



**Joshua, the High Priest, in Heaven's Court?
Isaiah 40, Satan as Prosecutor, and the Angel of the Lord as Defender
Zechariah 3:1-10**

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We are smack dab in the middle of the seven different visions seen by Zechariah on the evening of February 15, 519 BC. He is not asleep but is being given the opportunity of watching television from heaven. We may call it a vision, but it was very real and there is two-way communication taking place. Participants are answering his questions and his guide appears to be the Angel of the Lord. The pre-incarnate Jesus Christ.

To recap the visions so far, the first vision revealed the Angel of the Lord patrolling the earth with a group of divine beings.

They were providing overwatch for Jerusalem as it and the Temple is being rebuilt. The Lord's protection was shown non-verbally with the participants of the vision demonstrating the usage of the most modern weapons of the day, horses.

The Temple will be rebuilt, and YAHWEH will dwell in it. We went from 519 BC to the Millennium. The second vision provided us the four horns and the four craftsmen. This showed us that four different military powers had, or would, conquer Israel and exile His people.



We learned those would be Assyria (past), Babylon (past), Rome (his future / our past) and Beast Corp (future). But we also saw that the craftsmen would humble each of those powers. Judgement on the nations is to be their end.

God intends to restore His people.

Then there is the third vision showing the future God has in store for His people in Jerusalem. The encouragement they need right now is urgent, and it is based in prophecy. Jerusalem will become so large that city walls will be unneeded.

The people in Jerusalem were disappointed and had begun to limit God. He is encouraging them by having them see what He has in store for them.

We should never limit God and what He wants to do through each of us. Why worry, the God who created everything is our defense and is the defense for the people of Jerusalem.

Those who have not come yet, need to and now because those places they are currently living in, they are to be judged.

So now we come to the fourth vision. But first, why the encouragement?

To understand what is going on here, with the encouragement of Haggai and Zechariah, we need to go backwards in time to another prophet who ministered at the same time that the Northern Kingdom went into exile and the Assyrian Empire threatened to do the same to Judah. That would be the prophet, Isaiah.

In Isaiah 40, we are brought, by Isaiah, into a meeting of the Divine Council. There are several others, unnamed, who are also in attendance. The picture is one of what is taking place in the unseen realm as the exile of Judah in Babylon is concluding.

As the sins of the Davidic dynasty and its people are pardoned, Yahweh directs his council in a series of grammatically plural commands: (Heiser 2015, 352)

Isaiah 40:1–2

“Comfort, comfort my people, says your God. Speak tenderly to Jerusalem, and cry to her that her warfare is ended, that her iniquity is pardoned, that she has received from the LORD’s hand double for all her sins.” (ESV)

The context of Isaiah 40 is a new beginning for Israel. God is acting to bring about a transition in Israel’s status. She must return to Zion and await her coming king. (Heiser 2015, 352)

As we have already seen, the first group to return was led by Zerubbabel and the High Priest Joshua. They worked very closely together during the time of both Haggai and Zechariah.

The context of Isaiah 40 implies that there are some in attendance at the divine council who will be deeply involved in “comforting” His people.

Interesting that the term comfort is referenced twice in Isaiah 40:1, possibly speaking about Haggai as well as Zechariah, the two prophets of encouragement for the exiles who have returned.

Nehemiah provides a list of those who were in that returning group in Nehemiah 7:6 – 73. Interestingly, there were 12 leaders who brought the people out of Babylon back into the land (Nehemiah 7:7). This is not a random number.



Nehemiah 7:7

“They came with Zerubbabel, Jeshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah. **The number of the men of the people of Israel.**” (ESV)

The leaders for all those who were in the first wave. Yes, the names also have meaning but we will save that for when we study Nehemiah.

The choice of twelve, like that of the twelve apostles, was a tacit declaration that the community they led was no mere rump or fragment but the embodiment of the people of Israel (note the final words of this verse) and the corporate inheritor of the promises. Compare the reminder of the Exodus noted at Ezra 1:4, and the offering of ‘twelve bulls for all Israel’ in Ezra 8:35. (Kidner 1979, 40)

Here in Zechariah 3, the vision will have us focus in on one of those, the High Priest Joshua, also called Jeshua in Ezra and Nehemiah. Both names mean YAHWEH is salvation. Names in the Bible are important and point us to other things going on behind the text. In the Greek, the name is Jesus.

