A King shall reign and prosper, And execute judgment and righteousness in the earth.”
(Jeremiah 23:5)

Zechariah Chapter 3

- *“In that day the Branch of the Lord (YHVH) shall be beautiful and glorious; And the fruit of the earth shall be excellent and appealing For those of Israel who have escaped.”* (Isaiah 4:2) This passage goes on and is linked to **“washing away the filth of the daughters of Zion.”** Here we have the same picture of a Branch able to cleanse Israel from her dirty sins.
- In Zechariah chapter 6, the Messiah is referred to as the *“Man whose name is the Branch.”* (6:12)
- This is just a sampling of the many OT references to the “Branch of YHVH”)

Zechariah Chapter 3



⁹For behold, the stone That I have laid
before Joshua: Upon the stone are
seven eyes. Behold, I will engrave its
inscription,' Says the LORD of hosts,
'And I will remove the iniquity of that
land in one day.

Zechariah Chapter 3

- **“The stone”** – The **Messiah** is also referenced as the “stone” throughout scripture:
 - o The stone cut without hands, to strike the image (Gentile empires), and break them in pieces (Daniel 2:34-35)
 - o He is the Rock in Exodus 17:6, Matthew 16:18
 - o The cornerstone laid in Zion: *“Therefore thus says the Lord GOD: “Behold, I lay in Zion a stone for a foundation, A tried stone, a precious cornerstone, a sure foundation...” (Isaiah 28:16)*

Zechariah Chapter 3

- o The stumbling stone and rock of offense (Romans 9:32; 1 Corinthians 1:23)
- o headstone of the corner (Zechariah 4:7). The stone which the builders refused has become the headstone of the corner (Psalm 118:22). *(Also see Isaiah 8:13-15, Matthew 21:42, 1 Peter 2:7-8)*
- o He is the Chief Cornerstone in Ephesians 2:19-22
- **“Seven eyes”** –7 eyes speak of Messiah’s complete and total omniscience. *(All-seeing, all knowing)*

Zechariah Chapter 3

- Revelation 5:6 confirms this image: *“And I looked, and behold, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as though it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent out into all the earth.”* (also see Zechariah 4:10, Ezekiel 1:18; 10:12, and also, Colossians 2:3; 1 Corinthians 1:30)



Zechariah Chapter 3

- Some commentators see this as not *actual* eyes in the stone, but eyes **ON** the stone, as in “all eyes are on this stone.” This would imply the eyes of God (YHVH) upon the Stone, the Chief Cornerstone, as He delights on His Son.
- **But the most common understanding is that these eyes are part of the stone itself - implying the **omniscience** of the stone, a symbol of the Messiah.**

