

Commentary on Zechariah Chapters 3 and 4, by Chuck Smith 7.24.31

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May memory verse Romans 6:8 (NKJV)

Now if we died with Christ, we believe that we shall also live with Him,

June memory verse Romans 6:9 (NKJV)

knowing that Christ, having been raised from the dead, dies no more.
Death no longer has dominion over Him.

July memory verse Romans 6:10 (NKJV)

For *the death* that He died, He died to sin once for all; but *the life* that He lives, He lives to God.

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Chapter 3

Now the fifth vision, the Lord showed him Joshua. Now Joshua was the high priest who along with Zerrubbel, a priest who was in charge of the rebuilding of the temple. Stood side by side with Zerrubbel.

He showed me Joshua the high priest standing before the angel of the LORD, and Satan was standing at his right hand to resist him (Zec 3:1).

Satan is seeking to resist you from whatever work you may desire to do for the Lord, or be called to do for the Lord.

And the Lord said unto Satan, The LORD rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke you (Zec 3:2):

Now, I do feel that in the scriptures we do have a pattern when we are dealing with Satan. That is, of not directly dealing with him. I've heard people say, "I rebuke you, Satan." And every time I hear them say that, I shudder. Because I am certain that he is saying, "Paul I know, Jesus I know, who are you?"

It is interesting in the book of Jude we are told that when Michael, who is one of the chief angels of heaven, when he was disputing with Satan over the body of Moses, Satan was probably wanting to desecrate the body of Moses, and Michael was standing there, and they were disputing over the body, they were fighting over the body of Moses, that Michael did not bring any railing accusations against Satan. He didn't rail on him. But Michael this archangel said, "The Lord rebuke thee." Michael didn't say, "I rebuke you," but he said, "The Lord rebuke you."

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Here when he saw Satan standing at the right hand of Joshua the high priest seeking to resist him, and Joshua was standing before the angel of the Lord, that the Lord said unto Satan, "The Lord rebuke you." So I think that if you're going to be rebuking Satan, that is the way you should do it. That rather than saying, "I rebuke you, Satan," or even, "I rebuke you in the name of Jesus," I think that you would be better off to just say, "The Lord rebuke you, Satan, in the name of Jesus." I always like to keep the Lord between me and Satan. I feel so much safer when I do. "The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee:"

is not this a brand plucked out of the fire? (Zec 3:2)

Referring to Satan, he's like a brand, a coal, a live coal that's been plucked out of the fire. Now the Bible uses this phrase in the New Testament as far as our winning some of the lost. That we, in winning the lost, are plucking coals right out of the fire, and there are people that are almost in hell. By our bringing the glorious news of Jesus Christ, and their reception of it, they are like brands plucked out of the fire.

Now Joshua was clothed with filthy garments (Zec 3:3),

Now here's the high priest clothed with filthy garments as he stood before the angel. Now in the scripture, garments are representative of a person's righteousness. Filthy garments represent a person's self-righteousness. Or that righteousness that you have created for yourself by your own good works. Paul speaks about his endeavors under the law in Philippians, chapter 3. In speaking of all of his adherence to the law, he said, "Those things which were gain to me I counted loss for the righteousness of Jesus Christ, for whom I've suffered the loss of all things, and can't count them as refuse that I may know Him, and be found in Him. Not having my own righteousness, which is of the law, but the righteousness which is of Christ, through faith."

So here was Joshua standing there before the Lord in filthy garments. Jeremiah said, "Our righteousness is as filthy rags in the eyes of the Lord." How crass can we be trying to present ourselves to God in our own righteousness? "Well Lord, here I am. Let me tell You what I've done for You this week. Sit down Lord, let me brag a bit." And I'm trying to present myself to God in my righteousness, and they're as filthy rags in His sight. In the book of Revelation, John sees the saints of God clothed in fine linen, pure and clean. The fine linen, the white linen is the righteousness of the saints. But what is the righteousness of the saints? It is that which God has imputed to you because you have believed in His Son Jesus Christ.

Now if I can be clothed in the righteousness of Jesus Christ, then it's sheer stupidity to try to come before God in my righteousness and in my goodness. That just doesn't make sense. When God is willing to accept me in the righteousness of Jesus Christ, it's absolute folly for me to try to present to God my own righteousness.

So he answered and spake unto those that stood before him, saying, [This is the angel of the Lord] Take away the filthy garments from him. And unto him he said, Behold, I

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have caused your iniquity to pass from thee, and I will clothe you with a change of raiment (Zec 3:4).

Oh, what a glorious day that was when God did that for me. Standing before the Lord said, "Take off his filthy garments." Then He said, "Behold I'm gonna clothe you with new raiment." The righteousness of Christ in which I'm clothed tonight, through my faith in Jesus Christ. Oh, I'll tell you this was the most glorious experience in my whole Christian walk. It came to me right out of Romans.

