

XII. The Night Visions of Zechariah

24-Feb-08 Zechariah 1:1-6:15

Theme: The main themes of the Night Visions of Zechariah can be summarized as: 1) Build the temple; 2) Ingather the nations; and 3) Behold the Branch!

Key Verses: Zechariah 6:12b-13, 15a ¹²Behold the Man whose name is the BRANCH! From His place He shall branch out, and He shall build the temple of the LORD; ¹³Yes, He shall build the temple of the LORD. He shall bear the glory, and shall sit and rule on His throne; so He shall be a priest on His throne, and the counsel of peace shall be between them both.... ¹⁵Even 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.

Review

Last week we studied the “appendix” to the Night Visions, “The Crowning of Joshua.” Zechariah was commanded by God to take gold and silver brought back to Jerusalem by returning exiles and fashion it into an elaborate crown. He was then instructed to place that crown, not on the head of Zerubbabel the Davidic prince, but rather on the head of Joshua, the high priest. The oracle associated with this symbolic coronation clearly described the coming of the divine Messiah, or Branch, as both a priest and king who would build the temple of the LORD through conversion and ingathering of the nations. This crown was then to be placed in the temple as a memorial, as a “reminder” to God to fulfill His promises and send the Branch.

These promises made to Zechariah have all been fulfilled: Jesus Christ is the fulfillment of all those promises. He is the greater Melchizedek, the great high priest who once-and-for-all has atoned for sin through His sacrificial work on the cross. He has been crowned with glory and honor and now sits and rules as the king of righteousness and king of peace. Jesus Christ is “a priest on His throne.” Behold the Branch!

Introduction

Excerpt from *The Walrus and the Carpenter*
by Lewis Carroll (1872)

“The time has come,” the Walrus said,
“To talk of many things:
Of shoes--and ships—and sealing-wax—
Of cabbages—and kings—
And why the sea is boiling hot—
And whether pigs have wings.”

With Apologies to Lewis Carroll (2007)

“The time has come,” Zechariah said,
“To talk of many things:
Of horns—and trees—and measuring lines—
Of baskets with stork wings—
And why the colored horses roam—
And whether priests are kings.”

“I could go on and talk all day
Of rags made pure as snow;
The Branch—The Man—The Servant—Stone—
The lampstand’s golden glow—
Of craftsmen, oil, a scroll, a crown—
And where God’s chariots go.”

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We have completed our study of the Night Visions of Zechariah. Now that we have delved into every verse, every image, every detail of these visions, it is opportune to step back and look at the whole, composite revelation to see the big themes and ideas that Zechariah has been teaching us.

At the beginning of our study, I pointed out that there are at least three different ways we need to approach the Night Visions of Zechariah. First, we need to understand the historical context of the visions. Why were they given to Zechariah? What immediate need did they fulfill? We've seen that purely on a historical level, the Night Visions of Zechariah were given to encourage the people of God so they would complete their work of building the temple.

Secondly, we should also look to apply the meaning of the Night Visions to our own time and beyond. Zechariah was speaking to the church of every age as he wrote down his Night Visions. How do these visions apply to the people of God of our day? How do they encourage us to continue the spiritual work of building up the temple of the Lord? How do they point to our ultimate hope and fulfillment as the true Jerusalem, the city of our God?

Finally, we cannot limit our understanding of these visions only to the immediate historical setting, because the scope of the prophecy does not end at Zechariah's day. Rather, Zechariah looks forward in time, to the advent of the Messiah. So, our third viewpoint for understanding these visions must be messianic. What does Zechariah teach about the person and work of the Messiah? Who is the "Branch" and what does He accomplish? How are these prophecies fulfilled in Jesus Christ?

Historical fulfillment, modern fulfillment, messianic fulfillment. These are the three lenses with which to view the Night Visions of Zechariah. They also correspond to three of the overall themes in Zechariah's revelation: 1) Build the temple; 2) Ingather the nations; and 3) Behold the Branch. So, as we conclude our study in Zechariah 1-6, let us step back from the detailed "trees" and view the overall "forest."

Exposition

A. Build the Temple

1. Historical Context

In the immediate historical context, Zechariah's Night Visions were meant to encourage Zerubbabel and the other Jews of 520 BC to build the temple of the Lord. Remember the historical situation. Because of their faithlessness, idolatry, and apostasy, Jerusalem and its temple had been destroyed in 586 BC by Nebuchadnezzar. The Jews who had survived this disaster had been carried away into captivity into Babylon. There they remained "to fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths. As long as she lay desolate she kept Sabbath, to fulfill seventy years" (2 Chr. 36:21).

