

Walking in Our Destiny: Silencing the Accuser (Zech. 3)

I. INTRODUCTION: RECEIVING GOD’S ABUNDANT GRACE (ZECHARIAH 3-4)

- A. God gave promises of great blessing to Israel at a time when they were still living in compromise (Zech. 1:12-2:13). ***How can a weak people who have sinned hope to enjoy God’s promises?*** The Lord answered this in the two visions of Zechariah 3-4, revealing the abundance of His grace.
- B. The two visions in Zechariah 3-4 go together, showing God’s commitment to cleanse and anoint His people so that they may walk in the fullness of God’s promises and destiny for their lives. The visions were for ***Joshua*** the high priest (Zech. 3) and ***Zerubbabel*** the governor (Zech. 4).
- C. The Lord addresses ***two main obstacles*** that hinder His people from enjoying their destiny. The first obstacle is ***our sin***; therefore He provides spiritual cleansing and renewal (Zech. 3). The next obstacle is ***our lack of resources***; therefore He gives supernatural provision (Zech. 4). In other words, we need His grace for continued ***spiritual renewal*** and ***supernatural provision***.
- D. The message of Zech. 3 is that God forgives and ***cleanses our hearts***, even from our greatest sins. The message of Zech. 4 is that God provides for and ***uses our work***, even our smallest tasks.
- E. The first obstacle to overcome is the lie that we ***fail too much*** to be used by God (3:1-5). The next obstacle to overcome is the lie that we ***lack too much*** to complete God’s will (4:6-9).
- F. God’s people are to be ***confident in His love*** that frees us from all condemnation (Zech. 3). God’s people are to be ***confident that He values and helps*** in smallness and difficulty (Zech. 4).

II. THE CLEANSING OF JOSHUA (ZECH. 3:1-7)

- A. In this heavenly scene (3:1-2), Zechariah saw Joshua the high priest standing before the Angel of the Lord (the preincarnate Christ). Satan presented a case against Joshua, accusing him of not being qualified for leadership. The problem was that Joshua was in fact guilty (3:4).
¹Then he showed me Joshua the high priest standing before the Angel of the LORD, and Satan standing at his right hand to oppose [accuse, NIV] him. (Zech. 3:1)
- B. The Hebrew word *satan* comes from the root word for “adversary” and can be translated as “the accuser.” He accuses God’s people in many different ways.
¹⁰...the accuser of our brethren, who accused them before God day and night... (Rev. 12:10)
- C. The Lord did not receive Satan’s accusation against Joshua, but rebuked Satan twice (3:2). The Lord will not tolerate Satan’s accusation against us. Neither should we. We must declare truth over our heart daily. The Lord rebuked Satan, not because the accusations against Joshua were false, but because of God’s gracious love for and sovereign choice of Joshua. The Lord said two things: He rebuked Satan, and then He described Joshua as a brand plucked from the fire.
²And the LORD said to Satan, “The LORD rebuke you, Satan! The LORD who has chosen Jerusalem rebuke you! Is this not a brand plucked from the fire?” (Zech. 3:2)

- D. ***The Lord who chose Jerusalem:*** The God who chose weak and sinful Jerusalem is the God of grace, who chooses those who do not deserve salvation and cannot save themselves.
- E. ***Brand plucked from the fire:*** The Lord described Joshua as a brand plucked from the fire (3:2). The imagery suggests a narrow escape from a dangerous situation. Joshua was like a burning stick that God pulled out of a fire to save from total destruction. The Lord intervened to rescue Joshua in His mercy. *The Lord spoke this to Satan to silence his accusations against Joshua.*
- F. The Lord delights in mercy and deals gently with His people (Mic. 7:18; cf. Ps. 18:35). If Jesus does not continue to rescue us as He rescued Joshua, we will be consumed by our sin, weakness, and trials. When God calls people to serve Him, He knows that they are weak, sinful, and needy.
- G. Jesus' intercession for us is far stronger than Satan's accusations against us (Rom. 8:34).
³³***Who shall bring a charge against God's elect? It is God who justifies.*** ³⁴***Who is he who condemns? It is Christ...at the right hand of God, who also makes intercession for us...*** (Rom. 8:33-34)
- H. Joshua's dirty garments were removed, and new ones were given to him (Zech. 3:3-5). The Lord exhorted Joshua to "see" that He had removed his sin and would clothe him with rich robes (3:4).
³***Joshua was clothed with filthy garments, and was standing before the Angel. ⁴Then He answered...saying, "Take away the filthy garments from him." And to him He said, "See, I have removed your iniquity...and I will clothe you with rich robes."*** (Zech. 3:3-4)
- I. The Lord admonished Joshua to walk in wholehearted obedience (3:6-7). The Lord gave him two exhortations—to godly character and diligent service—and three glorious promises. Joshua was to walk in God's ways—with *godly character* in his personal life. He was to be *faithful* to the ministry assignment that God had given him. "Keep My command" is translated as "perform My service" (NASB), referring to Joshua's ministry responsibilities. This is an exhortation "to not quit."
⁶***The Angel of the LORD admonished Joshua, saying, ⁷"...If you will walk in My ways, and if you will keep My command [perform My service], then you shall judge My house, and likewise have charge of My courts; I will give you places to walk among these who stand here."*** (Zech. 3:6-7)
1. ***You shall judge My house:*** He would have leadership in God's house, His kingdom purposes.
 2. ***Places to walk among these who stand here:*** "These who stand here" refers to angels. The NASB says, "I will give him free access to stand among those that are with you now." This promise includes experiencing nearness to God and access to the angelic realm, etc.
- J. There was a "shift" in the spirit as well as in natural circumstances related the events in Zechariah 3. Later that day Zechariah set a crown on Joshua's head—it confirmed the renewal of God's calling on his life (Zech. 6:11). At the very same time that Satan was accusing Joshua in the spirit realm, Tattenai the Gentile governor over the region was accusing Joshua, saying he had no right to build the temple (Ezra 5:3, 6-9, 17). As the Lord rebuked Satan for accusing Joshua, so the Persian King Darius rebuked Tattenai for troubling Joshua and commanded him to help financially (Ezra 6:6-12).