

Jerusalem's Future, Cleansed by God & the Work of the Holy Spirit
Zechariah 2-4

Introduction

Last week I gave an introduction to our current sermon series on the book of Zechariah. My purpose in presenting a study of this book is part of laying a foundation for our future study of the book of Revelation. There must be at least some basic understanding of the Hebrew prophecies about the end times in order to properly interpret the prophecies of Revelation. The failure to do that has resulted in a lot of interpretations that end up allegorical instead of tied to earlier prophecies such as those of Zechariah that concern the same future time period. As I mentioned last week, since my purpose is limited, I will not be going into as much depth as I would in a full exposition of the book. For those that are interested in that, I again recommend Charles L. Feinberg's commentary, *God Remembers: A Study of the Book of Zechariah* and the first book in *The MacArthur Old Testament Commentary: Zechariah*. I am also grateful for the book by Irv Busenitz, one of my seminary professors from long ago, *Preach the Minor Prophets: A Practical Guide*, which I am finding very helpful in outlining and summarizing the key aspects of Zechariah's prophecies which I will be using later in this sermon.

Zechariah is a post-exilic prophet who is contemporary with the prophet Haggai who had given his first message from the Lord only two months prior. The messages of both prophets were encouragements to finish the work of rebuilding the temple. King Cyrus' decree in 538 B.C. had resulted in a return from Babylon to Jerusalem of nearly 50,000 Jews. Work on the temple was started, but they only got as far as repairs to the foundation when opposition from the Samaritans and discouragement set in which stopped the repairs for about 14 years. Haggai's first message given September 1, 520 B.C. rebuked the people for having become complacent about rebuilding the temple of Yahweh, the LORD, as had been commanded and were instead building their own homes and striving to be prosperous. Haggai pointed out that they were in fact not prosperous because Yahweh opposed them. Yahweh then stirred up the spirit of Zerubbabel the governor and Joshua the high priest so that the work resumed just twenty-three days later (Haggai 1:1-15). A month later Haggai gave a second message from Yahweh to Zerubbabel and Joshua that He would be with them so they were not to fear and that He would fill the temple with the desirable things of the nations (Haggai 2:1-9). It is the next month that Zechariah gives his first message which we examined last week. It was a call for them to return to Yahweh that paralleled the two previous messages of Haggai.

The word of Yahweh given in Zechariah 1:1-6 was a reminder to them that His wrath had come against their father's because of their evil and failure to heed the many warnings given to them. God was now calling on them to learn the lesson of history and return to Him so that He might return to them. This was directly in keeping with the promises made in the Mosaic covenant in Deuteronomy 30 that Yahweh would restore them if they would return to Him and obey Him. In keeping with the meaning of Zechariah's name and the overall theme of His prophecies, Yahweh remembers and He would keep the covenant.

Haggai gave a third messages the next month that reminded the people again that their lack of prosperity was because they had neglected working on God's temple, but He would bless them now that they had started again (Haggai 2:10-19). Haggai's last message came three days later telling Zerubbabel that Yahweh was going to shake the nations overthrowing their kingdoms and strength, but that He had chosen Zerubbabel and would make him like a signet ring (Haggai 2:20-23). It would be two months after this on February 24, 519 B.C. that Zechariah would receive eight visions one night that would

encourage Zerubbabel and Joshua about what Yahweh was going to do for He remembered His promises and them.

We looked at the first two of these visions last week and we will examine the next three today. The first vision in verses 8-17 of the four horses, their riders and the angel of the Yahweh standing among the myrtle trees was a message to those rebuilding the temple that Yahweh remembers. God had been indignant for seventy years, but the nations that had laid waste to Jerusalem and the cities of Judah were excessive. Though they were currently at peace, they would experience Yahweh's wrath, and He would return to Jerusalem with compassion so that it would be restored, populated and prosperous, and His house would be built in it. That would have been a very encouraging prophecy to them.