For example, the High Priest referenced here in this fourth vision. His inclusion as well as his name is Messianic.

Jeshua the High Priest (Zech. 3:1), whose name (in Greek, ‘Jesus’) is spelt Joshua in Haggai and Zechariah, was Zerubbabel’s fellow-leader. So close, indeed, was this partnership that it was seen by Zechariah as the foretaste of the perfect régime to come, when priesthood and royalty would unite in one man: ‘the man whose name is the Branch’. (Kidner 1979, 41)

In fact, if we refer back to Isaiah 40, which is speaking of the end of the exile. We see this as well.

Isaiah 40:3

“A voice cries: “In the wilderness prepare the way of the LORD; make straight in the desert a highway for our God.” (ESV)

The unknown voice speaking up, in the meeting which Isaiah was at discussing the event of the return of the exiles, is identified for us later in John as John the Baptist announcing Messiah.

Zechariah and Haggai have been in the Divine Council, in fact Zechariah is smack dab in the middle of visions involving them and he is very cognizant of who he is versus who the Angel of the Lord is.

This close partnership between a member of the Davidic line, who we have already seen in Haggai is promised a future in the Kingdom, as well as the High Priest, is pointing to the two roles being unified at a future date in the person of Messiah.

It is still night, Zechariah is still awake, and now begins the fourth vision.

Zechariah 3:1–2

“Then he showed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right to accuse him. And the LORD said to Satan, “The LORD rebuke you, Satan! Indeed, the LORD who has chosen Jerusalem rebuke you! Is this not a log snatched from the fire?”” (NASB 2020)

YAHWEH is the one showing the scene to Zechariah. In it we see Joshua the High Priest standing before the Angel of the Lord, the Messenger of YAHWEH. Remember that is Jesus before He comes to this planet. He has been busy interpreting things to Zechariah.

Our translation also tells us that Satan is standing on the right of Joshua, before the Angel of the Lord, prepared to accuse him before the Lord.



The term “to stand before” “is used to describe the position of someone who is a defendant in a court case (e.g., Num. 5:16), of an attendant in a royal court (Gen. 41:46; 1 Sam. 16:21–22; 1 Kgs. 1:2; 10:8; Jer. 52:12), of priests and Levites who serve God (Deut. 10:8; 18:7; Ezek. 44:15; cf. Judg. 20:28), and of prophets who interact with God (1 Kgs. 17:1; 18:15; 2 Kgs. 3:14; Jer. 15:1, 19).” (Boda 2016, 218) Mark J. Boda, The Book of Zechariah, ed. R. K. Harrison and Robert L. Hubbard Jr., The New

This is a formal court setting. It comes complete with the judge, the Angel of the Lord serving in a role He will be serving in at the end of the age. The accused who in this case is Joshua, and the prosecutor, Satan. In the Hebrew though, there is more to the term Satan. In the Hebrew, there is an article before the word. הַשָּׂטָן (ha śātān) the accuser or the adversary or the opponent.

Some interpreters understand haśśātān as a designation of function; Horst suggests that this definite article shows that haśśātān refers to a function rather than to a characteristic. Although the determination of this function of Satan remains disputed, Horst identifies haśśātān as an opposer in God’s court. (Nielsen 2004, 75)

Just as angel is a job description meaning messenger, here hasatan is also a job description.

By the time we get come to 1 Chronicles 21:1, the article has dropped off the job description and now it has become a name.

The correct translation of śātān in these famous scenes (Job 1 & 2, Zechariah 3:1) is “the adversary” or “the accuser.” These options are based on usage in context—both with respect to humans, who are in view when the word is used, and divine beings. (Heiser, Demons: What the Bible Really Says about the Powers of Darkness 2020, 77)

The scene is this, the Messenger of YAHWEH (Jesus) as judge. Joshua as the accused. The accuser or slanderer standing next to him prepared to prosecute Joshua. Most likely Satan but when he was known by his job description predominately.

