Having A Basic Understanding of Some Old Testament Truths

Part 459 – Zechariah's Vision Of Joshua (Zechariah 3:1-10)

1. In Zechariah's vision of Joshua the high priest, who was on Joshua's right hand?
   Satan: *"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"* (**Zechariah 3:1**).

   - As we approach the various visions we will be looking at, let's be reminded that things in a vision sometimes are unclear. It is not wrong to say I cannot tell (**II Corinthians 12:1-5**). If the word of God doesn't define it, we can just leave it there.
   - An angel has been talking with Zechariah (**Zechariah 1:9**; **1:19**; **2:3**).
   - Joshua the high priest (**Haggai 1:1**; **1:12**).
   - The figure of the right hand is often one of aid (**Psalms 16:8**) or authority (**I Peter 3:21-22**).
   - This vision shows the adversary (**I Peter 5:8**) at the right hand of Joshua.

2. What did the Lord do to Satan in this vision?
   Rebuked him: *"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"* (**Zechariah 3:2**)?

   - The Lord chose Jerusalem (**II Chronicles 12:13**).
   - The rebuke to Satan was that Joshua was a brand plucked out of the fire. The point being, God delivered this man from the fire (i.e **Amos 4:11**).
   - Joshua [Jeshua] was one brought forth from captivity (**Ezra 3:8**).

3. What messages were delivered to Joshua in Zechariah's vision?
   "(3) Now Joshua was clothed with filthy garments, and stood before the angel. (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 change of raiment. (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. (6) And the angel of the LORD protested unto Joshua, saying, (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. (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. (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. (10) In that day, saith the LORD of hosts, shall ye call every man his neighbour under the vine and under the fig tree" (**Zechariah 3:3-10**).

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- This vision had Joshua clothed with filthy garments which could easily mean how God looked at them in captivity (**Isaiah 64:6**). There are other figures too (i.e. **Isaiah 52:1**). More significantly, a priest's garments mattered (**Exodus 40:13**). The next verse (vs. 4) identifies what is meant.
- The garment was not representing how God viewed him. For the Lord said his iniquity had passed (**Psalms 32:1-2**).
- The change of the garment figuratively speaking (**Isaiah 61:10**).
- A mitre was a headdress, a diadem, or a turban (Strong's # 6797).
- The angel of the Lord protested (cf. **Jeremiah 11:7**), If thou [Joshua; vs. 6] walk in the Lord's ways… (**I Kings 2:1-4** and **Isaiah 1:19**).
- The BRANCH (**Isaiah 11:1-11** and **Jeremiah 33:14-17**; cf. **Luke 1:31-33**). *We will see this again in **Zechariah 6:12-13**.
- The stone could easily be a continued reference to Jesus (**Psalms 118:22-24**; cf. **Acts 4:10-12**). The stone could also mean a new foundation of the actual physical temple that these folks would lay (**Ezra 3:10**).
- The iniquity of the land being removed can have various meanings that don't necessarily tie to Jesus (**Lamentations 4:22**, **Hosea 14:1-5**, **Micah 7:18-19**, etc.).
- In that day, which could be variously understood, the calling of neighbors under the vine & fig tree… In their past, Israel had this symbolism of safety (**I Kings 4:20-25**).

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