And I said, Let them set a fair mitre [or crown] upon his head. So they set a fair mitre upon his head, and they clothed him with garments. And the angel of the LORD stood by. And the angel of the LORD protested unto Joshua, saying, Thus saith the LORD of hosts; If you will walk in my ways, and if you will keep my charge, then you shall also judge my house, and shall also keep my courts, and I will give thee places to walk among these that are standing by (Zec 3:5-7).

So walk in My ways, do My charge, do My work, and you can dwell in My courts and judge there.

Now the sixth vision.

Hear now, O Joshua the high priest, you, and all of your fellows that sit before you: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH (Zec 3:8).

Here we have now the prophecy of Jesus Christ. In Jeremiah and in Isaiah, Jesus is referred to as the Branch, the righteous Branch that shall come out of the root of Jesse, Jesus Christ. "I am gonna bring forth My Servant, the Branch."

For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the engraving thereof, saith the LORD of hosts, and I will remove the iniquity of the land in one day. And in that day saith the LORD of hosts, shall ye call every man his neighbor under the vine and under the fig tree (Zec 3:9-10).

Looking on into the glorious Kingdom Age when Jesus comes again, the Branch, and establishes His kingdom and the iniquity will be purged in a day, and the Lord will reign. Every man neath his vine and fig tree shall live in peace, and be not afraid. "They will beat their swords into plowshears, and their spears into pruning hooks."

Chapter 4

Now the angel that talked with me came again, and he waked me, as a man that is wakened out of his sleep, and he said unto me, What do you see? And I said, I have looked, and behold there's a candlestick of gold, and there's a bowl on the top of it, and there are seven lamps, and the seven pipes are leading to the seven lamps, which are upon the top of it: And there are two olive trees by it, the one upon the right side of the

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bowl, and the other upon the left side. So I answered and spake to the angel that talked with me, saying, What are these, my lord? And the angel that talked with me said, Don't you know what these are? And I said, No, my lord. And he answered and spake unto me, saying, This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the LORD of hosts. Who art thou, O great mountain? for before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof shouting, Grace, grace unto it (Zec 4:1-7).

So this next vision is like a Rube Goldberg contraption. One of the jobs of the priests was to daily fill the cups of the menorah, the lampstand, the golden lampstand in the tabernacle with oil. Because God commanded that the light should never go out. The golden lampstand within the tabernacle was a symbol that Israel was to be the light of the world, or that God would through them shine forth His light to the world. Even as Jesus said to the church, "Ye are the light of the world. A city set on a hill cannot be hid, neither do men light a candle to put under a bushel, but on a candlestick that it might give light to all that are in the house. So let your light so shine before men, that when they see your good works, they'll glorify your Father which is in heaven" (Matthew 5:14-16). God's people He has always intended to be a light in this dark world. That is why God said, "Don't ever let the light go out." So every day the priests had to pour the oil into these cups, and any task that you do everyday can get monotonous.

Now in allegories, parables, dreams, visions, oil is always symbolic of the Holy Spirit, that is why the Lord said, "It's by My Spirit saith the Lord." That is, there is a constant source available, power for you through the Spirit.

The work of God, for the filling of the oil and so forth was the work of the Lord assigned to the priest, but the work of God is not to be accomplished by might, or by power, but the work of God can only be accomplished by the Spirit of the Lord. Therefore, it is extremely important before we engage in any work for God, that we seek to discover the leading of the Spirit. The secret to any successful work for Jesus Christ is discover how the Spirit is moving and move with the Spirit. For it is not by might, nor by power.

The word might is the assembling of armies, the organizing of forces, or committees to organize forces. The word power is the word force itself. Now, we see so many people trying to force the work of God, trying to force the gospel on their friends, trying to force the issues. I've often said to people who've asked me, concerning how can you know the leading of the Lord, and how can you know what God wants to do? I've said, "God so often leads us through open doors, and if God opens the door, go through it. But if He closes it, don't break it down." That's where we make our mistake. So often we think, "Oh, God wants me to do this." And a door will close, and we say, "All right, I'll bash that one down, and I'm gonna push it through. I'm gonna make it go." More energy, and

Because it's not by might, not by our organized efforts, it's not by our forcing issues, driving and forcing it, but it's just the glorious power of the Holy Spirit. "By My Spirit, saith the Lord of hosts."

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"And the mountains, they'll become a plain before Zerubbabel, those mountains will disappear, those mountains will just level right out before him."

You know, it's glorious the way the Lord can level the mountains before you. It's interesting that so much of our worry is about things that are yet in the future. "Yes, I've got enough for today, but oh, I don't know what I'm gonna do next week! You know, God's taken care of me up till now, I'm here. God's taken care of me up till now, but it's not right now I'm worried about. I'm worried about next week, next month!" But it's interesting that so often those things that we spend so much time worrying about, by the time we arrive there, the mountain has already been removed and it's just a plain; it's flat land. How God can remove the mountains before us, it's glorious when the Spirit of God is working in your life.