In the Greek translation (the Septuagint) of this portion of scripture, the accuser is called the devil or diabolos. “διάβολος, pertaining to engagement in slander, slanderous.” (Arndt, Danker and Gingrich 2000, 226)

These names given to the accuser also reminds us of why we are to love our neighbors rather than speak evil of them. Gossip is popular in the church, but it originates with the enemy back in Genesis 3 when slandering God was used as the first point of contact with Eve.

Genesis 3:1

“Now the serpent was more cunning than any beast of the field which the LORD God had made. And he said to the woman, **“Has God indeed said, ‘You shall not eat of every tree of the garden?’”** (NKJV)

This ability is part of our sin nature.

There are some scholars who say that since the article is used, here it is a divine being serving in the role of accuser. In fact, in Numbers 22:32 the Angel of the Lord tells Balaam that He came out as a śātān (adversary) to Balaam. But the key is what does the Angel of the Lord say here to the slanderer? Job title, yes, why, because that is who he is.

This is not some evil power floating around out there, this is a person. Evil is personified in this person. He is standing at Joshua’s right hand not to defend him, but to accuse him, and us. That level of access will come to an end, and soon.



Revelation 12:10

“Then I heard a loud voice in heaven saying, “The salvation and the power and the kingdom of our God, and the ruling authority of his Christ, have now come, because the accuser of our brothers and sisters, the one who accuses them day and night before our God, has been thrown down.” (NET 2nd ed.)

Here is the thing we are being taught. Evil is real and it is personal. Satan takes advantage of our sin nature and eggs us on making us think that the sin we want to do will be the greatest thing since sliced bread.

Then he condemns us for doing it and proceeds to enhance the testimony to the Father. He slanders us. Satan lies about each and every one of us before the Lord. But we have, as shown here, an advocate, Jesus, who is also the judge, who stands up for us.

There are two things to remember. If you have blown and feel condemned, that is not from the Lord. He stands ready to bring us back into fellowship.

Romans 8:1–2

“There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit. For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.” (NKJV)

Just turn back to Him and confess the sin and be restored.

1 John 1:9

“If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.” (NKJV)

Joshua is being condemned by the accuser of being unqualified and unprepared to be the High Priest.

The Lord does not merely examine the Accuser’s case and find it wanting. Rather, he rules that any possible evidence that might be brought is inadmissible. No charge whatever can be brought before the court against Joshua, because the Lord himself is the one ‘who has chosen Jerusalem’. (Duguid 2010, 98)

We see, clearly, what it is that Jesus does for us when we stand condemned by the enemy. He is our advocate. Think about that. Because we have agreed with His assessment that we are indeed sinners and have believed that He died on the cross to take care of that problem and believe He rose from the dead, He has moved from being the judge, just as with Joshua, to being our advocate, just as with Joshua.

We are now one of His and as such, are recipients of His grace and mercy. He accepts us as His redeemed.

1 John 2:1–2

“(My little children, I am writing these things to you so that you may not sin.) But if anyone does sin, we have an advocate with the Father, Jesus Christ the Righteous One, and he himself is the atoning sacrifice for our sins, and not only for our sins but also for the whole world.” (NET 2nd ed.)

Hebrews 7:25

“So he is able to save completely those who come to God through him, because he always lives to intercede for them.” (NET 2nd ed.)

And what is the word that the Lord has for the slanderer?



Zechariah 3:2

“And the LORD said to Satan, “The LORD rebuke you, Satan! Indeed, the LORD who has chosen Jerusalem rebuke you! Is this not a log snatched from the fire?”” (NASB 2020)

When the Lord speaks to the accuser, He cites His own authority as the Lord who has chosen Jerusalem. And He rebukes him not once, but twice. I would probably use stronger language.

Joshua is to be acquitted, not because the accusations are false, they aren't. But because the Lord has chosen Jerusalem and Joshua is here representing the nation in his role of the High Priest.

God has chosen to provide grace to Jerusalem. He chose Jerusalem and He is aware of the short comings of all those who are there in town. They repented. (See Haggai) We shall see that it is the Angel of the Lord is the one who will make provision for the sin of those in Jerusalem as signified by Joshua and what it is he is wearing.