God's anger against the fathers of Zechariah's generation (1:2) resulted in the Babylonian captivity. But His anger did not last forever. "Now in the first year of Cyrus, king of Persia (538 BC), that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus, king of Persia" (2 Chr. 36:22a). The conqueror of Babylon decreed that the Jews could return to Jerusalem and rebuild the temple of the LORD (2 Chr. 36:23). And so a remnant of about 50,000 Jews returned to Jerusalem, under the leadership of Zerubbabel the Davidic prince, and Joshua the high priest.

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They quickly started the work of restoring true worship in Jerusalem, building an altar, keeping the feast of tabernacles, and preparing for the construction of the temple. They gathered building materials and even laid the foundation for the house of God. However, opposition soon arose, and quickly the work on the temple stopped. For sixteen years, the work to which they were called laid dormant. And while they were occupied with other pursuits, they struggled to make ends meet because God sent leanness into their lives (Hag. 1:6).

The Jews of 520 BC were poor and few in number. They were surrounded by enemies who wanted them to fail. They had little physical strength and fewer material advantages. However, their strength was in the Lord of hosts, because spiritually they were called by God to be a part of His true church. Nonetheless, they were less than successful in establishing true worship. They felt beat down and discouraged. They lost their spiritual focus and drifted away from their holy calling. And then, God provided them Haggai and Zechariah to encourage them, to exhort them, to lift them up, and to restore them to their spiritual work of building the temple of the Lord and restoring His worship (Ezra 5:1-2).

2. Historical Fulfillment

The specific promise that the temple would be built is repeated again and again through the Night Visions:

¹⁶“Therefore thus says the LORD: “I am returning to Jerusalem with mercy; My house shall be built in it,” says the LORD of hosts, “and a surveyor’s line shall be stretched out over Jerusalem”” (Zechariah 1:16).

¹⁰“Sing and rejoice, O daughter of Zion! For behold, I am coming and I will dwell in your midst,” says the LORD. ¹¹“Many nations shall be joined to the LORD in that day, and they shall become My people. And I will dwell in your midst. Then you will know that the LORD of hosts has sent Me to you. ¹²And the LORD will take possession of Judah as His inheritance in the Holy Land, and will again choose Jerusalem” (Zechariah 2:10-12).

⁶So he answered and said to me: “This is the word of the LORD to Zerubbabel: ‘Not by might nor by power, but by My Spirit,’ says the LORD of hosts. ⁷‘Who are you, O great mountain? Before Zerubbabel you shall become a plain! And he shall bring forth the capstone with shouts of “Grace, grace to it!””” (Zechariah 4:6-7).

⁸Moreover the word of the LORD came to me, saying: ⁹“The hands of Zerubbabel have laid the foundation of this temple; his hands shall also finish it. Then you will know that the LORD of hosts has sent Me to you” (Zechariah 4:8-9).

¹²“Behold, the Man whose name is the BRANCH! From His place He shall branch out, and He shall build the temple of the LORD; ¹³yes, He shall build the temple of the LORD” (Zechariah 6:12b-13a).

As we have seen, these promises of rebuilding the temple were completely fulfilled. God poured out His Holy Spirit, who wiped out all opposition against Zerubbabel and the Jews. Zerubbabel laid the foundation of the temple in 536 BC. Twenty years later, and four years after the word of the Lord first came to Haggai and Zechariah, the temple project was completed (516 BC). The book of Ezra describes this accomplishment (Ezra 6:14-17).

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The books of Nehemiah and Esther also in some sense fulfill the promises made in these Night Visions. Beyond the immediate prophecy of building the temple, these visions also promise that Jerusalem will be restored and God's people will once again flourish, even amongst the nations. The book of Nehemiah shows how the city of Jerusalem was rebuilt, while the book of Esther shows how the Jews were established in the midst of the Persian empire. Jordan points out: "The visions have a fulfillment in the book of Esther, about the Jews reversing their fortunes in the land, plundering their enemies, the wicked being removed, and the Persian empire being converted in some sense."

So, the first lens through which to view the Night Visions of Zechariah – the historical context – corresponds to the theme of building the temple.

B. Ingather the Nations

1. Building the Church

The second big theme of the Night Visions focuses on their modern fulfillment – ingathering of the nations. The Night Visions are much more than an exhortation to build a physical building, a building which although completed and stood for almost 600 years, has now been destroyed for over 1900 years. These visions are also about building the church – the spiritual temple of God – and establishing His worship throughout the four corners of the earth. So, how do these visions point to the building of the church through the ingathering of the nations?

