

PostExilicProphets 21-08-12a

Good evening, this is the 12th day of August 2021. We're continuing our study in the book of Zechariah. We have come to the end of chapter 6 and the beginning of chapter 7. We saw last time the crowning of Yeshua, Joshua the high priest, and this is a great bridge.

It is kind of a hinge point from the eight visions that preceded it, or the visions which preceded it, and the material to follow in our next chapter. So let's take a moment to ask God's blessing on our study, on our time of fellowship, and we'll begin. Father, how thankful we are for your many expressions of grace and faithfulness and patience toward us.

We are made of earth, we are of the dust, and to dust we return, but because of your Son, the Lord Jesus Christ, and his work on our behalf, expressing your love toward us, we are raised above the earth, we are raised above the mundane and the temporary and the ephemeral, and given the opportunity to participate in your eternal plan and purpose. We're thankful for that. We're thankful for the privilege of looking at your word and coming to a better understanding of that plan and purpose and our place in it.

We pray that as we look at this portion of scripture this evening together, that the Holy Spirit will help us to understand it and see how we should live in its light, so that we can represent the Lord Jesus Christ now and in the ages to come. We pray it in Jesus' name. Amen.

I want to briefly review, we're not going to dwell here, but the section of chapter six from verse nine through verse 15 is, as I said, a transition from the night of visions that Zechariah experiences, which we've studied for many weeks, to an episode and a prophecy that occur about two years later in chapter seven. So as we read the word of the Lord coming to Zechariah in Zechariah 6, 9, saying, receive the gift from the captives, from Heldi, Tobijah, and Judiah, who have come from Babylon. Go the same day, enter the house of Josiah, the son of Zephaniah.

Take silver and gold, make an elaborate crown, and set it on the head of Joshua, the son of Jehozadak, the high priest. Then speak to him, saying, thus says the Lord of hosts, saying, behold the man whose name is the branch. From his place he shall branch out, and he shall build the temple of the Lord.

Yes, he shall build the temple of the Lord. I think he had to say it twice because it's such a surprise, because this function had been associated with Zerubbabel in earlier parts of the book. He shall bear the glory, and shall sit and rule on his throne.

So he shall be a priest on his throne, and the council of peace shall be between them both. Now the elaborate crown shall be for a memorial in the temple of the Lord for Chelem, Tobijah, Judiah, and Han, the son of Zephaniah. Even those from afar shall come and build the temple of the Lord.

Then you shall know that the Lord of hosts has sent me to you, and this shall come to pass if

you diligently obey the voice of the Lord your God." You remember the emphasis on that that we saw last time. I just want to, before we leave this, point out a few things. Behold the man whose name is the branch.

The word branch here, you might think, well, I know there's Netzer, and that's used places in the Old Testament. He shall be called a Nazarene. I mentioned that in passing the last week or two, but this word for branch is different.

It is T-S-E-M-A-C-H, Tzemach, T-S-E-M-A-C-H. Behold the man whose name is the branch. Now we know there is widespread agreement that this is talking about the Lord Jesus.

This is talking about the future coming Son of David, Messiah, Savior of Israel, and ultimately the world, right? There's really no debate about that. When in the birth narratives or anytime afterward in the New Testament, do you ever see Jesus called Tzemach? It says here, we love to go to his name shall be called Emmanuel. We love to go to Isaiah 7, 14, and that occurs in the New Testament scriptures.

But we've got a very clear, strong, profound prophecy here that his name will be called Tzemach. Jesus in clear or obscure terms is never, ever called this anywhere in the New Testament, not in the revelation, not in the gospels or anywhere in between. So if God says his name shall be called Tzemach and nobody has called him Tzemach, what are we supposed to do with that? Well, I have a suggestion.

Let's first of all find out what we know about this name, the branch. A little pop quiz here. What timeframe are we in? This is Zachariah talking.