The second vision in verses 18-21 of the horns and smiths parallels the prophecies of Daniel 2 & 7 which they would have been familiar with because they had been given only 75 and 35 years prior respectively. The four horns referred to the nations in succession that had scattered Judah, Israel and Jerusalem which Daniel revealed to be Babylon, Medo-Persia, Greece and Rome. The four craftsmen were the nations that in succession destroyed the previous nations. Daniel revealed that Medo-Persia destroyed Babylon. Greece destroyed Persia. Rome destroyed Greece, and the future kingdom of Messiah would destroy Rome. This vision would have been an encouragement to the remnant working to rebuild the Temple to know that Yahweh remembers. He will carry out His retribution on the nations that have oppressed and scattered the Jews, and He will fulfill the prophecies in which the future Messiah will reign over the earth forever.

Jerusalem's Future - Zechariah 2

The third vision is recorded in Zechariah 2. Busenitz titles this vision of a surveyor as "*Blessings on Israel at the LORD'S Return,*" and outlines it in five blessings bestowed on Israel - Prosperity, Protection, Regathering; Plunder and Praise. This vision follows immediately after the second one. Please follow along. I will be reading from the Legacy Standard Bible

Prosperity: Bursting at the Seams (2:1-4).

¹ Then I lifted up my eyes and saw, and behold, there was a man with a measuring cord in his hand. ² So I said, "Where are you going?" And he said to me, "To measure Jerusalem, to see how wide it is and how long it is." ³ And behold, the angel who was speaking with me was going out, and another angel was coming out to meet him ⁴ and said to him, "Run, speak to that young man, saying, 'Jerusalem will be inhabited without walls because of the multitude of men and cattle within it.'

The man with a measuring cord is a surveyor who has been sent to determine the dimensions of Jerusalem. The interpreting angel that was in the first vision goes out to meet another angel that gives an important and encouraging message to be delivered quickly to the young man that was doing the surveying, "*Jerusalem will be inhabited without walls because of the multitude of men and cattle within it.*" That is a description of both great prosperity and peace. The population would increase so much that they would no longer fit within the walled confines of the city. Feinberg points out that the word used to describe it being "unwalled" refers to "*plains, open level country as contrasted with fortified walled cities*" citing Ezekiel 38:11 as an explanatory usage of the word. That also means there must be a sense of peace and safety at hand in order to expand past the walls without constructing additional walls to provide safety. To the very small population in Jerusalem at that time, this would have been a very encouraging prophecy. While this description itself gives little indication about a possible time frame, the rest of the prophecy does.

Protection: Reflections on the Exodus (2:5). Verse 5 describes that the source of protection would be Yahweh himself who said, "*I will be a wall of fire around her, and I will be the glory in her midst.*" This reflects the time of the Exodus when God expressed Himself in a pillar of fire at night and a pillar

of cloud by day. In Exodus 14 that pillar came between the Israelites and the Egyptian army that was pursuing them thus protecting them and let them escape after God parted the waters of the Red Sea so they could go through it on dry land. After they made it to the other side, the Egyptian army followed in pursuit but Yahweh looked down *“through the pillar of fire and cloud and brought the army of the Egyptians into confusion.”* God then let the waters of the sea return which drowned all of Pharaoh’s army. Yahweh states in this verse that He would be their protector in the future in a similar manner. Since Yahweh has not manifested Himself in this manner either as wall of fire or His glory in the midst of Jerusalem since the exile, this is still future as is seen in the rest of the prophecy. Allegorical interpretations of this prophecy do injustice to the text.

Regathering: Worldwide Return (2:6-8)

⁶ *“Ho there! Flee from the land of the north,” declares Yahweh, “for I have dispersed you as the four winds of the heavens,” declares Yahweh.* ⁷ *“Woe, Zion! Escape, you who are living with the daughter of Babylon.”* ⁸ *For thus says Yahweh of hosts, “After glory He has sent me against the nations which have taken you as spoil, for he who touches you, touches the apple of His eye.”*

This section of the vision begins with an urgent cry, *“Ho there!”* directed to those still in Babylon to flee. It is referred to in verse 6 as *“the land of the North”* because that is direction from which Nebuchadnezzar’s armies came. An ancient army would not attack directly across the desert. In verse 7 Babylon is directly referenced. The warning was urgent because those who had remained were in both spiritual and physical danger. Babylon was a center of paganism and worship of false gods. Those who remained there were in continual danger of those influences which is why verse 7 begins with a *“woe”* pronounced against them, and they are referred as *“Zion”* because that is where these Jews were supposed to be. They were remaining in the wrong place.