Now with Zerubbabel, the word of the Lord, it was a word of encouragement. He had been discouraged in the building of the temple. He had given up; they had quit. "Can't be done." They had organized the men. They had organized the efforts. They had men that were in charge of cleaning up debris, men that were in charge of carrying rocks, and they had organized the whole efforts. They were pushing and forcing the men. They weren't doing anything. They weren't getting the job done; they gave up. It was just too much. And the word of the Lord came and said, "Hey, it isn't by your organized efforts. It isn't by your force, but it's by My Spirit saith the Lord."

The women who were on their way to the tomb said, "Who is going to remove the stone?" They were worried as they talked among themselves, "Who's gonna roll away the stone on the door of the sepulchre?" All worried about it. When they got there, what did they find? The stone was already rolled away. So typical of so many of our worries. "What are we gonna do when we get there?" We find that when we get there, the Lord's been there already and took care, has taken care of everything for us. The mountains turn into plains before the Lord.

Moreover the word of the LORD came to me, saying, The hands of Zerubbabel have laid the foundation of this house; his hands shall finish it (Zec 4:8-9);

Zerubbabel had given up; he had quit working, but the Lord said, "Look, he started it, and he's going to finish it."

and thou shalt know that the LORD of hosts hath sent me unto you. For who hath despised the day of small things? (Zec 4:9-10)

Now this, of course, was one of the discouraging things. As they laid the foundations, the old men started wailing, "Oh, terrible," because they remembered the glorious Solomon's temple. Now these people are building this little dinky thing. All the young guys that had never seen Solomon's temple, they were so excited, "Oh, look the foundation!" They were all excited, but the old men were there wailing and weeping. Quite a scene. But those who were wailing and weeping discouraged those that were

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building. "Oh, such a little thing. It's nothing." "And who hath despised the days of small things?"

Now there are many times we are wanting to get ahead of the work of God in our lives. God brings us in our spiritual growth along in a very important pace. But there are many times we're not satisfied with the pace that God has set. We want to get ahead of it. So often we despise the days of small things in our own lives.

A person comes up to me and says, "You know, I really feel like I want to serve the Lord, and I'd like to serve the Lord here at Calvary Chapel." I usually will say to them, "Wonderful, go over and talk to Mike in our Sunday school. We're in need of Sunday school teachers, and there's an excellent opportunity for you to serve the Lord." "Oh, well, uh, that's not what I had in mind. I was thinking if Romaine maybe wanted to quit, or if you wanted to resign, I could pastor Calvary Chapel." They despise the days of small things. They want to do a big work for God. There are a lot of people sitting around not willing to do the little things. Waiting for the big door to open, waiting for Billy Graham to call and say, "I'm ready to step out, and I want you to come and take over, and preach at these great meetings." "All right, I've been waiting for that!" Yes, but you're not prepared for that, you see. God starts us out in the little things. I started out teaching Sunday school classes. Then I was advanced to teaching and leading a youth group. Started out in small things. Too many people despise the small things. But if you're not faithful in the small things, God'll never be able to raise you up to the bigger things. Don't despise the days of small things. Whatever it is that God has called you to do, get in and do it for the glory of God. And if you are faithful in the little things, then God will make you ruler over the bigger things.

So there were those who despised the days of the small things, and that's true today. That's always sad, because you'll always be restricted and limited. You'll never grow. You'll never develop until you're willing to get in and to be satisfied with the least thing that God has called you to do and be faithful to those least things to which the Lord has called you. "For who hath despised the day of small things?"

they shall rejoice, and see the plummet in the hand of Zerubbabel with those seven; and these are the eyes of the LORD, which run to and fro throughout the whole earth (Zec 4:10).

These seven eyes are the seven spirits which stand before the throne of God in Revelation, chapter 5.

Then I answered, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof? And I answered again, and said unto him, What are these two olive branches, which through the two golden pipes empty the golden oil out by themselves? And he answered me and said, Don't you know what these are? And I said, No, my lord. Then he said, These are the two anointed ones, that stand by the Lord of the whole earth (Zec 4:11-14).

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The two anointed ones; these are the two witnesses of the book of Revelation. Read it in chapter 11. These are the two olive trees, the branches that stand before the Lord of the earth there in Revelation. God's two witnesses in the last days, and we pointed out that Malachi tells us that Elijah will be one of the two witnesses, and it is possible that Zerubbabel himself will be one of the two witnesses according to the prophecies of Haggai. It would appear that perhaps Zerubbabel will be one of the other two witnesses in the last verse of Haggai, chapter 2, verse 23. "In that day saith the Lord of hosts, I will take thee O Zerubbabel, My servant, the son of Shealtiel, saith the Lord, and I will make thee as a signet, for I have chosen thee, saith the Lord of hosts." He's speaking of the last days, and the overthrow of the kingdoms of the world.



The Vision Zechariah 4