Clearly, the visions make specific promises about the ingathering of the nations:

¹⁰"Sing and rejoice, O daughter of Zion! For behold, I am coming and I will dwell in your midst," says the LORD. ¹¹"Many nations shall be joined to the LORD in that day, and they shall become My people. And I will dwell in your midst. Then you will know that the LORD of hosts has sent Me to you" (Zechariah 2:10-11).

⁸And He called to me, and spoke to me, saying, "See, those who go toward the north country have given rest to My Spirit in the north country" (Zechariah 6:8).

¹⁵Even 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" (Zechariah 6:15).

However, as we read the Scriptures, we should always understand that the Old Testament promises of God made to His Old Testament people Israel are carried over in the New Testament to His New Testament people, the church. "For there is neither Jew nor Greek ... for you are all one in Christ Jesus. And if you are Christ's then you are Abraham's seed, and heirs according to the promise" (Gal. 3:28-29).

2. Applying to the Church

Thus, as we read these Night Visions, we must always apply them to ourselves. Zerubbabel was called to build a temple. We are also called by God to build a temple – the church of God, and to establish true worship of the Lord within our midst. And these Night Visions show us how.

The first Night Vision describes the state of the church, not only now, but really at any point in history. To those outside the church, we appear to be in a weak and lowly position, surrounded by the nations of the world. However, we have something that the pagans of the world do not;

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we have our Lord Jesus Christ in our midst. He is dwelling with His people to protect us, comfort us, and intercede on our behalf.

It is through our Savior's prayers for us that good and comforting words come. First, we learn that God is angry with the nations at ease, with those who refuse the good news of Jesus Christ. This theme is picked up in the second Night Vision of the horns of the nations, representing their strength and power arrayed against the church. God promises to raise up craftsmen to cut off the horns of the nations, thus dealing in judgment with those who oppose the church. For every oppressor, there is a destroyer. Thus, we should never become discouraged or lose heart, even when it seems as if the entire world is against us.

The second half of the good and comforting words in the first vision is a series of promises that God will return to His people, and that He will rebuild their temple, their city and their nation. This theme is taken up in the third Night Vision, where the Man with the measuring line (Jesus Christ) goes out to measure a city that cannot be measured by men – an unwalled city that is so large that no walls can contain it. This is a picture of the growth of the church. God promised that the church would grow and expand to the four corners of the earth, a promise that has been fulfilled and is continually being fulfilled. Furthermore, God says that He will be a wall of fire around His people to protect us and be the glory in our midst.

How will the church expand? The oracle of the third vision tells us. Jesus Christ will spoil the nations and bring them into the church. It is through the ingathering of the nations, the spread of the gospel throughout the earth, that the glory of God's church grows and expands. So, the first three visions are interconnected, and speak of God's mercy and presence amongst His people as He deals with His enemies either through judgment (cutting off their horns) or conversion (ingathering into the church).

The fourth and fifth Night Visions are the central visions of the series; they describe the internal changes that happen to individual believers. How does God spoil the nations and bring them into the church? Well, first He has to justify each sinner. We are all like Joshua, clothed in filthy rags of our own unrighteousness. And we need the Savior to strip us of that sinfulness and to reclothe us in rich robes of His righteousness. Conversion involves not only the removal of our own guilt, but also the imputation of His righteousness. Thus, all of us – Jew and Gentile alike – are like brands snatched from the fire.

Once we are justified by Christ, then we are incorporated into the golden lampstand of the church, to shine forth the gospel of Jesus Christ to a dark world. The power to do so comes through the gift of the Holy Spirit, who sanctifies us and makes us grow more and more like our Savior. Justification and sanctification – these are the central pictures in this series of Night visions.

The last three Night Visions, like the first three, are interconnected. They serve as a warning to God's lampstand community to remain pure and faithful to His commands. The flying scroll reminds us that God will purge or remove from His covenant community those who are not being sanctified by the Spirit, but would rather seek their own pleasure and break God's laws. God expels lawbreakers from the church, but they are not immediately destroyed. The flying ephah takes this wickedness out of the church where it is established in the world, symbolized by Babylon, the very place where God's people were told to flee from in the third vision. Thus, like the parable of the wheat and the tares, we are reminded that wickedness remains in the world alongside God's church until the end of time.

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God's judgment will fall upon the wicked in His own timing, as He sends out His chariots of judgment throughout the earth. The chariots of God bring death and destruction upon His enemies, but they also bring conversion and rest to the nations as well. Thus, we are reminded again of how God deals with His enemies: He either cuts off their horns in judgment, or He converts them and adds them to His people in mercy.