We know that the visions came in the second year of Darius. So where are we in the sweeping scope of the history of Israel in the Old Testament? We're after the captivity. Judah went into captivity in 521.

You go 70 years, right? I'm sorry, 586. You get down 70 years and you get down to 521, 516, along in that. There were three waves of the captivity, 605, 598, and 586.

And so you can go 70 years from either one of those to get down to the end of the captivity and the waves of returnees that begin to come in the low 500s BC, right? And that's in the days of the Persians and so on. And we've talked about this, that we're in the low 500s now after the captivity and they're in Jerusalem. Zachariah is talking to Zerubbabel and Joshua who have come back with some returnees and laid the foundation and so on.

So that's where we are, right? So we're studying post-exilic prophets at this point. Prophets after, this is Haggai, Zachariah, and Malachi. Those are our post-exilic prophets.

We already did Haggai. So who are some of the pre-exilic prophets? Who prophesied, for example, right before the captivity of Judah? Who was crying and lamenting and putting his lamentations down in writing? Who was that guy? Who was he? Jeremiah. Who did Daniel read

to figure out that the 70 years were about up when he started preparing himself and praying to God? Jeremiah.

Jeremiah uses this very word Tzamak, the prophecies of Jeremiah before the captivity. This harks back. We want to see if it looks forward.

Well, he shall be called Tzamak. And I don't see it anywhere, even remotely in the pre-exilic prophets such as Jeremiah. So turn with me to Jeremiah chapter 23, verse 5. Isaiah, Jeremiah.

You can almost always find Isaiah because it's so big. Jeremiah is right after. Jeremiah chapter 23.

And by the way, this isn't just a historical note. This has great pertinence for us, which we're going to see here in just a moment. Us in the church.

Jeremiah 23. You remember, this is the excoriation of the bad shepherds. Woe to the shepherds who destroy and scatter the sheep of my pasture, says the Lord.

We have talked about this recently in terms of our study in Matthew about those who cause division in God's people, whether it's the Old Testament people or the New Testament people. If someone is causing division and causing separation, you make an effort to be restored. And if that doesn't work, they become heathens and tax collectors and you keep them at a safe distance.

And God is against those who sow strife and division. These shepherds scatter the sheep of my pasture, says the Lord. Therefore, thus says the Lord God of Israel against the shepherds who feed my people.

You have scattered my flock, driven them away and not attended to them. Behold, I will attend to you for the evil of your doings, says the Lord. But I will gather the remnant of my flock out of all countries where I have driven them and bring them back to their folds and they shall be fruitful and increase.

I will set up shepherds over them who will feed them and they shall fear no more, nor be dismayed, nor shall they be lacking, says the Lord. Now look at verse five. Behold, the days are coming, says the Lord, that I will raise to David a Tzemach of righteousness.

A king shall reign and prosper and execute judgment and righteousness in the earth. In his days, Judah will be saved and Israel will dwell safely. Now this is his name by which he will be called the Lord, our righteousness.

This is Yahweh Tzedek Enu, or as it ends up being pronounced, words contract when you add endings, Tzedkenu. But it's Tzedek, righteousness and Enu is ours. So Yahweh, our righteousness, Yahweh, our Tzedek.

A king shall reign and prosper. I will raise to David a branch, Tzemach. This is our word.

You can write in the margin of Jeremiah there, Zechariah chapter six, verse 12. And in Zechariah 6.12, you can put Jeremiah 23.5. So now, because these people are very familiar with the prophecies of Jeremiah, Daniel extolled them and drew attention to them. When God says, behold, the man whose name is Tzemach, and they're looking at Joshua, what does this tell you? Everything that's back, you know, these footnotes, whenever we see the Old Testament quoted in the new, we say that's just a tag.

Go back and read the whole thing. It's not just that one little quote. Same thing here.

When you see the branch, and this is the man, and notice Jeremiah said he's a branch to David. He's going to be of the tribe of Judah, and he's going to be a king that reigns and prospers, executes judgment and righteousness in the earth. He will be called the Lord, our righteousness.