They were in physical danger because the rest of the prophecy points out that God’s hand would be against those nations that had scattered the Jews *“as the four winds of heaven.”* There is a sense this can refer to direction for Assyria has deported Israel to the north, north-west and north-east, and Babylon had deported Judah to the east and south-east and many Jews had fled south to Egypt. However, Feinberg points out that the phrase is *“as”* and not *“to”* the four winds and is a reference to the violence by which they were scattered. Those nations that had done this and taken the Jews as spoil were in danger because they had touched the apple of Yahweh’s eye, or in a modern vernacular, in their actions against His people, they had poked God in the eye. God’s response is in the next verse.

Plunder: (2:9)

⁹ *“For behold, I will wave My hand over them so that they will be spoil for their slaves. Then you will know that Yahweh of hosts has sent Me.”* This is a reversal of positions. God would take action so that the former masters would become spoil for their slaves.

When that occurred, *“Then you will know that Yahweh of hosts has sent Me.”* This sentence demands an explanation for Yahweh is the speaker and yet the statement is that Yahweh of hosts has sent Me? How can Yahweh send Yahweh? The answer is that God is triune. He is one being existing in three persons. This is a reference to Messiah, the second person of the triune Godhead. This also explains verse 8. After glory, Yahweh sends Messiah against the nations. The glory referred to is either a reference to the glorious appearing of Messiah which will happen at His second coming, or as Feinberg interprets this, it is Yahweh sending the Messiah *“for the vindication of His glory on the nations that have spoiled Israel.”* That also happens at Messiah’s second coming.

Praise (2:10-13).

The next section describes the good things that happen after Messiah’s return. ¹⁰ *“Sing for joy and be glad, O daughter of Zion; for beholding, I am coming and I will dwell in your midst,” declares Yahweh.*

¹¹ “And many nations will join themselves to Yahweh in that day and will become. My people. Then I will dwell in your midst, and you will know that Yahweh of hosts has sent Me to you. ¹² “Then Yahweh will inherit Judah as His portion in the holy land and will again choose Jerusalem. ¹³ “Be silent, all flesh, before Yahweh; for He is aroused from His holy habitation.”

Notice another reference at the end of verse 11 of Yahweh of hosts sending “Me” which is also Yahweh, the Messiah. These are the blessings on Israel and the nations after Messiah’s return. Yahweh once again dwells in their midst in Jerusalem and many nations seek Him out and become part of His people.

After pointing out the praise that will be given to Yahweh in the future, the vision ends with a call that in the present there is to be a reverent silence before Yahweh by all flesh as they consider what has been revealed about what He will do. Yahweh remembers His promises and has been aroused to action.

Cleansed by God - Zechariah 3

The fourth vision is in Zechariah 3. Businetz titled this vision of Joshua the high priest as “*Snatched from the Fire: Acquitted in the Presence of the Accuser,*” and he outlines it in seven points which we will follow.

The Rituals of the Accuser: His Modus Operandi (3:1) is the first point. ¹ “Then he showed me Joshua the high priest standing before the angel of Yahweh, and Satan standing at his right hand to accuse him.”

Joshua is the current high priest at the time of the vision and he is seen standing before the angel of Yahweh, which as I have mentioned before is a pre-incarnate manifestation of Christ, the Messiah. Satan is standing to the right and following his modus operandi, his normal mode of operation against humanity including the righteous. He is making accusations.

Satan may act on his own initiative in blatant ways to make accusations such as described in 1 Peter 5:8, “Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour.” He may be more deceptive for as 2 Corinthians 11:14 states he “disguises himself as an angel of light.” He brings false doctrines through false teachers to deceive people which he can then accuse. He may make false accusations in response to something God says as he did against Job (Job 1:8; 2:1). He may take advantage of an individual’s sin to make true and accurate accusations. In all cases, the goal is to make the person unacceptable to God resulting in condemnation and discouragement to seek after God. Even a saved individual can become despondent so that they neither pursue holiness nor serving the Lord as they should. However, as the next point explains, our accuser is limited.