He is a “log snatched from the fire.” If God had not brought His people out of Babylon and out of the fire of judgment, they would have disappeared. They were snatched out of the fire before the fire could destroy them.

All we need to do is look at the background of the man standing in front of the Angel of the Lord. His grandfather, Seraiah, had been taken captive by Nebuzaradan , taken to Nebuchadnezzar at Riblah and then executed (2 Kings 25:18-21). His father, Jehozadak, was taken off to Babylon as a captive and forced to remain there with the rest of Judah. Joshua was born there in exile and returned with the first wave. He has been redeemed from captivity by the grace of God.

Again, Satan's accusations, most likely falling on the dirty clothes, accusing the people of the city of sin. This is why they went into exile.

But again, we point back to the message of Isaiah 40:1 – 2. Comfort my people x2. Even before the nation went into exile, God, through the prophet Isaiah, was clearly reflecting that they would return and be encouraged by Him as they began the process of rebuilding.

Satan though is accusing them since in this picture being provided to Zechariah, Joshua stands wearing filthy garments. This also reminds me of something that Isaiah said that was a problem in Judah pre-exile.

Isaiah 64:6

“We are all like one who is unclean, all our so-called righteous acts are like a menstrual rag in your sight. We all wither like a leaf; our sins carry us away like the wind.” (NET 2nd ed.)

That is all to change. For those in Jerusalem still upset over the sin of their forefathers, and this would be many in the priesthood, they are to be encouraged by the actions of the Angel of the Lord.

Remember, the Angel of the Lord is Jesus and He is the one who will remove the sin of the world through what He will do on the cross. He is the one who provides forgiveness and grace to Joshua.

Zechariah 3:3–5

“Now Joshua was clothed in filthy garments and was standing before the angel. And he responded and said to those who were standing before him, saying, “Remove the filthy garments from him.” Again he said to him, “See, I have taken your guilt away from you and will clothe you with festive robes.” Then I said, “Have them put a clean headband on his head.” So they put the clean headband on his head and clothed him with garments, while the angel of the LORD was standing by.” (NASB 2020)

Just how bad is the filth of these clothes Joshua is standing there in? Pretty bad.



The word for filthy is found only here in the OT, but is closely related to two Hebrew nouns used for human excrement (cf. Deut. 23:13; Ezek. 4:12) and vomit (cf. 2 Kgs 18:27; Isa. 28:8). (Hill 2012, 149)

The accusations of Satan were all true, but the Lord has removed their guilt, the filthy clothes of self-righteousness and replaced them.

Job 29:14

"I put on righteousness, and it clothed me; My justice was like a robe and a turban." (NKJV)

Job helps to explain the imagery we see here. This will not be the last time we see this picture of clothes and righteousness. Jesus will talk about it again in Revelation 19.

Revelation 19:7–8

“Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready.” **And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints.**” (NKJV)

Our sin, literally, stinks. Satan did not have a lot he would need to say, you could literally smell the problem. Joshua reeked, just like we did.

When the Angel of the Lord tells others, most likely divine beings there to serve, they did so, replacing these filth encrusted garments reflecting the sin and self-righteousness of the people with clean ones. But more than that. “See, I have taken your guilt away from you and will clothe you with festive robes.” (Zechariah 3:4b, NASB 2020)

Jesus, the Angel of the Lord, has removed their guilt.

He has also removed ours too if we are in Him.

Now, Joshua is to wear festive robes worthy of celebrating his forgiveness. With the Angel of the Lord watching, He is clothed in new festive and clean robes as well as a clean headband, which was suggested by Zechariah. God would answer his prayer.

What we are also seeing is the active protection of the Lord for His people from Satan. This applies today for us as well. We are all involved in spiritual warfare every day and desperately need the active 24/7 protection provided by the Lord for us.

He is not standing back but instead; He is the one who takes action on behalf of Joshua. This is exactly what Jesus did for us too.

Romans 5:6–9

“For while we were still helpless, at the right time Christ died for the ungodly. (For rarely will anyone die for a righteous person, though for a good person perhaps someone might possibly dare to die.) **But God demonstrates his own love for us, in that while we were still sinners, Christ died for us.** Much more then, because we have now been declared righteous by his blood, we will be saved through him from God’s wrath.” (NET 2nd ed.)

