

MY SERVANT BRANCH

Intro: We have seen from Isa. that the Branch is of the LORD, the Son of God full of beauty and glory.

We have seen from Jer. that the Branch is unto David, a royal branch that is righteous.

Now in Zech. we have a servant who stands between the people and the holy God, making atonement for them.

Our pericope is the 4th vision recorded by Zechariah. There is promised blessedness. But how? Only by removal of sin.

I. THE TYPE.

A. Joshua the high priest: He and his fellows are “**men to be wondered at**”.

1. Joshua is standing before Jehovah, standing as a servant to minister to him and to bless in his name.
2. It implies that he is confessing the sins of God’s covenant people and his own, symbolized by filthy garments.
3. Joshua is atoning for his and the people’s sins and blessing them in God’s name.
4. Satan, literally ‘adversary’ brings accusation to oppose the high priest. He is trying to show why God should destroy them.
5. God rebukes Satan. He rebukes Satan because the LORD has chosen Jerusalem and saved her!

B. How can God have fellowship with Joshua and his people?

1. The filthy garments are taken away: “Behold I have caused thine iniquity to pass from thee.”
2. Joshua is clothed with clean garments and a crown placed upon his head. He is recognized as the ecclesiastical head.
3. Very clearly pictured here is the justification that God freely bestows upon his people through his high priest.
4. The command comes to Joshua and the people to walk in God’s ways. Then Joshua will rule over God’s house.
5. Righteous living follows justification. The result is that he will walk among God’s angels, will be friends, free access.

C. This is a picture of Jesus Christ!

1. Joshua and his priests were only types. Sinful types pointing away from themselves, they are signs and wonders.
2. Satan has some truth in his accusations: There is filth in Joshua and those whom he represents.
3. How can God have fellowship with and bless a people who are sinful? Joshua typifies Christ and his redeemed people.
4. God answers these questions with his promise: “Behold, I will bring forth my servant Branch.”

II. THE ANTITYPE.

A. “My servant”

1. Servant is a name for God’s prophets, for his priests, and for his kings. It is also a name for God’s elect people.
2. Here especially he is the obedient servant of Isa. 53.
3. He is the one who is blameless, but comes to be “stricken, smitten of God and afflicted” in our place (Isa. 53:4).
4. He was “wounded for our transgressions...bruised for our iniquities: the chastisement of our peace was upon him.”
5. The Lord made “his soul an offering for sin...he shall see of the travail of his soul...my righteous servant shall justify many.”

B. “Branch”

1. Not “the Branch” for there are not other Branches. Christ is not one of many. Zerubbabel was not this branch.
2. God sets Christ apart from all other servants by calling him “my servant Branch”.
3. A shoot, a sprout comes forth from the stump of Jesse (Isa.11:10), a root out of dry ground (Isa. 53:2).
4. A sprout, a little tender plant, despised and rejected of men, expecting nothing of him, but loved and exalted by God.
4. By combining these names, God promises that the royal seed will become the ecclesiastical head of his church.

C. “Behold, I bring forth”

1. The earth is dry, without moisture: represents humanity. We are unable to produce the Savior. We are without hope.
2. God brought him forth. He sent his only begotten Son. A wonder of grace!
3. It was not by the will of man that Christ was born of a virgin. The Holy Spirit came upon her and she conceived.
4. The Book of Hebrews is a commentary on this passage: a priest after the order of Melchizedek. Priest and sacrifice in one.

III. THE GLORIOUS RESULT FOR GOD’S COVENANT PEOPLE.

A. A stone laid before Joshua.

1. Can God come and dwell among his people and not consume them in his wrath, but be a fountain of blessing to them?
2. This vision is an emphatic yes, “for, behold, I will bring my servant Branch who by his death removes all your sins.
3. God will bring forth his servant branch **because** he (God) has laid this stone before Joshua (Zechariah 4:7).
4. This beautiful precious stone is Christ, foreordained by God to be the cornerstone of his temple (they are building it).

B. They will dwell in safety.

1. This phrase is borrowed from I Kings 4:25 where it describes the happy period under King Solomon.
2. “under the vine and under the fig tree” –an earthly picture of the blessedness of the saints.
3. We dwell with God & one another in peace and prosperity under the atonement and reign of Jesus Christ: now & forever.