The Restrictions on the Accuser: His Limitations

First, in the case of Job, God limited what Satan could do to him (Job 1:10, 12). Second, as promised in 1 Corinthians 10:13, God does not allow you to be tempted beyond what you are able for He always provides a way of escape so that you can endure it. Third, Ephesians 6:10-17 points out that God also supplies spiritual armor so that you can stand firm against the schemes of the devil. Fourth, you can petition the Lord for forgiveness and cleansing through confession (1 John 1:9). Fifth, both the Spirit of God and Jesus intercedes with the Father on our behalf (Romans 8:26-27, 34). The next verse is an example of that.

The Rebuke of the Accuser by the LORD (3:2)

² And Yahweh said to Satan, “Yahweh rebuke you, Satan! Indeed, Yahweh who has chosen Jerusalem rebuke you! Is this not a brand delivered from the fire?” Notice again the double reference to Yahweh. It is Yahweh the Messiah, the angel of Yahweh in verse 1, that is speaking calling on Yahweh (the Father) to rebuke Satan for just like Jerusalem, Joshua is chosen by God. Satan’s accusations are true, but by His own choice, God has intervened to save Joshua.

The Removal of the Filthy Garments (3:3-5)

The next section reveals Joshua's filthiness and God's actions to cleanse him. ³ *Now Joshua was clothed with filthy garments and standing before the angel.* ⁴ *And he answered and spoke to those who were standing before him, saying, "Remove the filthy garments from him." Again he said to him, "See, I have made your iniquity pass away from you and will clothe you with festal robes."* ⁵ *Then I said, "Let them put a clean turban on his head." So they put a clean turban on his head and clothed him with garments, while the angel of Yahweh was standing by.*

There are three important points to note in this section. First, Joshua was clothed with filthy garments. Satan's accusations were true. Second, the angel of the LORD took action to remove both the filthy garments and the iniquity. Third, the angel of the LORD took action to have clean clothes put on Joshua. The same is true for any of us. Satan's accusations about our sinfulness is true (Romans 3:23). It is God who chose us in Christ before the foundation of the world that we would be holy and blameless before Him (Ephesians 1:4). It is Jesus Christ who took action by His own sacrificial death that provides redemption from sin so that we are forgiven and our sins are taken away (Ephesians 1:7). It is Jesus Christ by His own actions in the atonement that makes the believer righteous before God (Romans 10:1; 2 Corinthians 5:21).

The Requirements of the LORD's Chosen (3:6-7)

⁶ *And the angel of Yahweh testified to Joshua, saying,* ⁷ *"Thus says Yahweh of hosts, 'If you will walk in My ways and if you will keep the responsibility given by Me, then you will also render justice in My house and also keep My courts, and I will grant you access to walk among these who are standing here.'"*

It is still the angel of the LORD, Messiah, that is speaking and He gives Joshua two charges which Busenitz summarizes as be faithful to have a godly character and be faithful to God's commission. If he would do that, then he would be able to fulfill his responsibilities properly.

The Representatives of the LORD's Chosen (3:8-9)

This next section foreshadows the prophetic future using Messianic names and symbolism. ⁸ *'Now listen, Joshua the high priest, you and your friends who are sitting in front of you—indeed they are men who are a wondrous sign, for behold, I am going to bring in My servant the Branch.'* ⁹ *'For behold, the stone that I have put before Joshua; on one stone are seven eyes. Behold, I will engrave an inscription on it,' declares Yahweh of hosts, 'and I will remove the iniquity of that land in one day.'*

Joshua and those with him are "wondrous signs" in the sense that they foreshadow coming events or persons. The titles "My Servant," "the Branch," and "the stone" all refer to the Messiah. Each title reflects particular characteristics of the Messiah. *My Servant* is used multiple times as a reference to the Messiah (Isaiah 42:1; 49:3, 5; 52:13; 53:110, Ezekiel 34:23-24), and points to Him coming into the world to do the will of the Father. *The Branch* points to his springing from the stem of Jesse and His fruitfulness (Isa. 11:1), His humility (Isa. 53:2), His Davidic kingship (Jer. 23:5), His deity (Isa. 4:2), and future construction of the temple of the LORD (Zech. 6:12). *The Stone* also has multiple references. Messiah is the stumbling stone and rock of offense (Isaiah 8:14), the stone that smashes the worlds godless kingdoms (Daniel 2:3-4), and the stone rejected by the builders but which becomes the cornerstone (Psalm 118:22; Ephesians 2:20-22). The "seven eyes" on the stone is a reference to God's omniscience (See Zechariah 4:10; Revelation 5:6).

