

## Zechariah Chapter Three

This chapter, Using Joshua as a type of the high priest shows the state and condition of the priesthood and prophetically the church of God at various times in history and how the promise of the true High Priest are within this holy church of God. This priesthood is contrasted to the permanent and effective priesthood of Christ. The vision of Joshua is in the form of a judicial process: Joshua is the person accused, and is described by his situation, standing before the Angel of the Lord; and by the filthy garments he had on, which were the ground of the charge against him, #Zec 3:1,3 The accuser is Satan, who stood at his right hand; and his Judge is the Angel of the Lord, before whom he was, #Zec 3:1. The sentence given against his accuser is by way of rebuke, enforced by the Lord's choice of Jerusalem, and merciful deliverance of this person; and, as given in his favor, is an order to take his filthy garments from him, and clothe him with change of raiment, and to put a fair mitre on his head; which were accordingly done, #Zec 3:2,4,5 and a promise is made to him, that if he would walk in his ways, and keep his charge, he should judge his house, and keep his courts, and should have a place among those that stood by, #Zec 3:6,7 and next Joshua, and those that were with him, are addressed as men wondered at; and are called upon to pay attention to a promise of the Messiah, under the character of the Branch, #Zec 3:8 and under that of a stone with seven eyes on it, and engravings in it, by whom the iniquity of God's people is removed, #Zec 3:9 and the chapter is closed with an account of the prosperity, peace, and safety of the saints #Zec 3:10. It seems that once more we have the end times in view. There has never been a lasting peace on earth for God's people nor shall there be until the Lord returns to rule upon earth personally.

3:1 ¶ And he showed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him.

Ezr 10:18 indicates that Joshua had allowed his sons to take "strange wives, or wives from among the nations not of Israel. Now having come up out of the captivity Joshua has the task of rebuilding the temple and is finding himself resisted on all sides. The indication is that sin has allowed these hindrances to doing what God has called him to do. This is seen with Satan being present as the accuser of Joshua to God. Praise God Satan does not have this entrance to the very throne room of God anymore as seen here and in the book of Job. We read in Revelation 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.*"

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?

The speakers seem to change at random here by the names given. What we are seeing is the first and second persons of the Godhead in their respective roles either as judge or advocate for the chosen people of God. “a brand picked from the fire...” indicates the advocacy of Christ for His people and the hindering of the plan of Satan to cause their downfall by accusing them before God. Definitely a view of the place of Christ so clear in the New Testament being just as clear and having the same duties within the Godhead He will after the incarnation and birth of the New Israel (the church). Job speaks about the necessity of a man needing an advocate before God. “A Daysman” in Job would be the same as a representative or more correctly an advocate (lawyer) in a judicial case. The necessity of mankind needing an advocate before God the Father is partially the reason the Roman Catholic Church developed such a complete theology surrounding the saints who take the message of the common person before God to plead their case for them thus Rome teaches that man should worship and pray to the saints a doctrine direct from the gates of hell itself for there is only one Advocate of the elect and this Advocate is Jesus Christ. To pray to a very personal form of worship is idolatry plain and simple and the most repugnant of sins to God. Rome moves further from the truth of the Bible and the Gospel of Jesus Christ by having ranks within the saints and assigning each saint a particular portion of life, which they are responsible for. This is completely contrary to the Bible not only because of the first table of the Law (Ten Commandments) but adds to it an untorn veil making the death of Christ of no effect. The veil of separation was torn down the middle at the death of Christ and through Christ alone mankind was given entry into the very presence of God (Holy of Holies in the Old Testament Temple). God has eternally selected Jerusalem (a people) and God will rebuke those who attempt to harm His chosen people.

3 Now Joshua was clothed with filthy garments, and stood before the angel.

The filthy clothing indicates sin within Joshua’s life. As mentioned before this was definitely allowing his sons to marry strange women and some Jewish commentators believe that Joshua too had taken such a foreign wife to himself. Scripture here seems to indicate it is the sin we have proof of from the Bible that he allowed his sons to marry foreigners. This has one huge warning to fathers today in how they manage their households. We read in the pastoral letters (Timothy and Titus) that an elder must rule his own home well to be qualified for office. While most will agree this would disqualify for office the modern church doesn’t seem to think failure to rule well within the family is sin. Yet here we see Joshua has sinned in this failure to rule his own household. God killed Eli for not

correcting his sons. This then says clearly that the sins of the children indeed lie with their parents and parents should take their responsibility to raise their children in the fear of God most seriously. What does this say to the parent that removes children from a Bible teaching church to one that has a Christ-less but huge entertainment ministry to attract the children?