Finally, the appendix to the Night Visions shows us how the Lord gathers the nations into the church. It is through the work of Messiah. He is the one who builds the temple of the LORD; He is the one who gathers in the nations; He is the one who accomplishes all this. Thus, the appendix is a fitting reminder of how we have been justified and why we have been sanctified. We are the temple of the LORD, and we must worship our Lord Jesus Christ.

C. Behold the Branch!

1. *Messianic Fulfillment*

We've seen that the Night Visions have a near fulfillment in the immediate historical context of building the second temple of Zerubbabel. They also have a modern fulfillment in the ingathering of the nations and the building of the temple of Jesus Christ, the church. The third viewpoint by which we can see these visions fulfilled is in the person and work of the Messiah, Jesus Christ.

James Jordan gives an excellent summary of the Messianic fulfillment of these visions:

In the first vision, the picture of the world at peace and the church in a low condition was also a picture of the Roman peace at the time of the Lord's birth. In the second vision, the image of craftsmen coming to tear down the false altars and establish true worship certainly applies to Jesus Christ, the greater Gideon. Remember that Gideon was told to tear down the altar of Baal and rebuild the altar of the LORD. That is what Jesus Christ does. The third vision says that Jerusalem would be inhabited without walls. This is a picture of the whole world being Jerusalem. The whole world would now be Jerusalem as the result of the greater exodus. You can no longer have a single city, because God's people will be everywhere and God will dwell in their midst.

The fourth vision, showing Joshua the high priest, also shows Jesus Christ as our high priest. It is He who performs the great Day of Atonement and takes the punishment that we deserve. He takes our filthy garments on Himself and then is justified. In the fifth vision, Christ is Zerubbabel. He builds the Temple, He is the Branch. He is both Joshua and Zerubbabel. The Spirit is given to Him, and He passes it on. The Spirit flows from God to the two olive branches – priest and king, both Jesus – and then to the church. Christ feeds the oil of the Spirit to the church.

After He ascended into heaven and poured out the Spirit, Jesus judges Israel for the next forty years. The preaching of the gospel is pointed to in the sixth vision, with the scroll of the law going forth over the land. The gospel goes out to judge the wicked and convict the righteous. The separating work of the gospel went on for forty years until Israel was separate from the church. Following that, the seventh vision shows the woman whose name is "wickedness." This woman signifies apostate Israel who is separated from the church and is oppressing the church.

Then, after the destruction of Jerusalem in 70 AD, the chariots go forth to conquer the world. There is a sense in which the gospel goes to all the world at Pentecost, but there is

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a greater sense in which the gospel goes into all the world after the destruction of Jerusalem (Mt. 24:29). The nations are shaken, the horses go forth, and the four winds of heaven go forth, and the earth is brought to its knees. Thus, the Night Visions can be seen as fulfillment of the work of Jesus Christ in the New Testament.

2. *The Person and Work of Christ*

I believe the overall theme of the Night Visions, and indeed the entire book of Zechariah, can be summed up as “Behold the Branch!” These visions are overwhelmingly Messianic, painting a portrait of the person and work of Jesus Christ as Priest, as King, and as God.

a. *He Is a Priest*

Zechariah describes the work of Messiah as a priest. What is the function of a priest? A priest is an intermediary, someone who stands between God and man. We need a priest, because we are separated from God by our sin. We need a priest to deal with our sin problem and to reconcile ourselves to God. We need a priest to intercede for us and represent us before God the Father. And that is exactly what Jesus Christ does.

In the first place, Jesus Christ deals with our sin problem. Zechariah says that He “will remove the iniquity of that land in one day” (3:9). This promise was fulfilled on the cross, through His offering up of Himself as the perfect sacrifice for sin. The writer to the Hebrews says, “For by one offering He has perfected forever those who are being sanctified” (Heb. 10:14). Jesus Christ atones for sin so that the nations may be added to His people (2:11; 6:8).

Zechariah also shows us how this salvation is applied to us. We didn’t do anything out of our own strength to save ourselves. We deserve to burn in the fires of hell. “But God, who is rich in mercy, because of His great love with which He loved us, even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved)” (Eph. 2:5). It is God’s love that snatches us like brands out of the fire to save us (3:2). It is God’s mercy that removes our filthy rags of sin, justifies us, and declares us not guilty (3:3-4). And it is God’s grace that clothes us in the righteousness of Christ, imputing to us right standing with God that we do not deserve (3:5). The love, mercy, and grace of Jesus Christ have saved us; “it is the gift of God, not of works, lest anyone should boast” (Eph. 2:8b). He is our priest who saves us from our sins.

