

# The “Never Wrong”

# Prophet Zechariah

## Part 4

### Zechariah 3:1 KJV

*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.*

### Zechariah 3:1 AMPC

*3 Then [the guiding angel] showed me Joshua the high priest standing before the Angel of the Lord, and Satan standing at Joshua's right hand to be his adversary and to accuse him.*

The fourth vision is of “**Joshua the high priest standing before the angel of the LORD.**” The scene begins with a judicial character Joshua, the first high priest of the restoration or the Temple who came back in the first group with Zerubbabel (Ezra 3:2; 5:2; Hag. 1:1). He was accused by Satan, who was standing at the right side, the place of accusation under the law (Psalm 109:6).

### Psalm 109:1-14 AMPC

*1 O God of my praise! Keep not silence,*

*2 For the mouths of the wicked and the mouth of deceit are opened against me; they have spoken to me and against me with lying tongues.*

*3 They have compassed me about also with words of hatred and have fought against me without a cause.*

*4 In return for my love they are my adversaries, but I resort to prayer.*

*5 And they have rewarded and laid upon me evil for good, and hatred for my love.*

**6 Set a wicked man over him [as a judge], and let [a malicious] accuser stand at his right hand.**

**Psalm 109:6 KJV**

6 Set thou a wicked man over him: **and let Satan stand at his right hand.**

Paraphrase: “God’ don’t you judge them - merciful and gracious but let satan judge them like he has used them to judge me”

*7 When [the wicked] is judged, let him be condemned, and let his prayer [for leniency] be turned into a sin.*

*8 Let his days be few; and let another take his office and charge.*

*9 Let his children be fatherless and his wife a widow.*

*10 Let his children be continual vagabonds [as was Cain] and beg; let them seek their bread and be driven far from their ruined homes.*

*11 Let the creditor and extortioner seize all that he has; and let strangers (barbarians and foreigners) plunder the fruits of his labor.*

*12 Let there be none to extend or continue mercy and kindness to him, neither let there be any to have pity on his fatherless children.*

*13 Let his posterity be cut off, and in the generation following let their names be blotted out.*

*14 Let the iniquity of his fathers be remembered by the Lord; and let not the sin of his mother be blotted out.*

As we continue to read chapter 3, we will see that Joshua was representative of the nation is evident from:

1. The emphasis on the nation in these visions;
2. The fact that the rebuke (in verse 2), is based on God’s choice of Jerusalem, not Joshua;
3. The identification (in verse 8), of Joshua and his fellow priests as symbolic of future Israel; and
4. Its application to the land (in verse 9).

In verse 1, **“Satan”**: This could also be translated “adversary” and thus the person’s identity would be unknown. However, because the activity of accusation is consistent with Satan (Job, chapters 1 and 2; Rev. 12:10), his identification is made known.

The **malicious** adversary stands in the presence of the Lord to proclaim Israel’s sins and their unworthiness of God’s favor. The situation is crucial: If Joshua is vindicated, Israel is accepted; if Joshua is rejected, Israel is rejected. The entire plan of God for the nation was revealed in the outcome. Israel’s hopes would either be destroyed or confirmed.

**Psalm 109:6 KJV**

6 Set thou a wicked man over him: **and let Satan stand at his right hand.**

Paraphrase: “God’ don’t you judge them - merciful and gracious but let satan judge them like he has used them to judge me”

For the Israel of Zechariah’s day, the significance of the vision is that sin is not a hindrance to the realization of God’s program. Because God has dealt with sin, Joshua and the priests indicate the restoration of the priesthood and stand representatively for the work that God will accomplish ultimately when the sin of the nation is permanently put away by the “Branch,” the coming Messiah.

In this, Joshua represents the priesthood, and he also, represents the people. **Standing** indicates a judgment. The angel of the LORD has to do with the Judge of all the world, Jesus.

Satan, the accuser, was standing at the right hand of Joshua. Satan was there to accuse Joshua to the Judge. Notice, I said that Joshua represented all the people. It would have probably, been more accurate to say all the believers. We too, will stand before the Judge of all the world and give account. Satan accuses us constantly to the Father. Jesus is our intercessor. He pleads for us. He is our counsel.

**Revelation 12:9-12 AMPC**

9 And the huge dragon was cast down and out—**that age-old serpent, who is called the Devil and Satan, he who is the seducer (deceiver) of all humanity the world over;** he was forced out and down to the earth, and his angels were flung out along with him.