Think about all the information that is packed into this reference to the branch. You're in Zechariah standing there looking at a priest and calling him the branch. And when you go to Jeremiah, this branch is in Judah.

He's from the tribe of Judah, as is the Joshua that will come. The Yeshua that will come is not going to be a Levite. He's going to be a priest, but not a Levite.

And he's going to not just be called a king and sit on a throne and execute judgment and righteousness. He will be called the Lord, our righteousness. He will be called the Lord.

Do you realize that with these two pieces of information, the scribes and the Pharisees, the elders and the chief priests in Jesus' day could have figured out that when he identified himself with the father, I and my father are one. The son of man is the son of God. He is from the tribe of Judah.

He is the king and he is a priest and he is going to offer a sacrifice of himself. We emulate that in Romans 12, one and two, we present ourselves a living sacrifice just as the Lord Jesus did. We're not Levites, but we offer sacrifices and we're associated with the temple.

Know you not that you are the temple of God. You're the temple of the Holy spirit. Just a little bit of association tracking these words while you're in Jeremiah, flip over to Jeremiah 33, 15, Jeremiah 33.

This is why it is so much fun to study the word of God. The more you look, the more you see, uh, pick up in verse 10 there, Jeremiah 33, 10, thus says the Lord again, there shall be heard in this place of which you say it is desolate without man and without beast. Look at that again.

Pay attention. This is important. Thus says the Lord again, there shall be heard in this place.

You say this place is desolate without man and without beast. What do we call that? We've got a word that starts with D and ends with T desert, right? It's a desert in the cities of Judah, in the

streets of Jerusalem that are desolate deserted as it were without man and without inhabitant and without beast, the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride and the voice of those who will say praise the Lord of hosts for the Lord is good. His mercy endures forever.

Those who will bring the sacrifice of praise into the house of the Lord. I will cause the captives of the land to return as at the first says the Lord. Remember that theme of the return of the captives.

I will gather them from the nations and bring them in that we saw in Jeremiah 23, same idea here in Jeremiah 33 verse 12. Thus says the Lord of hosts in this place, which is desolate without man and without beast. And in all its cities, there shall again be a dwelling place of shepherds causing their flocks to lie down.

Same idea we found in Jeremiah 23, woe to the bad shepherds. I'm going to bring good shepherds in the cities. Verse 13 of the mountains in the cities of the low land, in the cities of the South, in the land of Benjamin and the places around Jerusalem and the cities of Judah, the flocks shall again pass under the hands of him who counts them says the Lord.

They're counted. They're evaluated. They are looked at.

They are judged verse 14. Behold, the days are coming says the Lord that I will perform that good thing, which I have promised to the house of Israel and to the house of Judah in those days. And at that time, I will cause to grow up to David a Tzemach of righteousness, a branch of righteousness.

He shall execute judgment and righteousness in the earth. In those days, Judah will be delivered and Jerusalem will dwell safely. And this is the name by which she will be called the Lord, our righteousness.

For thus says the Lord, David shall never lack a man to sit on the throne of the house of Israel, nor shall the priests, the Levites lack a man to offer burnt offerings before me to kindle grain offerings and to sacrifice continually the Lord, our righteousness. This is the name by which she will be called. She will be called by the same name as the King himself.

Jerusalem is going to reflect and represent the Messiah, Yeshua tzedkenu. Now I said, this pertains to us. This attaches to us.

This should stick in our minds. All of this sounds well and good, Messiah to Israel, the Jerusalem and the rulership of the king and so on. But this idea back in Zechariah, he shall branch out.

And when you get back to verse 12, chapter 6, verse 12, we're back in Zechariah now, Zechariah 6, 12. Behold, the man whose name is Tzemach, the branch, he shall branch out. This is the verb form.

This is Tzemach. Tzemach is the noun. Tzemach is the verb.