What was written in the inscription is unknown, but the near context relates it to the removal of the iniquity of Judah and Jerusalem in just one day. That is a future purging that leaves the land holy and matches the prophecies of a future time when Jerusalem will be holy (Joel 3:17; Obadiah 17, Zechariah 14:20-21). The last verse in this vision also describes that day.

The Rest Promised to the LORD's Servants (3:10 cf. Micah 4:4)

¹⁰ *'In that day,' declares Yahweh of hosts, 'every one of you will call for his neighbor to sit under his vine and under his fig tree.'*" It is a description of peace and prosperity. It was a condition that existed early in King Solomon's reign (1 Kings 4:25) and will again in the reign of Messiah in the last days (Micah 4:4).

This vision would have encouraged the remnant that was rebuilding the temple. Yahweh remembers. Joshua was made clean to carry out his responsibilities as the high priest. The promises of a future reign of Messiah would be fulfilled.

The Work of the Holy Spirit - Zechariah 4

The fifth vision is in Zechariah 4. Busenitz tiles this vision of the candlestick and two olive trees as *"I Did It My Way,"* and he outlines it in the three points by which we will examine it. The remnant had been discouraged in rebuilding of the temple to the point that the workers stopped for about fourteen years. The work had started again with the previous vision assuring that Joshua the high priest would be restored to his duties. This vision assures Zerubbabel the governor that God would empower him to carry out his duties.

The LORD Empowers His Will through the Holy Spirit (4:1-7)

¹ *Then the angel who was speaking with me returned and roused me, as a man who is roused from his sleep.* ² *And he said to me, "What do you see?" And I said, "I see, and behold, a lampstand all of gold with its bowl on the top of it, and its seven lamps on it with seven spouts belonging to each of the lamps which are on the top of it,* ³ *also two olive trees by it, one on the right side of the bowl and the other on its left side."* ⁴ *Then I answered and said to the angel who was speaking with me saying, "What are these, my lord?"* ⁵ *So the angel who was speaking with me answered and said to me, "Do you not know what these are?" And I said, "No, my lord."* ⁶ *Then he answered and spoke to me, saying, "This is the word of Yahweh to Zerubbabel, saying, 'Not by might nor by power, but by My Spirit,' says Yahweh of hosts.* ⁷ *'What are you, O great mountain? Before Zerubbabel you will become a plain; and he will bring forth the top stone with shouts of "Grace, grace to it!"'*"

This vision begins with the interpreting angel returning to awaken Zechariah to see the next vision. The next two verses describe what he saw. The candlestick is seven-branched and so similar to what would have been in the tabernacle except this one has a bowl for oil on top, it has seven pipes going to each lamp, and there are olive trees to the left and right of it. The description was somewhat self interpreting. A seven branched candlestick illuminated the holy place in the temple, but each oil lamp would have to be refilled by the priest. This one had a large oil reserve so that it would self-feed the lamps. The number seven represents perfection and with seven pipes or oil channels to each lamp then each would be perfectly supplied. The two olive trees would continuously provide oil for the reserve. While the symbolism could probably be recognized, the meaning was not, so Zechariah asked the angel to explain which he does in the next four verses.

The scene represented the word of Yahweh to Zerubbabel that it would be by God's spirit instead of any human resources - wealth, military might, human strength - that he would be established and able to fulfill his duties. The description of a mountain being flattened into a plain by Zerubbabel illustrated that God would give him the ability to accomplish tasks that would otherwise seem impossible.

That has always been true of God's people in doing the work God calls them to do and it is still true today. We are to proclaim the gospel in demonstration of the Spirit and power instead of persuasive words of wisdom so that faith rests on the power of God and not human wisdom (1 Cor. 2:4-5). The weapons of our spiritual warfare are not of flesh, but divinely powerful for the destruction of fortresses and speculations and every lofty thing raised up against the knowledge of God so that we are taking every thought captive to the obedience of Christ (2 Corinthians 10:4-5).

The addition of the top stone refers to the completion of a building, in this case the context would refer to the temple, at which the people respond with shouts of “*Grace, grace to it.*” That would be a call for God’s grace and favor to rest on the completed building. Zerubbabel had previously been discouraged and intimidated. Now he is assured the work will be done by the power of God instead of his own abilities. The next three verses emphasize this assurance.