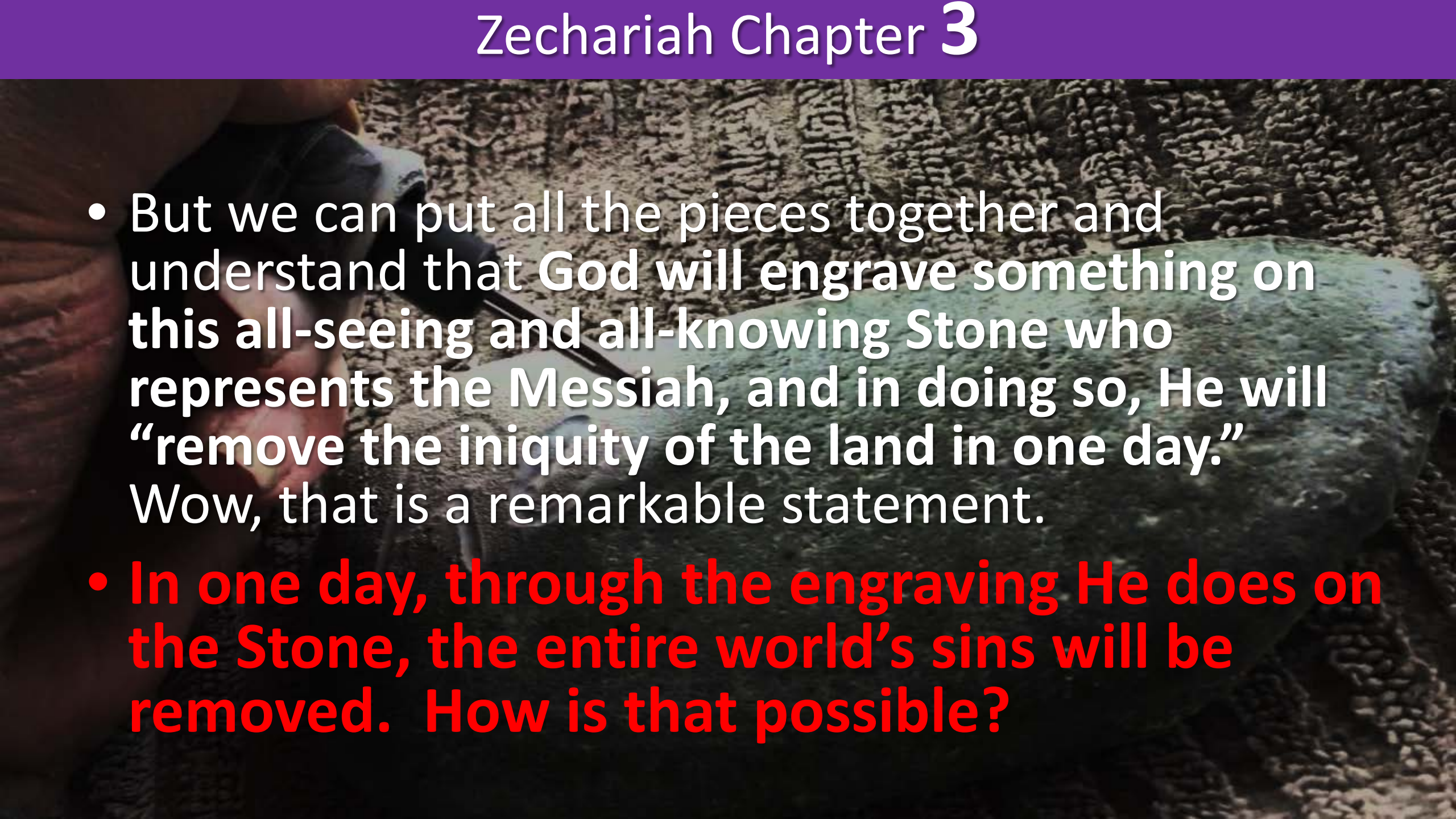
Zechariah Chapter 3

COMMENTARY: *Seven is not the number of perfection but the number of completeness. The “seven eyes” indicate that Yeshua has complete knowledge and wisdom. In the New Testament it is said of Yeshua, “In whom are hid all the treasures of wisdom and knowledge” (Colossians 2:3). And the Lord Jesus has been made unto us wisdom because He is all wisdom (see 1 Corinthians 1:30). (McGee)*

Zechariah Chapter 3

- ***“Engrave the engraving”*** = as of a precious stone; (see Isaiah 28:16; 1 Peter 2:6; Exodus 28:11, 21, 36; 39:6, 14, 30 for other scriptures of “engraving”)
- Hebrew scholars **do not see the eyes and the engraving associated with one another**. The “engraving” is separate, and implies that God Himself will engrave an inscription (*we are not told what that inscription is here*) on the stone.

Zechariah Chapter 3

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- A close-up photograph of a person's hands using a pneumatic engraving tool to carve a large, dark, rectangular stone. The stone is resting on a rough, textured surface. The person is wearing a dark shirt and a watch. The background is dark and out of focus.
- But we can put all the pieces together and understand that God will engrave something on this all-seeing and all-knowing Stone who represents the Messiah, and in doing so, He will “remove the iniquity of the land in one day.” Wow, that is a remarkable statement.
 - In one day, through the engraving He does on the Stone, the entire world’s sins will be removed. How is that possible?