And it's a doubling. It's a two-fold use of this word. In case you missed it as the branch, he will branch out is the verb.

You have two prominent times in Jeremiah, and you've got two prominent times here in Zechariah. It is as though the Lord through Zechariah is pleading with his people to remember their Bible, to know their memory verses. He shall build the temple of the Lord.

He will be a priest. Then verse 15, even those from afar shall come and build the temple of the Lord. He's going to build the temple of the Lord.

Those from afar will build the temple of the Lord. He will be called the king of righteousness and the Lord of righteousness. They will be called the Lord of righteousness.

They will have righteousness as their name as well. Right? Now, has everybody got a firm grip on the things that we have just looked at? Turn in your Bible to Revelation chapter 3. Revelation chapter 3. How does this pertain to us? Why do we care? You remember without me prompting you what the content of Revelation chapter 2 and chapter 3 is. These are the letters to the seven churches, each of which concludes with what? A promise or multiple promises to a category of people.

Who are these promises to at the end of each letter? What do we call them? What are they called? The overcomers. To him who overcomes. To him who overcomes.

Look at Revelation chapter 3 and beginning at verse 7. To the angel of the church in Philadelphia write. What is Philadelphia? What does it mean? Everybody knows this in America. What does it mean? Philadelphia is the city of what? Philo Adelphos.

Love for the brother. If there's love for the brethren, by definition, there's not division amongst the brethren. Right? These are the united people.

Their name is brotherly love. Not brotherly division. Not brotherly askance and tax collectors and sinners and so on.

This is brotherly love. Now look. These things says he who is holy, he who is true, he who has the key of David.

Remember in Jeremiah, the association of the branch with David. I will raise up a branch to David. He's got the key of David.

He who opens and no one shuts, shuts and no one opens. He has rulership with righteousness and justice. When he declares a judgment and it's open, it's open and stays open.

When he executes judgment and it's something shut off, it is shut and stays shut. By the way, you remember Lucifer's original job before he fell in the heavens? Talks about his pipes and

tablets and all that in the King James. What was Lucifer's job as guardian cherub of the throne room of God? He could open and shut.

He was the one, he was the gatekeeper. He was like the spam filter that we wish we had on our phones that would stop stuff that shouldn't be coming through at the door and only allow in what is worthy, what is important, what is going to be acceptable in God's sight. That was Lucifer's job.

He was the highest created being ever and this was his privilege. He was God's executive officer. If you've got military experience, you know what that is.

He was the XO, right hand, highest of God's creation. Well, look at this. Key of David opening and shutting.

I know your works. Circle it. I know your works.

See, I have set before you an open door and no one can shut it. How did he open this door? He's got the key of David, right? He is the branch. And he is the one who opens and no one shuts, who shuts and no one opens.

And he has set before these faithful believers who have the highest Christian virtue functioning, which is love, faith, hope and love, right? Love for God and love for each other. I've set before you an open door. I've opened it.

Nobody can shut it. You have a little strength. You have kept my word and have not denied what? What does it say? My name.

Now, my question is, which name? Which name did they not deny? He's got the key of David. He's opening. He's executing justice.

Which name have they not denied? They know who the Lord Jesus is in all of his multifaceted capacities as the Messiah to Israel, the Savior of the world, the head of all things to the church. He is the Netzer. He is the Tamach.

He is Yahweh Sidkenu. You know, they've got that poster of all the different names that you can find in scripture related to God, related to the Lord Jesus. You remember Isaiah nine, six and his name shall be called wonderful counselor.

That's one title, the mighty God, the everlasting father, father of eternity. What's the last one? What's the last one? Just run handle through your mind. Wonderful counselor, the mighty God, the everlasting father, the prince of peace, right? Prince of peace.

What did our, you don't have to turn back there, but you remember in Zechariah six, what did it say that, that the priest Joshua is going to sit on his throne and the council of something will be between them. Both the council of what the council of Shalom, the council of peace will be, be between them. Prince of peace.