10 Then I heard a strong (loud) voice in heaven, saying, Now it has come—the salvation and the power and the kingdom (the dominion, the reign) of our God, and the power (the sovereignty, the authority) of His Christ (the Messiah); **for the accuser of our brethren, he who keeps bringing before our God charges against them day and night, has been cast out!**

11 And they have overcome (conquered) him by means of the blood of the Lamb and by the utterance of their testimony, **for they did not love and cling to life even when faced with death [holding their lives cheap till they had to die for their witnessing].**

12 Therefore be glad (exult), O heavens and you that dwell in them! But woe to you, O earth and sea, **for the devil has come down to you in fierce anger (fury), because he knows that he has [only] a short time [left]!**

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**Zechariah 3:2 KJV**

*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?*

**Zechariah 3:2 AMPC**

*2 And the Lord said to Satan, The Lord rebuke you, O Satan! Even the Lord, Who [now and habitually] chooses Jerusalem, rebuke you! Is not this [returned captive Joshua] a brand plucked out of the fire?*

**“The LORD said”:** The Angel of the LORD is identified as the Lord thus verifying this “messenger” as deity (Zechariah 1:11; Judges 6:11). And the message was crucial in confirming that;

1. God had not cast off the Jews, but was consistent with His covenants with them in Abraham and David; and
2. His election takes their side against Satan’s accusations. God will do this rebuking (as reported in Rev. 20:10; see note on Jude 9).

**“Chosen Jerusalem”:** God’s favor rested on Israel above any nation on earth (Deut. 7:6-11). He snatched them from potential disappearance in their captivity, like pulling a stick out of the fire just before it is torched (Amos 4:11). God confirmed His purposes for Israel, sweeping from Zechariah’s time to the consummation of human history (Rev. 12:3-17).

The LORD is over Satan! When we stand against Satan, it is the name of Jesus that actually rebukes Satan. He would not listen to any rebuke that we might bring, but he must bow to the name of Jesus.

**Philippians 2:10-11 AMPC**

*10 That in (at) the name of Jesus every knee should (must) bow, in heaven and on earth and under the earth,*

*11 And every tongue [frankly and openly] confess and acknowledge that Jesus Christ is Lord, to the glory of God the Father.*

God has not turned from His people, just because they have sinned. They are still His people. **Rom. 8:33-34** *"Who shall lay any thing to the charge of God's elect? [It is] God that justifieth." "Who [is] he that condemneth? [It is] Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."*

Note: In part 3 we read that God judges His own. Babylon and the Empires throughout history did not triumph over God to be in control of His People. God's people were allowed to be taken into captivity/bondage because they chose disobedience. God wanted them to repent from their wicked ways.

God had plucked Israel out of the fire of captivity in Babylon. Satan tries to remind God of their sins. Jesus paid the price in full for their sins, and for ours and that is God plan of salvation.

### **Zechariah 3:3 KJV**

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

### **Zechariah 3:3 AMPC**

*3 Now Joshua was clothed with filthy garments and was standing before the Angel [of the Lord].*

**"Filthy garments"**: The phrase shows the habitual condition of defilement of the priesthood and the people (Isa. 4:4; 64:6). Which became the basis of Satan's accusation that the nation is morally impure and unworthy of God's protection and blessing. These filthy garments symbolize being clothed in sins.

### **Isaiah 64:6 AMPC**

*6 For we have all become like one who is unclean [ceremonially, like a leper], and all our righteousness (our best deeds of rightness and justice) is like filthy rags or a polluted garment; we all fade like a leaf, and our iniquities, like the wind, take us away [far from God's favor, hurrying us toward destruction].*

The filthy garments are speaking of the sin of the priesthood and the sins of the people. Any of us that stand before Jesus in the garments we have provided for ourselves, would be just like this Joshua.

**Zechariah 3:4 KJV**

*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.*

**Zechariah 3:4 AMPC**

*4 And He spoke to those who stood before Him, saying, Take away the filthy garments from him. And He said to [Joshua], Behold, I have caused your iniquity to pass from you, and I will clothe you with rich apparel.*

The removal of **filthy garments** by the angels (“who were standing before him”), depicted the promised future forensic justification, the salvation of the nation (verse 9; 12:10 – 13:1; Rom. 11:25-27).

The high priest was symbolically clothed with rich robes, which spoke of righteousness imputed (Isa. 61:10), and the restoration of Israel to her original calling (Exodus 19:6; Isa. 61:6; Romans 11:1-2).