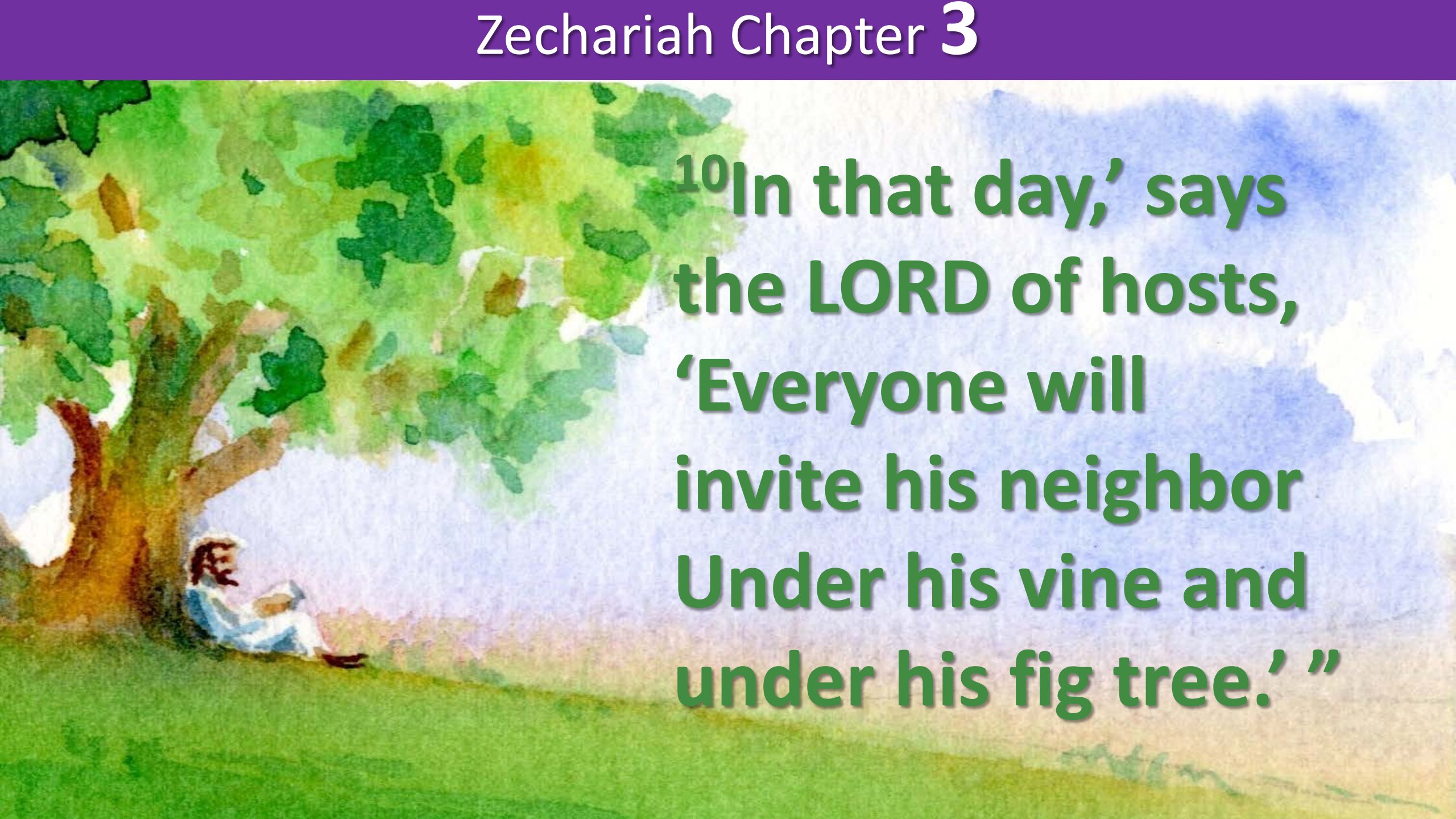
Zechariah Chapter 3

- COMMENTARY: *Where was He “engraved”? On His brow, and in His hands and feet; and His side. These are the divine engravings cut deeply in the precious chosen stone to bring out its beauty and flashing splendor”. (unknown)*
- The ***“iniquity of the land:”*** Remember this is not about the personal sins of the High Priest of Israel at that time. It is about **ALL Israel, and the sins of the entire world.**

Zechariah Chapter 3

- ***“In a single day:”*** On a cross in a single day in time, on Passover, at precisely the moment the lambs were killed in the Temple for the afternoon sacrifice, The Father allowed His Son to shed His blood in payment for the sins of the entire world. All of the sacrifices leading up to this one day in time could never atone for the sins of mankind. But on this one day, through one Man’s shed blood, the entire human race was atoned for. This is “**yom echad**” – the ONE Day – **when God accepted a sacrifice to cover each and every one of us forever.**

Zechariah Chapter 3



**¹⁰In that day,' says
the LORD of hosts,
'Everyone will
invite his neighbor
Under his vine and
under his fig tree.' ”**

Zechariah Chapter 3

- ***“Under the vine and under the fig tree”*** is a well-known Jewish phrase that indicates peace and safety for Israel.
- Israel did not experience peace and safety after the actual crucifixion and resurrection. And even now thousands of years later, there is no true peace and safety. That will come during the Millennium, and this last verse speaks of that day, the time of the **Millennial Kingdom**.

Zechariah Chapter 3

- The speaker seems to leap forward from **Passover** (*fulfilled on the day of crucifixion*) to the **Day of Atonement** (*to be fulfilled with judgment and entry into the Millennial Kingdom*)
- “**That Day**” was often used of the fulfillment of the Day of Atonement, or the Lord’s Day (not a good thing!) a day of judgment.
- It is to be fulfilled in a time of **tribulation and judgment**, *but it is likely these are put together to indicate another day*,...

Zechariah Chapter 3

- **...the day when Israel accepts her Messiah (*as a nation*)** as Zechariah will report in chapters 12-13.
- When the Messiah actually shed His blood and in effect removed all the sins of the entire world on that one day, Israel was not yet ready to accept His sacrifice for them. It would take millennia for that to happen (*still in the future*).
- **Only when they meet and accept their Messiah Yeshua, can their sins be forgiven and God can truly then erase their sins in one day.**

Zechariah Chapter 3

- So, although the actual shedding of blood for the remission of sins happened in one day, it would not be that day that Israel's sins would be pardoned.
- The pardon requires the full understanding and acceptance of the One who died for them (*for everyone*). As a nation, that will happen much, much later.
- And then during the Millennial Kingdom redeemed Israel will enjoy true peace and safety, as redeemed individuals, *and as a nation.*