Prince is sitting on a throne as king council of peace. He's the prince of peace. He is the king of righteousness.

He is the king of justice. He is the Lord of righteousness. If these wonderfully erudite scholars in Jesus day had bothered to spend 15 minutes in Zechariah and in Jeremiah, they could have easily, do you see how clear these passages are to easily identify the Lord Jesus as the Messiah.

He fits all of the old Testament prophecies if you just look, but keep going here. I will make those of the synagogue of Satan who say they are Jews and are not, but lie. I will make them come and worship before your feet and to know that I have loved you.

You have loved me. You have loved each other. I'm going to let these false religion types know that I have loved you because you have kept my command to persevere, fight the good fight, run the race that is set before us, forget what's behind, press toward the mark of the high calling of God in Christ Jesus.

Be of good cheer even when you are in tribulation. In this world you are going to have trouble, but cheer up. I have overcome the world and I have given you the strength and the open door to pass through and beyond that trouble.

Because you have kept my command to persevere, I also will keep you from the hour of trial which shall come upon the whole world to test those who dwell upon the earth. Behold, I am coming quickly. Hold fast what you have that no one may take your crown.

That no one may take your crown. What is our passage in the last half of Zechariah six about? Go to the house, get the stuff that Heldi and Josiah, the son of Zephaniah, and what do you make? A crown, a gold and silver crown. Hold fast that no one may take your crown.

Now look, he who overcomes, I will make him a pillar in the temple of my God and he shall go out no more. Look at it again. What is this particular reward for the Philadelphians who persevere and hold fast, who avail themselves of that open door? They are present in the temple and never go out.

And I will write on him the name of my God and the name of the city of my God, the new Jerusalem, which comes down out of heaven from my God and my new name, my new name. Now keep your finger in revelation three and turn back to Zechariah six. This is the last thing we look at before a break.

What, what happened? What was supposed to happen to the crown that Zechariah and Heldi and Tobijah and Jediah made when they went to the house of Josiah? What happened to that crown? Where was it supposed to go? Did it sit? Did Joshua just wear it around, walk around town saying, Hey, check out my hat. What happened to the crown? Look at verse 14. The elaborate crown shall be for a memorial where? In the temple of the Lord for Helem, Tobijah, Jediah and Hen, the son of Zephaniah.

It is a memorial to these individuals who composed this crown, who put this crown together. The crown goes into the temple and it's a memorial. It's not even a memorial to Joshua, the high priest.

It's a memorial to the guys who got the materials and made the crown and were obedient to the word of the Lord through Zechariah. The crown sat on the head of Joshua, right? But it's kind of like when the president picks up a pen, you've seen this, they've got like a stack of 15 pens and he writes one of each of the letters of his name so that these pens can be for a memorial. Well, the president used this pen and he signed the treaty of Verdun or whatever.

And the pens are a memorial for a specific place in time. And they're given to people who were instrumental in the bringing about of that accord or whatever it might be. So here's what it is in a nutshell.

This is your second pop quiz question for the night as we wrap up our first session. What do these guys' names mean? Remember Haldi? At first blush, it was Weasel. It was Tunneler.

But what does it really mean? It means it was used for animals like moles and such that did their work out of sight. Their work is significant, but you can't see it. It's below the surface.

It's hidden. It's like the evil woman that's in the basket. She's still evil, but you can't see her because she's in a basket.

These believers are people of quiet faith and strong love and fervent hope. But when you look at the surface of the ground, you don't see that they're there. You don't see all of the vast network of tunnels that they have created and the young that they have raised and the food that they have stored and all the things they've done because it's beneath the surface.

Held, C-H-E-L-E-D from which Haldi comes is a word that means work that is done out of sight. It's there, but you can't see it. Work that is done that is out of sight.