***The raiment*** here is Jesus' raiment.

Rev. 1:5 "And from Jesus Christ, [who is] the faithful witness, [and] the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,"

Rev. 7:14 "And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

In a sense, Joshua is just like the believers in Christ. We gave Him our sins (filthy garments), and He gave us His righteousness (robe washed in His blood). The garment that the LORD provided made him worthy, it is a robe of righteousness. He took the priest's sins, when he took the stained garment and He robed him in His garment of righteousness.

**Zechariah 3:5 KJV**

*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.*

**Zechariah 3:5 AMPC**

*5 And I [Zechariah] said, Let them put a clean turban on his head. So they put a clean turban on his head and clothed him with [rich] garments. And the Angel of the Lord stood by.*

**The “fair mitre”** was the high priest’s turban, to which a golden plate was attached, engraved with: “HOLINESS TO THE LORD”

**Exodus 28:36-38 AMPC**

*36 And you shall make a plate of pure gold and engrave on it, like the engravings of a signet, holy to the lord.*

*37 You shall fasten it on the front of the turban with a blue cord.*

*38 It shall be upon Aaron’s forehead, that Aaron may take upon himself and bear [any] iniquity [connected with] the holy things which the Israelites shall give and dedicate; and it shall always be upon his forehead, that they may be accepted before the Lord [in the priest’s person].*

Zechariah joined the scene, calling for this because it strongly symbolized that Israel’s priestly place with God was restored.

**The “head”** symbolizes the mind. In receiving this fair/clean mitre, he symbolically took on the mind of Christ. The LORD re-instated him to his authority and power.



### **1 Corinthians 2:16 AMPC**

*16 For who has known or understood the mind (the counsels and purposes) of the Lord so as to guide and instruct Him and give Him knowledge? **But we have the mind of Christ (the Messiah) and do hold the thoughts (feelings and purposes) of His heart.***

Verses 6-7: Although God will keep His promise to justify Israel, reinstate the nation as His priestly people to serve in His house, keep his courts, and have complete access to His presence. All based on His sovereign, electing love and not by merit or works of man, that will not be fulfilled until Israel is faithful to the Lord.

### **Zechariah 3:6 KJV**

*6 And the angel of the Lord protested unto Joshua, saying,*

### **Zechariah 3:6 AMPC**

*6 And the Angel of the Lord [solemnly and earnestly] protested and affirmed to Joshua, saying,*

**“Protested”:** Proceeded solemnly to declare. This is a forensic term for an affirmation on oath (Heb. 6:17-18). God solemnly states the end for which the priesthood is restored to the people, His own glory in their obedience and pure worship, and their consequent promotion to heavenly honor. This is saying that Joshua must walk in the salvation he has received.

### **Salvation defined:**

1. The act of saving; preservation from destruction, danger or great calamity.
2. Appropriately in theology, the redemption of man from the bondage of sin and liability to eternal death, and the conferring on him everlasting happiness. This is the great salvation  
Godly sorrow worketh repentance to salvation 2 Corinthians 7:10.
3. Deliverance from enemies; victory. Exodus 14:13.
4. Remission of sins, or saving graces. Luke 19:9.
5. The author of man's salvation Psalms 27:1.
6. A term of praise or benediction. Revelation 19:1.

**Zechariah 3:7 KJV**

*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.*

**Zechariah 3:7 AMPC**

*7 Thus says the Lord of hosts: **If you will walk in My ways and keep My charge,** then also you shall rule My house and have charge of My courts, and I will give you access [to My presence] and places to walk among these who stand here.*

For this Angel was no other than the Lord of armies in heaven and in earth. ***"If thou wilt walk in my ways"***: In Christ (obedience to the never changing Word, Commands, Ordinances or Precepts of God), the grand way and the only way of salvation. This is to includes walking in the paths of faith, truth, righteousness, and holiness. In the ways of God's commandments, which are pleasant, and attended with peace.

When this habitual obedience, this right way or righteous way of living is done: ***"And if thou wilt keep my charge"***: The things he gave in charge, all his commands and ordinances, particularly such as belonged to the priestly office and Levitical service (see Num. 3:7). All which might be expected after so many times He has performed His Word.

***"Then thou shalt also judge my house, and shalt also keep my courts"***: Preside in the temple, be governor in it, and have the care of all the courts belonging to the people and the priests, and the advantages that are to come from there.

This is speaking to the office of the priesthood was in disuse through the captivity, and was become contemptible through the sins of the priests, it should now be restored to its former honor and glory. To have a place in the house of God, the church, is a great honor, and still more to be a priest or modern day pastor, preacher or teacher.

