

Second Baptist Church of Doylestown
Bible Study Notes
1-23-19

Zechariah 2

A Man With a Measuring Line - Verses 1-7

¹ Then I looked up, and there before me was a man with a measuring line in his hand. ² I asked, "Where are you going?" He answered me, "To measure Jerusalem, to find out how wide and how long it is." ³ While the angel who was speaking to me was leaving, another angel came to meet him ⁴ and said to him: "Run, tell that young man, 'Jerusalem will be a city without walls because of the great number of people and animals in it. ⁵ And I myself will be a wall of fire around it,' declares the LORD, 'and I will be its glory within.'" ⁶ "Come! Come! Flee from the land of the north," declares the LORD, "for I have scattered you to the four winds of heaven," declares the LORD. ⁷ "Come, Zion! Escape, you who live in Daughter Babylon!"

2:1 The man with the measuring line symbolizes the hope of a rebuilt Jerusalem and a restored people. The man would be measuring to mark out the boundaries for a foundation (see 1:16; and Jeremiah 31:38-40).

2:6-7 Many of the captive Israelites did not return to Jerusalem because they preferred to stay with the security and wealth they had experienced in Babylon. But Zechariah instructed them to leave Babylon quickly. This was an urgent request because Babylon would be destroyed and its decadent culture would cause God's people to forget their spiritual priorities. A vast majority of the Israelites rejected these warnings and remained in Babylon.

A Man With a Measuring Line - Verses 8-13

⁸ For this is what the LORD Almighty says: "After the Glorious One has sent me against the nations that have plundered you—for whoever touches you touches the apple of his eye— ⁹ I will surely raise my hand against them so that their slaves will plunder them. Then you will know that the LORD Almighty has sent me. ¹⁰ "Shout and be glad, Daughter Zion. For I am coming, and I will live among you," declares the LORD. ¹¹ "Many nations will be joined with the LORD in that day and will become my people. I will live among you and you will know that the LORD Almighty has sent me to you. ¹² The LORD will inherit Judah as his portion in the holy land and will again choose Jerusalem. ¹³ Be still before the LORD, all mankind, because he has roused himself from his holy dwelling."

2:8 Believers are precious to God (Psalm 116:15); they are his very own children (Psalm 103:13). Treating any believer unkindly is the same as treating God that way. As Jesus

told his disciples, when we help others we are helping him; when we neglect or abuse them, we are neglecting or abusing him (Matthew 25:34-46). Be careful, therefore, how you treat fellow believers—that is the way you are treating God.

2:9-12 Me (2:9) may refer to the Messiah, who in the end will judge all who have oppressed God's people. God promises to live among his people, and he says that many nations will come to know him (John 1:14; Revelation 21:3).

2:11-12 God did not forget his words to Abraham, "All peoples on earth will be blessed through you" (Genesis 12:3). Abraham, the father of the nation of Israel, was promised that his descendants would bless the whole world. Since the coming of Jesus, the Messiah, this promise is being fulfilled—people from all nations are coming to God through him.

Zechariah 3

Clean Garments for the High Priest - Verses 1-5

¹Then he showed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right side to accuse him. ²The LORD said to Satan, "The LORD rebuke you, Satan! The LORD, who has chosen Jerusalem, rebuke you! Is not this man a burning stick snatched from the fire?" ³Now Joshua was dressed in filthy clothes as he stood before the angel. ⁴The angel said to those who were standing before him, "Take off his filthy clothes." Then he said to Joshua, "See, I have taken away your sin, and I will put fine garments on you." ⁵Then I said, "Put a clean turban on his head." So they put a clean turban on his head and clothed him, while the angel of the LORD stood by.

3:1-3 Joshua was Israel's high priest when the remnant returned to Jerusalem and began rebuilding the walls (Haggai 1:1, 12; 2:4). Satan accused Joshua, who here represented the nation of Israel. The accusations were accurate—Joshua stood in before God in filthy clothing (sins). Yet God revealed his mercy, stating that he chose to save his people in spite of their sin. Satan is always accusing people of their sins before God (Job 1:6). But he greatly misunderstands the breadth of God's mercy and forgiveness toward those who believe in him. Satan the accuser will ultimately be destroyed (Revelation 12:10), while everyone who is a believer will be saved (John 3:16). To be prepared, we can ask God to remove our clothing of sin and dress us with his goodness.

3:2 God punished Judah through the fire of great trials, but he rescued the nation before it was completely destroyed, like "a burning stick snatched from the fire."

3:2-4 Zechariah's vision graphically portrays how we receive God's mercy. We do nothing ourselves. God removes our filthy clothes (sins), then provides us with fine, new clothes (the righteousness and holiness of God—2 Corinthians 5:21; Ephesians 4:24; Revelation 19:8). All we need to do is repent and ask God to forgive us. When Satan tries to make you feel dirty and unworthy, remember that the clean clothes of Christ's righteousness make you worthy to draw near to God.

Clean Garments for the High Priest - Verses 6-10

⁶ The angel of the LORD gave this charge to Joshua: ⁷ "This is what the LORD Almighty says: 'If you will walk in obedience to me and keep my requirements, then you will govern my house and have charge of my courts, and I will give you a place among these standing here. ⁸ "'Listen, High Priest Joshua, you and your associates seated before you, who are men symbolic of things to come: I am going to bring my servant, the Branch.⁹ See, the stone I have set in front of Joshua! There are seven eyes^[b] on that one stone, and I will engrave an inscription on it,' says the LORD Almighty, 'and I will remove the sin of this land in a single day. ¹⁰ "'In that day each of you will invite your neighbor to sit under your vine and fig tree,' declares the LORD Almighty."

3:6-7 The Greek name for Joshua is Jesus, meaning "the LORD saves." This Joshua should not be confused with the warrior of the book of Joshua. Both the warrior Joshua and the high priest Joshua, however, have been seen as symbols pointing to Jesus, the Messiah.

3:7-10 There was no priesthood during the Exile, so it had to be reinstated upon the return to the land. In this vision, Joshua is installed as high priest. One of the high priest's duties was to offer a sacrifice on the Day of Atonement to make amends for all the sins of the people. The priest was the mediator between God and the nation. Thus, he represented the coming Messiah (Isaiah 11:1), who would change the entire order of God's dealing with people's sin (Hebrews 10:8-14 explains this in detail). Jesus, the Messiah, was the High Priest who offered, once for all, the sacrifice of himself to take away our sins. In the new order, every Christian is a priest, offering a holy, cleansed life to God (1 Peter 2:9; Revelation 5:10).

3:8-9 The "Branch" refers to the Messiah. The meaning of the stone with seven facets ("eyes") is unclear. It could mean (1) the Branch himself as the foundation stone of the temple, (2) the rock struck by Moses that produced water for the Israelites (Numbers 20:7-11), or (3) the renewed spiritual priesthood of the church (1 Peter 2:5). These verses were fulfilled hundreds of years later by Jesus Christ. God said, "I will remove the sin of this land in a single day," and this was fulfilled in Christ who "suffered once for sins, the righteous for the unrighteous, to bring you to God" (1 Peter 3:18). You cannot remove your sins by your own effort. You must allow God to remove them through Christ.

3:10 God promises that each person will have his or her own place of security during Christ's reign (see also Micah 4:4). Sitting under the vine and fig tree was a symbol of peace and prosperity.