What did Tobiah or Tobijah, what does his name mean? Let's look at the first three letters, Tov, Mokrto, Lilatov. Good, right? So Tov-Yah, God is good. What did, uh, Jediah's name mean? This is Yadhah, which comes from Yadah.

Yadah is the verb that means to know. So you've got three names here. If you put them in reverse order, if you do Jediah, Tobiah, and then Haldi, what you get is the Lord knows the Lord is good and his work is being done in an invisible fashion.

The Lord moves in mysterious ways. Do you remember the eight visions that center on the Lord Jesus in the middle? Pictured it with Joshua and Zerubbabel. Remember the horses in the glade and the craftsmen that have been, uh, designated to, to take care of the horns of power that have scattered Israel and so on.

But all of that is out of sight. The myrtle glade is out of sight. The artisans, nobody sees those

except Zechariah and his vision.

And all of these things emphasize what was the big takeaway from those eight visions, the plan of God that is centered on the Lord Jesus Christ for Israel and for us, the church, which was veiled in those days, the faith, the hope, and the love that we express is founded on the knowledge, the knowledge that God is good. God knows everything. He knows our situation.

He knows the temporary, uh, prosperity of the wicked, and he is at work in ways that we cannot see to accomplish his purpose. That's what these men's names remind us of. Why is there a memorial in the temple of this crown, this gold and silver crown to Keldi, Tobijah, Jediah, and Josiah, the son of Zephaniah? Why? Same reason there is a memorial in the temple in revelation three 12.

What is, what does God point out? He says, I know your works. The Lord knows your perseverance, your quiet faith, your consistent love, your, your dedication as it were is known to God. God is not unrighteous to forget your work of faith and labor of love says in another place.

And you're the constancy of your hope. God knows God is good. What does Hebrews 11, six say about faith without faith? It is impossible to please him.

He that comes to God must believe that he is and that he is a rewarder of them that diligently seek him. God is good. God knows.

And many times we cannot see the work of God. We don't see the horsemen in the glade. We don't see the artisans that are going to work on the horns.

We don't see the flying scroll. We don't see the, uh, flying ladies with the wings and putting evil in a basket and parking it where God wants it until he's going to pop that lid off and cleanse, uh, the population at the end of human history and the beginning of the kingdom of the father. This we know, and this we believe and trust based on faith, substance of things, hope for evidence of things, not seen this memorial of this crown going into God's temple for these faithful men who had a long journey with these materials, who waited for the right place in the right time and the word of God to make this crown.

They understand, they understand that they don't object when it is placed on the head of a priest. God says, I'm never going to forget these faithful men. This crown is going into my temple never to be forgotten.

It's the exact same thing you see in revelation chapter three, verse 12. Um, you know, the passages in first and second Corinthians that talk about that. We are the temple of God.

Uh, you are God's temple, God's building and so on. So it's the same for the people of God in the old Testament and in the new to trust that God knows what he's doing, that God is good and that the unseen work of God is going to result in the accomplishment of his purpose for his glory and our benefit. That's what drives our train.

That's what makes us body of Christ representing the Lord Jesus on this earth, uh, shining his light in the midst of a crooked and perverse generation. So it's a wonderful reminder. Anytime we think about these visions, anytime we think about that, that episode of Joshua being crowned by these faithful men with materials that they brought, that they wrought into a crown.

And God says, I love that crown. I'm going to put it in my temple as a memorial to these faithful believers. That's what he does with us.

Pillar in the temple who wouldn't want that go in and never come out. You want to talk about security in the eternal future. If you're a dedicated believer and you love the Lord and you do the Philadelphia thing, he's putting us in the temple in eternity and never coming out.

That's, that's a great promise. I like that one. Talk about eternal security.

If God says you're going in his temple and never coming out, you're just like that crown. It's a permanent, eternal memorial. That's as good as it gets.

Let's pause here and take our break. When we come back, we'll pick up in Zachariah chapter seven.