

Zechariah 3

- I. The prophecy of Zechariah came during the rebuilding effort after the return from Babylon. It was contemporary with the prophecy of Haggai. The restoration of true religion in a rebuilt house of God was at stake.
- A. This book is rich with prophecies of Christ.
ZEC 2:10; 3:8-9; 6:12-13; 9:9; 11:12-13; 12:10; 13:1, 6-7; 14:8-9.
 - B. It was written to reprove the returned remnant but also to comfort them.
ZEC 1:1-6, 12-13; 8:13-15.
 - C. The appointed seventy years of Babylonian captivity (**JER 29:10; 25:11-12**) had ended almost twenty years ago but the rebuilding program of God's house had been frustrated by external pressures and internal lusts. **EZR 4:24; EZR 5:1; HAG 1:1-4.**
 - D. The principal players are Zerubbabel the governor (**ZEC 4:9**); Joshua the high priest (**EZR 5:2**), the prophets Haggai and Zechariah (**EZR 6:14**). These were likely the *four carpenters* who would build and overcome the four horns of opposition. **ZEC 1:18-21.**
 - E. The penalty of sin had been completed; the justice of God against sin satisfied. What remained was a need to move forward in faith with God's words of comfort and hope.
- II. Chapter 3 sets forth Satan's resistance of Joshua the high priest, God's rebuke of Satan and cleansing of Joshua, and the greater Hope which is the culmination and basis of mercy: Messiah.
- A. God's angel had been showing and explaining great things to Zechariah.
ZEC 1:8-9, 18-21; 2:1-5.
 - B. The angel here shows him a "behind-the-scenes" legal drama: Satan as malicious accuser presuming to halt Jerusalem's resurgence by nullifying Joshua's credibility as high priest. (**ZEC 3:1-5**). This "angel of the LORD" is God. c/w **GEN 48:16; EXO 3:2-6.**
 - 1. The high priest alone could perform the Yom Kippur (Day of Atonement) service for the sin of the nation. **HEB 9:7.**
 - 2. Should such a faulty, filthily-clad man have any interest with God?
 - a. Sinful nature may have been the issue. **ROM 5:12; ISA 64:6.**
 - b. It may have been a sin of commission (and the priesthood was then in considerable disrepair, **EZR 9:1-2; NEH 13:27-29**).
 - c. God's mercy is sufficient for all iniquities. **PSA 130:7-8.**
 - 3. NOTE: Satan needed not lie about Joshua to God and lies are impermissible in heaven anyway. **REV 21:27.**
 - a. The accuser, the father of lies (**JOH 8:44**) could speak only truth about Joshua's fault, and such truth was all that was needed to condemn him.
 - b. But for God's mercy, Satan's "truth" would have swayed the day.
 - c. Mind that Joshua here has nothing to say in his defense but God undertakes for him. c/w **ISA 6:5-7; PHIL 3:9.**
 - d. Sin stops every mouth before God (**ROM 3:19**). The only hope is of God's doing. **ISA 43:25; 2CO 5:21.**
 - 4. The LORD rebuked Satan (v. 2) and the basis of the rebuke? God's choice. c/w **ROM 9:29; EPH 1:4.**
 - 5. God took away Joshua's filthy garments and clothed him anew. c/w **ISA 61:10; REV 19:8.**
 - 6. The accuser has no more place in heaven. **REV 12:10.**
 - a. We have instead an Advocate with the Father Who appeases wrath. **1JO 2:1-2.**
 - b. The elect are chosen in Christ Who died for them. "There is therefore now

- no condemnation to them which are in Christ Jesus..." (ROM 8:1).
- c. "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" (ROM 8:33-34).
 - d. Satan *had nothing* in our Joshua to accuse (JOH 14:30), and therefore his prosecutorial accusations against the elect have no place. Their debt of sin is paid off, they are free and safe.
 - e. Satan can still accuse us inwardly about our failings, but will never tell us the truth about our election to God's everlasting mercy. "The Lord rebuke thee, Satan. God's word tells me who I am: a redeemed sinner with eternal life."
7. Zechariah conceded the justification of Joshua made him worthy of a crown. **v. 5 c/w ROM 8:30.**
- C. The angel of the Lord solemnly declared that if Joshua should be faithful, he would *judge God's house, keep His courts and be given places to walk among those that stood by.* **vs. 6-7.**
1. Those that stood by were the heavenly host. c/w **1KI 22:19.**
 2. Baptized believers are priests unto God in His house (**1PE 2:5**) who *judge His house (1CO 6:4), keep His courts* ("an assembly held by the sovereign at his residence") and *walk among the heavenly throng (HEB 12:22)* as long as they remain faithful.
- D. In **ZEC 3:8-10**, Joshua and his priestly order are advised of the coming Messiah, David's righteous BRANCH. c/w **JER 23:5.**
1. He is the chief cornerstone laid in Zion that eases believers. **ISA 28:16; 1PE 2:6.**
 2. He has the fullness of Spirit (**JOH 3:34**) denoted by the *seven eyes (REV 5:6)* by Whom all things are scrutinized and judged. **HEB 4:13.**
 3. He is engraved, "KING OF KINGS, AND LORD OF LORDS" (**REV 19:16**).
 4. He shall be a priest-king. **ZEC 6:13 c/w HEB 7:1.**
 5. By Him God will take away iniquity in *one day (HEB 7:26-27)*, a sacrifice never having to be repeated as were the ineffectual Levitical atonements. **HEB 10:11-14.**
 6. "In that day, saith the LORD of hosts, shall ye call every man his neighbour under the vine and under the fig tree" (**v. 10**).
 - a. This language accords with the reign of Solomon which was one of safety and peace. **1KI 4:24-25.**
 - b. It also accords with the "last days" prophecy of **MIC 4:4**, "...and none shall make them afraid..." c/w **HEB 1:2.**
 - c. Christ has made peace (**COL 1:20**) that believers might have peace (**JOH 16:33**), dwelling safely in Him (**MAR 16:16**) from Satan's deceits and false accusations, living without fear. **HEB 2:14-15; 13:5-6.**
 - d. What great atonement and deliverance Christ has wrought for us who deserve it not nor could ever earn it!