

## ZECHARIAH: GOD'S PRESENT DIRECTIVES AND FUTURE HOPE

### V: God's Promise To Cleanse Israel For Spiritual Blessing

(Zechariah 3:1-10)

#### I. Introduction

- A. Zechariah along with Haggai called the returning Hebrews back to rebuilding the temple, and he gave God's directives and future hope. (Ryrie Study Bible, KJV, 1978, "Introduction to the Book of Zechariah," p. 1310)
- B. The fourth vision in Zechariah 3:1-10 of a set of eight visions predicts Israel's national cleansing from sin and her resulting spiritual blessings in the Messianic Kingdom. We view the passage for edifying application:

#### II. God's Promise To Cleanse Israel For Spiritual Blessing, Zechariah 3:1-10.

- A. The Zechariah 3:1-10 vision presents Joshua the high priest, the Preincarnate Christ as the Angel of the Lord, Satan, attending angels, Joshua's fellow priests and the prophet Zechariah, Bible Know. Com., O. T., p. 1554.
- B. Though the vision opens with Joshua standing before the Angel of the Lord with Satan at Joshua's right hand to accuse him, the sins typified by Joshua's filthy clothes are not only his sins: the Lord rebuked Satan's critique of Joshua due to God's election of Jerusalem (v. 2), and the sin to be removed is that of the whole land (v. 9). Thus, Joshua here acts in his high priestly role as the representative of Israel as he stands before God in the Holiest of Holies on the Day of Atonement. (Leviticus 16:1-10; Merrill F. Unger, Zechariah, 1974, p. 56)
- C. As Joshua then stood before the Angel of the Lord with Satan opposing him at his right hand, Joshua represented the nation in its sinful state as he stood before God on the Day of Atonement, Zechariah 3:1-3.
- D. The Preincarnate Christ called for God's rebuke of Satan, for God had chosen Jerusalem like a brand plucked in grace out from the fire of divine judgment, Zechariah 3:2.
- E. The Angel of the Lord then told the angels standing nearby to remove Joshua's filthy garments, adding that the Lord had removed the iniquity of the nation with the promise to provide festive garments that typify the imputation of God's righteousness to Israel in her cleansing from sin at Christ's Second Coming, Zechariah 3:4; Ibid., B. K. C., O. T. Zechariah called for a clean turban for Joshua's head (v. 5), signifying a complete reinstating of a holy office for Israel to be a nation of priests, and the turban was provided, Ibid., Unger, p. 62.
- F. The Angel of the Lord then gave Joshua two charges – to walk in God's ways (v. 6-7a) and to perform his priestly duties (v. 7b). Keeping these charges would bring Joshua three blessings – he would enjoy continued service in the temple (v. 7c), he would guard the temple from religious defilement (v. 7d) and he would gain free access to God comparable to the angels who stood before the Lord (v. 7e), Ibid., Bible Know. Com., O. T.
- G. God then indicated that Joshua the high priest and the other priests with him foreshadowed things to come for Israel (v. 8a), that Israel's future cleansing at Christ's Second Coming was connected to the Sin-Remover, Who is mentioned with three titles – God's Servant, the Branch, and the Stone (v. 8b-9) that signify key truths:
  - 1. As God's Servant, Christ would come to do the will of the Father [in His First Advent], Ibid., Isaiah 42:1.
  - 2. As the Branch, Christ would come [in His First Advent] as David's descendant Who would rise to power and glory [in His Second Advent] out of humiliation into which David's line had fallen, Ibid., Jer. 23:5.
  - 3. As the Stone, Christ would come [in His Second Advent] to judge the Gentiles (Daniel 2:44-45) and be a Stone of stumbling for Israel's unbelievers, Romans 9:31-33, Ibid., p. 1554-1555. The Stone's seven eyes typified the perfect divine omniscience by which the Messiah would judge all unbelievers, Ibid., p. 1555.
- H. The phrase, "In that day . . ." in Zechariah 3:10 NIV refers to the Messianic Kingdom when Israel has been cleansed from her sin and is given the role of being a nation of priests to God. This calling will be associated with the Kingdom blessings of peace and prosperity typified with each man not only dwelling under his own vine and fig tree, but also inviting his neighbor to sit under his vine and fig tree in full spiritual fellowship.

***Lesson:*** *When Israel is forgiven of her sin at Christ's Second Coming, she will be fully and graciously cleansed and instituted as a nation of priests unto God amid great honor, blessing, and spiritual fellowship.*

***Application:*** *(1) May we believers in the Church era apply 1 John 1:9 to confess our sins to God for cleansing and restoration to blessing and honor. (2) May we NOT help Satan do his work of constantly accusing fellow believers who struggle with sinful defeat, but like God's prophet Zechariah long for and do our part to see fellow believers cleansed from their sins. (3) As believer-priests today in the Church era (cf. 1 Peter 2:9), may we like Israel as a future kingdom of priests walk in God's ways and perform our ministry duties to enjoy a prolonged ministry, influence that guards others from defilement and get answers to prayer in having access and fellowship with the Lord. In so doing, we will also enjoy true spiritual fellowship with one another.*