

# THE CONDITION OF JUDAH



- The Judeans had been infected with 70 years of a pagan culture
- Ezekiel 22:23 – 31
- God brought them back home, but they had not undergone a spiritual transformation
- A restoration in the trust of the people for their sacred institutions was needed

# Zechariah 3

## HOPE FOR THE FILTHY



- The 4<sup>th</sup> vision
- The Accuser is a new character
- Joshua is representative of the office of High Priest + the priesthood + Israel in general
- This is the middle vision; the fulcrum of the 7 visions
- The scene takes place in the Heavenly court, as an investiture ceremony for the High Priest (Joshua)

# ISRAEL and the CHURCH



- Theodore Klieforth *“...the Malach of Jehovah sweeps away the accusation with the assurance that Jehovah... will still give validity to Israel’s priesthood...”*
- Kiel and Delitzsch *“ In this and the following visions the prophet is shown the future glorification of the church...”*
- Even though the Church acknowledges a Jewish Savior, it redirects what God promised Israel and gives it instead to gentile Christians



# THE HEAVENLY COURT

- The Father is sitting on the throne as the Judge
- Divine beings called *elohim* sit on the Divine Council
- No one but Yehoveh can rule on a judicial matter
- The Accuser (the prosecutor) brings a complaint before God
- ***Ha-satan*** = the accuser

# THE ACCUSER

- Psalm 109:6
- Job 1:6 – 12
- This divine being (*ha-satan*) has been given the duty to wander the earth and bring reports to YHWH
- God does NOT tell The Accuser that he is wrong or wicked
- Rather, God says is He going to respond by showing special grace