Romans 8:31–39

“In view of all this, what can we say? If God is for us, who can be against us? Certainly not God, who did not even keep back his own Son, but offered him for us all! He gave us his Son—will he not also freely give us all things? Who will accuse God’s chosen people? **God himself declares them not guilty!** Who, then, will condemn them? Not Christ Jesus, who died, or rather, who was raised to life and is at the right-hand side of God, pleading with him for us! Who, then, can separate us from the love of Christ? Can trouble do it, or hardship or persecution or hunger or poverty or danger or death? As the scripture says, “For your sake we are in danger of death at all times; we are treated like sheep that are going to be



slaughtered.” No, in all these things we have complete victory through him who loved us! For I am certain that nothing can separate us from his love: neither death nor life, neither angels nor other heavenly rulers or powers, neither the present nor the future, neither the world above nor the world below—there is nothing in all creation that will ever be able to separate us from the love of God which is ours through Christ Jesus our Lord.” (GNB)

We are protected and secure.

The placement of the turban on Joshua’s head is an act of ordination or dedication, and reinstates him in the priestly office and his role as mediator for the people. This placing of the priestly turban on Joshua’s head, along with the new vestments, was emblematic of the restoration to a former position accomplished in the divine cleansing (i.e. Joshua to his service as high priest, and Israel as the people of God). (Hill 2012, 150)

There is a reason why Zechariah prayed for the Turban to be replaced. “The prayer for a clean mitre to be put upon his head, may therefore be accounted for from the wish that Joshua should not only be splendidly decorated, but should be shown to be holy, and qualified to accomplish the expiation of the people. Purity, as the earthly type of holiness, forms the foundation for glory.” (Keil and Delitzsch 1996, 527)

This is encouraging news to those listening. Acquitted, and restored.

The nation has been brought back to the place where they can now either move forward and not make the same mistakes as the past, and remain obedient, or find themselves once again being disciplined.

There is a promise in Leviticus 26 that those who remember it, do not want to test the Lord to have to do it.

But they would.

Leviticus 26:27–28

“If after all this you still continue to defy me and refuse to obey me, then in my anger I will turn on you and again make your punishment seven times worse than before.” (GNB)

Now that acquittal is official and restoration has begun, the Lord will have a discussion with Joshua.

Zechariah 3:6–7

“And the angel of the LORD admonished Joshua, saying, “The LORD of armies says this: ‘If you walk in My ways and perform My service, then you will both govern My house and be in charge of My courtyards, and I will grant you free access among these who are standing here.’”” (NASB 2020)

God has redeemed Joshua extending grace and mercy to Him. The same holds to the nation. He has redeemed them and exercised mercy. To remain in fellowship and to continue to have access, that requires faithfulness.

The same holds today. We are told in the scriptures to live holy for Him. As we are faithful and obedient to Him, our faithfulness leads to opportunities to further serve Him in areas we may have never dreamed of. He asks for us to be faithful to what it is He has called us to do. But Lord, no one is coming to listen. Remain faithful. Set up and tear down is hot dirty work, and no one ever seems to say thank you. Remain faithful. How is teaching these children memory verses going to make a difference. Remain faithful.



Shortly after he was saved, I remember a young man on fire for the Lord, but needing training, asked to serve. We needed someone to clean the bathrooms during the services. He didn't complain, but he took it as ministry. He was asked to paint the inside of the church, hard work but he was faithful.

He would make about every second discipleship meeting with me since it was tough to make a 6am breakfast each week.

We wanted to do ministry with kids who are serious skateboarders. He said he could do that and break his arm in the process. Then he was asked, have you ever thought about working with the kids. HE did. What do think about being the youth pastor? He stepped in.

Fast forward a few years more and the Lord asked him to go start a church in Killeen Texas, so he did.

Now he is the Senior Pastor of Calvary Fellowship Bell County TX.

You never know where being faithful in the little things will take you.