4 And he answered and spoke unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused your iniquity to pass from thee, and I will clothe thee with change of raiment.

This is not to the priests around Joshua for no priest has ever had the power to remove sin. Only God pardons sin and that through the Lord Jesus Christ. God spoke to the angels ministering before Him to clothe Joshua with new clothing. This is similar to the guests at the marriage feast of the Lamb being given proper clothing for the wedding feast. It refers to the new birth spoken of by Christ that all must be reborn or they will not see heaven. The concepts within the New Testament are not new at all, they are but the lifting of shadow so all can clearly see what God has placed before man from the beginning. In the first chapter of John we read that Christ came to His own and His own did not receive Him. The Greek behind these words in John is very interesting. In John 1 the idea is that of a person taking that which he already owns. From the beginning God has set Christ before His people. Christ already belongs to the chosen (elect) but they will not even take ownership of that which already belongs to them. Of course we now more properly understand from the lessons of Paul in the Bible that without the enlightenment of the Holy Spirit man cannot see these spiritual truths. But it is clear that this isn't new but as John says in First John that which we have had from the beginning. While John was in context referring to Christ, it is also a truth that Christ already belonged to man for the taking from creation for in the Garden stood the "Tree of Life" which was Christ.

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.

A mitre is the hat worn by the high priest. But this is a fair mitre making reference to this mitre being adorned with the righteousness of the Messiah (Christ) not just the words "Holiness to God" that was embroidered on the mitre of the high priest. Some think this is Jesus speaking to the angels to do these things, others say it is God speaking and doing it because Christ has interceded for Joshua and God always gives His Son His wishes. I prefer God speaking and the Fair mitre being representative of Christ adorning the believer whereby we are clothed in the righteousness of Christ. I say this because "The Angel of the Lord stood by and I take this to be Christ, so Christ is not speaking but is the "clothing" of Joshua as He is the Christian today.

6 And the angel of the LORD protested unto Joshua, saying,

Protested is a poor choice of translation wording here. This means to witness or proclaim to a person something. Thus the angel is telling Joshua what God has said and what Christ has done for Him.

7 Thus says the LORD of hosts; If you will walk in my ways, and if you will keep my charge, then you shall also judge my house, and shall also keep my courts, and I will give thee places to walk among these that stand by.

God chose before the foundation of the world. The conditions here then are not of salvation but of earthly peace and prosperity. God will lift up and exalt not the person lifting up himself or herself and lording it over others. God gives the position and in this case the promise is for a position or place with the angels or messengers of God.

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

“Men wondered at” or men of a sign or who are a sign. Some then think this refers to the three Hebrew children delivered from a fiery furnace. Others that it is to all of the priests who served under Joshua and perhaps even more the younger priests who were his disciples. More properly we could read this men of a sign as men worthy of a miracle. Not the performing of a miracle but worthy of having a miracle performed for them. This makes more sense since the greatest miracle man could ever imagine is about to be introduced to Joshua, the coming of the Messiah, God in the flesh dwelling with man. Here we find the birth then of the Branch as being Christ, a theme we find in several places in both Old and New Testaments.

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, says the LORD of hosts, and I will remove the iniquity of that land in one day.

This is not the first stone of the foundation of the temple as some think; it refers to Christ the Stone. The Stone that the builders reject but God makes the headstone of. The foolishness of the Gentiles and the stumbling block of the Jews, but the stone that will crush all who are not of the household of God. Again we move through the coming of Christ at incarnation to the end times when in one day God destroys all evil in that final battle, removes the curse and Christ rules among His people forever. On one stone seven eyes, the all seeing eye of God because Christ is God. On this Stone Christ will be rested all power and judgment so such perfection of vision and wisdom as only God can have is worthy to rule.

10 In that day, says the LORD of hosts, shall ye call every man his neighbor under the vine and under the fig tree.

In that day, that final day of this world and the beginning of eternity there shall not be left one evil or unsaved person, all are neighbors in a time and place of peace and prosperity as indicated by the fig tree and vineyard. Some teach this was the first coming of Christ and is expressive of the emotions and seeking of others to share Christ with as the Gospel converts a soul from lost to saved. Thus it is a present and on going thing. I see it more as a reference to the end times though for the thirsty soul salvation is indeed such a place of prosperity beyond imagination and of peace untold.