The LORD Enables His Will through Human Instruments (4:8-10). ⁸ *Also the word of Yahweh came to me, saying,* ⁹ *“The hands of Zerubbabel have laid the foundation of this house, and his hands will finish it. Then you will know that Yahweh of hosts has sent me to you.”* ¹⁰ *“For who has despised the day of small things? But these seven will be glad when they see the plumb line in the hand of Zerubbabel — these are the eyes of Yahweh which roam to and fro throughout the earth.”*

This is direct assurance that God will enable Zerubbabel to complete the rebuilding of the temple. The reference to “small things” is to the size of this temple compared to Solomon’s which made it seem like nothing in comparison (Haggai 2:3) which caused some of the old men to weep (Ezra 3:12). Yet there would be rejoicing to see the work go forward to completion. The reference to “*these seven*” is noted in the text as the “*eyes of Yahweh*” and was referred to in the earlier vision as the seven eyes on the stone (Zech. 3:9) which represent God’s omniscience. God’s perfect will was being carried out through Zerubbabel.

The LORD Explains the Future Fulfillment through the Vision (4:11-14). ¹¹ *Then I answered and said to him, “What are these two olive trees on the right of the lampstand and on its left?”* ¹² *And I answered the second time and said to him, “What are the two olive branches which are beside the two golden pipes, which empty the golden oil from themselves?”* ¹³ *So he spoke to me, saying, “Do you not know what these are?”* *And I said, “No, my lord.”* ¹⁴ *Then he said, “These are the two anointed ones who are standing by the Lord of the whole earth.”*

Zechariah asks essentially the same question twice but with a greater description the second time which confirms that the two olive trees which perpetually supplied the oil to the bowl which would eventually flow to the lamps. The angel explains they are the two “*anointed ones.*” This refers to the king and high priest both of whom were anointed to their offices. Zerubbabel as governor fulfilled the function of the king in rebuilding the temple, and Joshua was the high priest whose function in the temple was to intercede for the people to God. Mosaic law kept these two offices separate with the king coming from the line of Judah and the priest coming from the line of Levi. Both king and priest needed to rely on the Lord of the whole earth in order to fulfill their offices properly. No individual could hold both offices, but in Messiah both offices would be fulfilled in Him since He was of the royal line of Judah (Romans 1:3; 2 Tim. 2:8) and a priest after the non-Levitical order of Melchizedek (Hebrews 7).

Conclusions

Yahweh remembers and He keeps His promises. Zerubbabel would complete the temple, Joshua would serve as high priest having been chosen and made clean by God, and Jerusalem would be restored. Yahweh still remembers and these visions will have their ultimate fulfillment in return of Jesus the Messiah as king and priest to reign in a Jerusalem restored, populated and prosperous with God’s glory filling a rebuilt temple.

Sermon Notes - 2/18/2024

JERUSALEM'S FUTURE, CLEANSED BY GOD & THE WORK OF THE HOLY SPIRIT - Zechariah 2-4

Introduction

It is important to understand the Hebrew prophets in order to properly understand _____

Recommendations: Charles L. Feinberg, *God Remembers: A Study of the Book of Zechariah*

The MacArthur Old Testament Commentary: Zechariah, John MacArthur

Zechariah is a post-exilic prophet contemporary with _____. Their ministries began in Autumn 520 BC

Haggai & Zechariah sought to encourage the remnant in Jerusalem to finish rebuilding the _____

Zech. 1:1-6 - a reminder to learn from their father's negative example and _____ to the LORD

Zech. 1:8-17 - 1st night vision: God's wrath would be on the nations, but He would _____ Jerusalem

Zech. 1:18-21 - 2nd night vision: The nations that scattered Israel would be scattered & Messiah would _____

Jerusalem's Future - Zechariah 2 - Vision of the Surveyor

Prosperity: Bursting at the Seams (2:1-4).

_____ will be rebuilt, have an abundant population, prosper & live in safety

Protection: Reflections on the Exodus (2:5).

God will _____ Jerusalem (*a wall of fire*) and His glory would be in her midst

Regathering: Worldwide Return (2:6-8).

A call for those still in Babylon to _____ for it was a dangerous place spiritually and physically

Plunder (2:9).

