

- 3:9      <sup>2</sup>הָרַחֵק "remove"      (חַרְשָׁן)
- 3:10      הַיָּדֵי "vineyard"
- הַיָּדֵי "fig tree"

You will see a number of jussive type usages and other Hebrew features of interest.

g. The teaching of this vision

(1) Sin, while apparent, and inadequacy, while obvious, have not caused God to forget His people. The charge of the enemy may have substance to its idea but the Lord has chosen and will not cast off in His purpose.

(2) The promises of God are still available to His people but they must be accepted and obeyed. This is the time to hear the promise, to obey the Word, and to be given a place of permanence before the Lord.

(3) Deliverance and peace are tied to the Divine servant. Ultimately He will secure it and that is final but for the moment, the Judaeans are to know that God is working to that end and then to "get busy on this temple."

h. Some interesting features:

(1) The strong thrust on grace for the cleansing and obedience for the serving.

(2) the concept of an adversary who is not bound to earth but stands against the Holy people in the presence of God, Himself. This has interesting overtones in the light of Job and New Testament references about the foe.

(3) The idea that Joshua and his colleagues (8) are men who receive the admiration (from heaven) of a host beyond themselves...it may make you think of Hebrews 11 and Hebrew 12:1.

(4) The Divinity ideals in v. 2.

i. Conclusion and observation:

This vision answers the question raised in