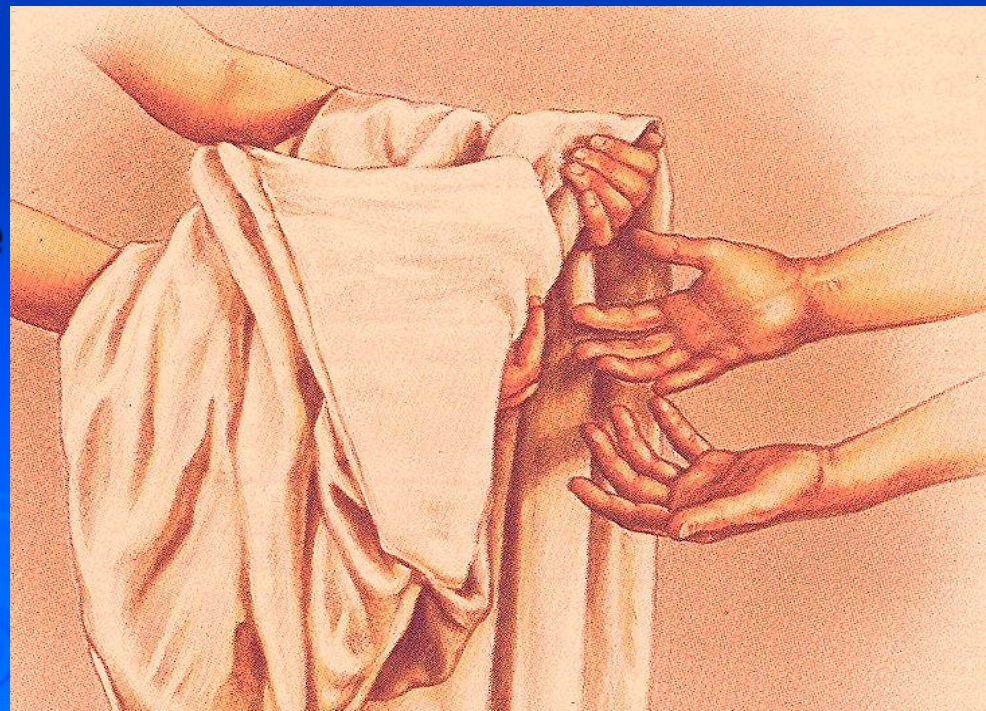
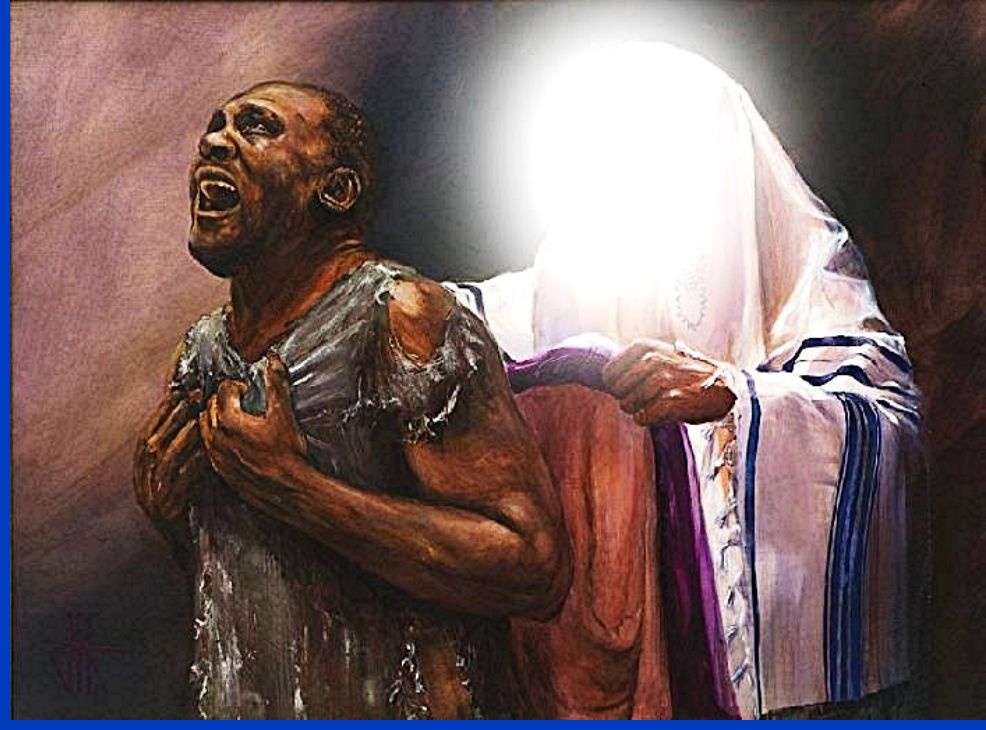




- The priesthood had become a sullied institution
- Vs. 2 God rebukes The Accuser, finding the charges irrelevant
- Accusation is also against Jerusalem
- Amos 4:11
- **Serepha** = fire
- **Seraiah**, Joshua's grandfather, taken from the word for fire
- God is offering rescue to the priesthood

# FROM FILTHY TO PURE

- **Tsow** = the foulest of the foul
- The Angel of Yehoveh orders the filthy garments to be removed
- Here we find the Angel of Yehoveh and the Father in the same scene as separate entities
- The Father is the judge, the Angel is the defender



# THE REINSTATEMENT



- Zech. 3:4  
*“See, I am taking your guilt away...”*
- Isaiah 61:10  
*“...God, for he has clothed me in salvation....”*
- *Tahor* = pure in a ritual sense
- The turban or mitre is worn by the High Priest along with a head-plate that says Holy to YHWH



# ALL THE COVENANTS ARE CONDITIONAL!



- Zech. 3:6 – 7 IF
- IF the priesthood and Israel 1) walk in my ways, 2) obey my commission and judge my house
- Judging God's house means to rule over the Temple
- Courtyards are contiguous with the Temple



- The Temple with priesthood validated the Israelite king
- Now, the king was Persian, and the governor was a Jewish/Persian civil servant
- High Priest Joshua more the Chief Officer than only the High Priest
- Kings used to be the highest judicial authority, now it is the Israelite High Priests