***"And I will give thee places to walk among these that stand by"***: Either among fellow priests, or fellow saints or among the angels that stood before the Angel of the LORD, and ministered to him. Signifying that he should enjoy their company, be like unto them, and join in service with them in heaven, in a future state. And ***"walking places"*** among them denote the pleasures of the heavenly state, as well as the safety and glory of it (see Isa. 57:2).

This is one of the most important things for Joshua to remember, and for all believers to remember as well...Salvation is a daily walk with Jesus.

### **Revelation 3:15-22 AMPC**

*15 I know your [record of] works and what you are doing; you are neither cold nor hot. Would that you were cold or hot!*

*16 So, because you are lukewarm and neither cold nor hot, I will spew you out of My mouth!*

*17 For you say, I am rich; I have prospered and grown wealthy, and I am in need of nothing; and you do not realize and understand that you are wretched, pitiable, poor, blind, and naked.*

*18 Therefore I counsel you to purchase from Me gold refined and tested by fire, that you may be [truly] wealthy, and white clothes to clothe you and to keep the shame of your nudity from being seen, and salve to put on your eyes, that you may see.*

*19 Those whom I [dearly and tenderly] love, I tell their faults and convict and convince and reprove and chasten [I discipline and instruct them]. So be enthusiastic and in earnest and burning with zeal and repent [changing your mind and attitude].*

*20 Behold, I stand at the door and knock; **if anyone hears and listens to and heeds My voice and opens the door, I will come in to him and will eat with him, and he [will eat] with Me.***

*21 He who overcomes (is victorious), I will grant him to sit beside Me on My throne, as I Myself overcame (was victorious) and sat down beside My Father on His throne.*

*22 He who is able to hear, let him listen to and heed what the [Holy] Spirit says to the assemblies (churches).*

The key word (in Zechariah 3:7), is “if”. His ability to preach, teach, instruct, to rule as a representative of God depends on whether he stays in God's path and keeps His commandments

**Zechariah 3:8 KJV**

*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.*

**Zechariah 3:8 AMPC**

*8 Hear now, O Joshua the high priest, you and your colleagues who [usually] sit before you—for they are men who are a sign or omen [types of what is to come]—for behold, I will bring forth My servant the Branch.*

**“Thy fellows that sit before thee”:** The companion priests sitting before Joshua were symbols of future Israel, foreshadowing the coming Messiah.

**“My servant the BRANCH”:** Two messianic phrases are combined here.

**“My Servant”** is used by earlier prophets to depict the Messiah (Isa. 42:1; 49:3, 5; 52:13; 53:11; Ezek. 34:23-24), and speaks of His complete obedience and His humble estate.

**“Branch”** also points to the Messiah (6:12-13; Isa. 4:2; Jer. 23:5; 33:15). And denotes His rise from humble beginnings (Isa. 11:1; Jer. 23:5-6), and His fruitfulness (6:12; Isa. 11:1).

**“The BRANCH”** (Hebrew tsemach, literally, “a sprout”), is a proper name description of the Messiah, of whom it is used in prophecy (6:12; Isa. 4:2; 11:1; Jer. 23:5; 33:15), to indicate that genealogically He is a descendant of David, and He is the fulfillment of the Davidic covenant (2 Sam. 7:8-14).

**“My servant”:** (Hebrew ebed, “servant”, “doer,” “tiller,” “slave”), sets forth His function (Isa. 42:1; 49:3; 10:10; 52:13; 53:11; Ezek. 34:23-24).

**The “BRANCH”** is Jesus Christ.

The High Priest always had priests who worked under him and Joshua is to begin telling the priests, that the coming of Messiah is near.

**Isaiah 11:1 AMPC**

11 And there shall come forth a Shoot out of the stock of Jesse [David’s father], and a **Branch** out of his roots shall grow and bear fruit.

**Zechariah 3:9 KJV**

*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.*

**Zechariah 3:9 AMPC**

*9 For behold, upon the stone which I have set before Joshua, upon that one stone are seven eyes or facets [the all-embracing providence of God and the sevenfold radiations of the Spirit of God]. Behold, I will carve upon it its inscription, says the Lord of hosts, and I will remove the iniquity and guilt of this land in a single day.*

**“The stone”:** Here is another reference to Messiah. (In Psalm 118:22-23; Isa. 8:13-15; 28:16; Dan. 2:35, 45; Matt. 21:42; Eph. 2:19-22; 1 Pet. 2:6-8), He is a rejected stone, a stone of stumbling, a stone of refuge, a destroying stone, and a foundation stone.