Joshua, as well as Israel, is being challenged that now they have returned as the remnant, remain faithful. There are serious promises in the Torah connected with being faithful, and as they walked with the Lord, they would begin to see those things take place.

There are also some promises connected with disobedience too, they have had persona experience with those.

Joshua is told, "if you want to be used, stay clean. Walk in My ways. Be obedient."

Jesus says the same today.

John 14:15

"If you love me, you will obey my commandments." (NET 2nd ed.)

As we serve the Lord, we too must remain obedient.

Joshua is given a promise too if he is faithful to follow his duties before the Lord as the High Priest.

If Joshua met these conditions he would enjoy three things: (a) govern My house—have continued service in the temple; (b) have charge of My courts—guard the temple from idolatry and other religious defilement; and (c) receive a place among these standing here—perhaps referring to Joshua's free access to God (cf. Zech. 3:1) comparable to that of the angels (those who are "standing" are distinguished from Joshua's fellow priests who are "seated," v. 8). (Lindsey 1985, 1554)

This promise exceeds what had been previously promised to those serving as High Priest. "Now he not only is to have sole charge over the rebuilt temple, with absolute authority to say who can be admitted to it, but he will also have free access to the courts of heaven and to communion with God. The way to the Father now lies through the mediation of Joshua. But Joshua must obey God's commandments given through torah and prophets." (Achteimer 1986, 122)

This is a picture of another Joshua, one we know of by His Greek name, Jesus, and what He would do in His first coming and what He would achieve on our behalf as a result of what He did on the cross.

John 14:6

"Jesus told him, "I am the way, the truth, and the life. No one can come to the Father except through me." (NLT)



We look at this and see the obvious Messianic overtones that are there. And the Lord continues talking in the vision and affirms that.

What a promise though, and now there is more.

Zechariah 3:8–10

“Now listen, Joshua, you high priest, you and your friends who are sitting in front of you—indeed they are men who are a sign: for behold, I am going to bring in My servant the Branch. For behold, the stone that I have put before Joshua; on one stone are seven eyes. Behold, I am going to engrave an inscription on it,’ declares the LORD of armies, ‘and I will remove the guilt of that land in one day. On that day,’ declares the LORD of armies, ‘every one of you will invite his neighbor to sit under his vine and under his fig tree.’” (NASB 2020)

What just happened to Joshua, at the hands of the Angel of the Lord, is a sign. His cleansing is symbolic of the cleansing and future blessing that will take place among the nation, through God’s servant, the Branch.

When Jesus came the first time, the nation did not recognize Him as their Messiah. They were blinded as to His true identity and as a result they missed it. But when He returns the second time, there will be complete and instantaneous removal of “the guilt of that land in one day.”

When we see the title of this the servant, the Branch and we recall what was said through the prophet Jeremiah.

Jeremiah 23:5–6 “The days are surely coming, says the LORD, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely and shall execute justice and righteousness in the land. In his days Judah will be saved, and Israel will live in safety. And this is the name by which he will be called: “The LORD is our righteousness.”” (NRSVue)

This is not the first place this name was used of Messiah.

Isaiah 4:2–3

“On that day the branch of the LORD shall be beautiful and glorious, and the fruit of the land shall be the pride and glory of the survivors of Israel. Whoever is left in Zion and remains in Jerusalem will be called holy, everyone who has been recorded for life in Jerusalem,” (NRSVue)

All three of these references point to that time yet in the future at the end of the Tribulation when Jesus Christ returns in all of His glory as the avenger of blood.

Joshua and his fellow servants, the Priests serving in the Temple are a sign of things to come.

The re-establishment of the priesthood in the Temple points to a greater priestly servant of YAHWEH who is yet to come. He is referred to as God’s servant and the Branch. Both terms are used of Messiah. Their now being reinstated means that God will also be about the business of fulfilling the coming Messiah as well as the coming Kingdom.

The servant, the Branch speak of the first coming of Messiah.

