

(8) and v. 8 is a powerful exhortation for praise and worship. The expression "he is raised out of his holy habitation" suggests the reality of God's return to Jerusalem and of his movement in that direction to achieve His will.

This poem of deliverance is very striking. It is almost antiphonal in the light of the three visions. It shows the deep involvement of the Lord with His people and stresses that this involvement is not only for the immediate time but also for the remote and future. Some day many nations will be joined to the Lord while He dwells in the midst of His people and that people will really know that Jehovah Sabaoth had sent them a redeemer or a messenger. I don't know what it sounds like to you but it sounds like what we call the kingdom to me.

The first three Zechariah visions seem to form a unit, therefore. The unit teaches that:

God wills the building of His house  
What is done for God is not done empty  
God's people and city have a glorious future

Apparently it is expected that the people should hearken to this and get on with the job.

But another question arises in the public mind, at least. It is one of worth. Are we sure that we are worthy to do this great thing? Can or will God accept what is offered by a nation that has sinned and been judged? Whether this is an honest question or note is hard to say, I suppose, but it appears to be the cause for the next step and the fourth vision.

#### 4. The Cleansing of the High Priest chapter 3

- a. Precise: This vision differs from the others in that it is about a specifically defined person of that time. It has many more aspects to it than any other of the visions and yet its message is very clear: he who is cleansed by the work of God is fit to do His service and to function in His temple. This is a vision of action and reads like a dramatic story as it moves to this particular point.