**Matthew 21:42 AMPC**

*42 Jesus asked them, Have you never read in the Scriptures: The very Stone which the builders rejected and threw away has become the Cornerstone; this is the Lord’s doing, and it is marvelous in our eyes?*

Here He is the precious foundation stone, with “**seven eyes**” symbolic of His omniscience and infinite intelligence (4:10; Isa. 11:2; Col. 2:3; Rev. 5:6). The engraving may be a reference to the cornerstone of the temple building, on which will be engraved an inscription attesting to the Divine Builder and the purpose for which the building was erected. This is closely tied to the removal of “**the iniquity of that land in one day,**” symbolized by the removal of filthy garments (in verse 4).

**Zechariah 3:10 KJV**

*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 3:10 AMPC**

*10 In that day, says the Lord of hosts, you shall invite each man his neighbor under his own vine and his own fig tree.*

**“Shall ye call every man his neighbor”:** A common expression in Israel for peace and prosperity (1 Kings 4:25; Micah 4:4), here depicting the peace during the millennial rule of Messiah.

There will be peace in that day when Jesus reigns as King, He is the God of Peace. Satan will be bound, and there will be no jealousy among neighbors.

**The “vine”** symbolizes Jesus.

**John 15:5 AMPC**

*5 I am the Vine; you are the branches. Whoever lives in Me and I in him bears much (abundant) fruit. However, apart from Me [cut off from vital union with Me] you can do nothing.*

**The fig tree** symbolizes Israel.

**We see in this, that salvation is offered to all of mankind in that day.**

### **Genesis 22:1-18 AMPC**

*1 After these events, God tested and proved Abraham and said to him, Abraham! And he said, Here I am.*

*2 [God] said, Take now your son, your only son Isaac, whom you love, and go to the region of Moriah; and offer him there as a burnt offering upon one of the mountains of which I will tell you.*

*3 So Abraham rose early in the morning, saddled his donkey, and took two of his young men with him and his son Isaac; and he split the wood for the burnt offering, and then began the trip to the place of which God had told him.*

*4 On the third day Abraham looked up and saw the place in the distance.*

*5 And Abraham said to his servants, Settle down and stay here with the donkey, and I and the young man will go yonder and worship and [a]come again to you.*

*6 Then Abraham took the wood for the burnt offering and laid it on [the shoulders of] Isaac his son, and he took the fire (the firepot) in his own hand, and a knife; and the two of them went on together.*

*7 And Isaac said to Abraham, My father! And he said, Here I am, my son. [Isaac] said, See, here are the fire and the wood, but where is the lamb for the burnt sacrifice?*

*8 Abraham said, My son, [b]God Himself will provide a lamb for the burnt offering. So the two went on together.*

*9 When they came to the place of which God had told him, Abraham built an altar there; then he laid the wood in order and [c]bound Isaac his son and laid him on the altar on the wood.*

*10 And Abraham stretched forth his hand and took hold of the knife to slay his son.*

*11 But the [d]Angel of the Lord called to him from heaven and said, Abraham, Abraham! He answered, Here I am.*

*12 And He said, Do not lay your hand on the lad or do anything to him; for now I know that you fear and revere God, since you have not held back from Me or begrudged giving Me your son, your only son.*

*13 Then Abraham looked up and glanced around, and behold, behind him was a ram caught in a thicket by his horns. And Abraham went and took the ram and offered it up for a burnt offering and an ascending sacrifice instead of his son!*

*14 So Abraham called the name of that place The Lord Will Provide.  
And it is said to this day, On the mount of the Lord it will be provided.*

*15 The Angel of the Lord called to Abraham from heaven a second time  
16 And said, I have sworn by Myself, says the Lord, that since you have  
done this and have not withheld [from Me] or begrudged [giving Me]  
your son, your only son,*

*17 In blessing I will bless you and in multiplying I will multiply your  
descendants like the stars of the heavens and like the sand on the  
seashore. And your Seed (Heir) will possess the gate of His enemies,*

*18 And in your Seed [[e]Christ] shall all the nations of the earth be  
blessed and [by Him] bless themselves, because you have  
heard and obeyed My voice.*

**John 8:56 AMPC**

*56 Your forefather Abraham was extremely happy at the  
hope and prospect of seeing My day (My incarnation); and he did see it  
and was delighted.*

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