As servant, the Messiah obeys the will of God, even to the point of becoming a sin-offering so that many may be counted righteous (Isa. 53:11; cf. Acts 3:13; 4:27). The Branch is also a metaphor for kingship: first because the symbolic name identifies the Messiah as a descendant of David, and hearkens back to the Davidic covenant and the divine promise of kingship granted to the dynasty of David (Isa. 11:1; cf. 2 Sam. 7:4–17). Stone however, speaks of His second coming. (Hill 2012, 151-152)



Zechariah 3:9–10

“For behold, the stone that I have put before Joshua; on one stone are seven eyes. Behold, I am going to engrave an inscription on it,’ declares the LORD of armies, ‘and I will remove the guilt of that land in one day. On that day,’ declares the LORD of armies, ‘every one of you will invite his neighbor to sit under his vine and under his fig tree.’ ” (NASB 2020)

The stone being placed before Joshua has also been referred to elsewhere and the stone is the Branch. Daniel saw this stone as he related the interpretation of Nebuchadnezzar's dream back to him.

Daniel 2:34–35

“As you looked, a stone was cut out by no human hand, and it struck the image on its feet of iron and clay, and broke them in pieces. Then the iron, the clay, the bronze, the silver, and the gold, all together were broken in pieces, and became like the chaff of the summer threshing floors; and the wind carried them away, so that not a trace of them could be found. But the stone that struck the image became a great mountain and filled the whole earth.” (ESV)

David wrote about the stone, who is Jesus Christ, as well.

Psalms 118:22–23

“The stone that the builders rejected has become the cornerstone. This is the LORD's doing; it is marvelous in our eyes.” (ESV)

It is this stone that will be the secure and never-failing place of refuge for His people at the end of the Tribulation.

Isaiah 28:16

“Therefore, this is what the Sovereign LORD, says: “Look, I am laying a stone in Zion, an approved stone, set in place as a precious cornerstone for the foundation. The one who maintains his faith will not panic.” (NET 2nd ed.)

This stone also has seven eyes.

Seven is not the number of perfection but the number of completeness. The “seven eyes” indicate that Christ has complete knowledge and wisdom. (McGee 1997, 920)

The seven eyes may also be a reference to seven Spirits of God which Jesus refers to in Revelation 5:6.

The removal of the guilt of the people in one day has already taken place. This took place the day that Jesus Christ was crucified. In one day, He removed the guilt of the land, He removed the sin and guilt of everyone. Israel though has not, as a nation, realized the benefit of this.

The nation will realize this “at His Second Advent, and cleanses and forgives Israel as a whole (12:10–13:1; Rom. 11:26–27). The eschatological day of the LORD is doubtless in view.” (Constable 2003,2020, Zec 3:9)

Zechariah 3:10

“On that day,’ declares the LORD of armies, ‘every one of you will invite his neighbor to sit under his vine and under his fig tree.’ ” (NASB 2020)

That day is after Armageddon, when Jesus is on the throne and YAHWEH is in the Holy of Holies in the millennial temple. On that day, prosperity, and peace for all. This is the peace only possible with Messiah on the throne.



Through the Messiah—the Servant, the Branch, the Stone—God has made the way for His people to overcome the accusations of Satan and the condemnation of sin. (Fries, Rummage and Gallaty 2015, 117)

If you have not taken advantage of everything that Jesus Christ has done for you, now is your opportunity.

Romans 3:21–24

“But now God has shown us a way to be made right with him without keeping the requirements of the law, as was promised in the writings of Moses and the prophets long ago. We are made right with God by placing our faith in Jesus Christ. And this is true for everyone who believes, no matter who we are. For everyone has sinned; we all fall short of God’s glorious standard. Yet God, in his grace, freely makes us right in his sight. He did this through Christ Jesus when he freed us from the penalty for our sins.” (NLT)

Romans 10:9–13

“If you openly declare that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For it is by believing in your heart that you are made right with God, and it is by openly declaring your faith that you are saved. As the Scriptures tell us, “Anyone who trusts in him will never be disgraced.” Jew and Gentile are the same in this respect. They have the same Lord, who gives generously to all who call on him. For “Everyone who calls on the name of the LORD will be saved.”” (NLT)

ABC’s of Salvation

- A. Acknowledge that you are a sinner, tell Him that.
- B. Believe that Jesus died on the cross for our sin and that He rose from the dead.
- C. Confess that Jesus is Lord. Tell someone about what you have done.



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