Yahweh is sending Yahweh - God is _____ being existing in _____ persons: The doctrine of the Trinity

God will _____ Himself on the nations that spoiled Israel

Praise (2:10-13).

Yahweh will once again dwell in _____. Be reverent for Yahweh is aroused to action

Cleansed by God - Zechariah 3

The Rituals of the Accuser: His Modus Operandi (3:1). Satan is accusing Joshua the High Priest

Satan is the accuser seeking to make a person unacceptable to God in order to _____ & discourage

The Restrictions on the Accuser: His Limitations

God _____ what Satan can do (Job 1:10, 12). He always provides a way of _____ (1 Cor. 10:13).

He provides spiritual _____ so you can stand firm (Eph. 6:10-17). You can _____ the Lord (1 Jn. 1:9)

The Holy Spirit & Jesus _____ (Romans 8:26-27, 30).

The Rebuke of the Accuser by the LORD (3:2)

Yahweh rebukes Satan because just like Jerusalem, Joshua is _____ by God

The Removal of the Filthy Garments (3:3-5)

Joshua's clothing is filthy. The LORD removes the clothing & _____. He clothes him in clean clothes

Satan's accusations about our sin are true. We are _____ in Christ to be holy & blameless (Eph. 1:4)

Jesus _____ us forgiving & removing sin (Eph. 1:7). Jesus' atonement makes us _____ (Rom. 10:1)

The Requirements of the LORD's Chosen (3:6-7)

Joshua is to be _____ to be godly & to God's commission in order to fulfill his responsibilities properly

The Representatives of the LORD's Chosen (3:8-9)

Joshua & those with him are "wondrous signs" for they _____ coming events or persons

"My Servant" - Messiah came to do the Father's _____ (Isa. 42:1; 49:3, 5; 52:13; 53:110, Ezk. 34:23-24)

"The Branch" - describes different aspects of _____ (Isa. 11:1; 53:2; Jer. 23:5; Isa. 4:2; Zech. 6:12)

"The stone" - describes different aspects of _____ (Isa. 8:14; Dan. 2:3-4; Psalm 118:22; Eph. 2:20-22)

Iniquity of Judah & Jerusalem is removed in _____ - fulfilled in the future (Jl 3:17; Ob. 17; Zech 14)

The Rest Promised to the LORD's Servants (3:10 cf. Micah 4:4)

A condition that existed early in Solomon's reign & will again in the reign of _____

An encouragement to the remnant - Yahweh _____. Joshua is cleansed. Messiah will reign

The Work of the Holy Spirit - Zechariah 4

The LORD Empowers His Will through the Holy Spirit (4:1-7)

A seven-branched _____ with a perpetually supplied oil reserve that self-feeds the lamps

Zerubbabel would be established & fulfill his duties by the _____ & not by any human resources

God's people are to do God's work by the _____ power - 1 Cor. 2:4-5; 2 Cor. 10:4-5)

The top stone refers to _____ the building - an assurance the temple would be completed

The LORD Enables His Will through Human Instruments (4:8-10)

Direct assurance Zerubbabel will complete the _____ - though it would be smaller than Solomon's

"*These seven*" are the eyes of Yahweh (Zech. 3:9) which refer to His _____ - God's perfect will

The LORD Explains the Future Fulfillment through the Vision (4:11-14).

The two olive trees represent two "*anointed ones*" which refer to the two offices of _____ & high _____

Both king & priest needed to rely on the _____ of the whole earth in order to fulfill their offices properly

Messiah would hold _____ offices as a royal descendant of David & priest in order of Melchizedek

Conclusions

Yahweh remembers and He keeps His promises. Zerubbabel would _____ the temple.

_____ would serve as High Priest. Jesus the Messiah will return as King & Priest to _____ in Jerusalem

KIDS KORNER

Parents, you are responsible to apply God's Word to your children's lives. Here is some help. **Young Children** - draw a picture about something you hear during the sermon. Explain your picture(s) to your parents at lunch.

Older Children - Do one or more of the following: 1) Write down the scripture references and look them up later 2) Count how many times the name of Yahweh is mentioned 3) Discuss with your parents the importance of the temple of Zerubbabel being completed .

THINK ABOUT IT!

How did these visions encourage them to complete the temple? Why is it important they anticipate Messiah?