Having dealt with our sin problem, Jesus Christ establishes peace between God and man: “and the counsel of peace shall be between them both” (6:13e). If we are in Christ, we are no longer at war with God; even better, God is no longer at war with us! God’s judgment will fall upon all those who reject His Son: “in flaming fire taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ. These shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power” (2 Thes. 1:8-9). But this fate will not fall on His beloved saints who trust in the Lord Jesus: “when He comes in that Day, to be glorified in His saints and to be admired among all those who believe, because our testimony among you was believed” (2 Thes. 1:10).

Not only does Jesus Christ make peace between God and man, but He also reconciles His people to each other: “‘In that day,’ says the LORD of hosts, ‘Everyone will invite his neighbor under his vine and under his fig tree’” (3:10). This is a picture of paradise restored. To a certain extent, it is fulfilled now in the brotherhood and community of the church, but the ultimate fulfillment will be in heaven, when all of God’s people will be sinless and in perfect harmony with one another. He is our priest who brings peace and reconciliation between God and men.

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The final way in which Messiah is portrayed as a priest is in the way He intercedes for us (1:12). He remains our advocate to God the Father, praying for us. This should give us great comfort and assurance. Jesus has saved us from our sins, and He continues to save us from our sins, daily sanctifying us and making us more and more like Him. Furthermore, He will continue to pray for us until we see Him in glory: “Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them” (Heb. 7:25). He is our priest, who always prays for us.

b. He Is a King

But Messiah is not only a Priest, a Suffering Servant who deals with our sin problem, reconciles us to God, and lives to intercede for us. As great as that is, Zechariah also clearly reveals that our Priest is also a King: “He shall be a priest on His throne” (6:13d). Through the revelation of the Night Visions, Zechariah describes four main ways in which Messiah is our king.

First, the Messiah is engaged in the royal task of building the temple of the LORD: “And He shall build the temple of the LORD; Yes He shall build the temple of the LORD” (6:12d-13a). Temple building is a royal task. David arranged the plans of the first temple according to God’s revelation (1 Chr. 28:11-12, 19). He also gathered all the materials and supplies so that His son, Solomon, could build it. In Zechariah’s day, David’s descendant Zerubbabel builds the second temple. Temple building is a kingly task.

However, the temple that Jesus Christ builds is not a physical building, but the church of God. He is building up His body, His bride, His temple by adding believers “out of every tribe and tongue and people and nation” (Rev. 5:9). In Zechariah’s visions, this is seen by His commitment to choose Jerusalem (1:15, 2:12), to rebuild it (1:16), and to make her grow so large that physical walls can no longer contain the expanse of God’s people (2:4). Jesus Christ is the one who determines the boundaries of His people (2:2); no one else is able to measure or describe the multitude of His saints. He is our king who rules over us, His people, the church.

Secondly, Messiah is the king who protects His people from their enemies. In the fourth Night Vision, Jesus Christ rebukes the accuser, Satan, the enemy of the church (3:1-2). Rather than allow Satan victory in denouncing the sins of His people, Jesus Christ silences the adversary and cleanses them, giving them robes of His righteousness (3:3-4). He is a “wall of fire” around His people (2:5), to protect them from their enemies. But most of all, He is the glory in our midst, in our very presence (1:8, 10, 11; 2:5; 2:10-11). “What then shall we say to these things? If God is for us, who can be against us?” (Rom. 8:31). He is our king who dwells in the midst of His people to protect us from our enemies.

In the third place, Messiah is the king who judges and destroys His enemies. He is angry with the nations (1:15). Therefore, Jesus comes to plunder them: “He sent Me after glory, to the nations which plunder you; for he who touches you touches the apple of His eye. For surely I will shake My hand against them, and they shall become spoil for their servants. Then you will know that the LORD of hosts has sent Me” (2:8-9). He cuts off the horns of those who oppose the church (1:20-21). His chariots of judgment go to the four corners of the earth, visiting judgment upon His enemies (6:1-7). He is our king who judges and destroys our enemies.

Finally, Messiah is the king who gives good gifts to His people. The vision of the golden lampstand is a picture of Jesus pouring out the gift of the Holy Spirit upon the church (4:1-7):

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¹⁶And I will pray the Father, and He will give you another Helper, that He may abide with you forever—¹⁷the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you (John 14:16-17).

What a glorious gift we receive from our Savior! But that is not all that the Son gives us. The Spirit is just a down payment on the blessings that await us in heaven, “the guarantee of our inheritance until the redemption of the purchased possession” (Eph. 1:14). And we have that assurance, from the Angel of the LORD – Jesus Christ – that He rewards obedience by bringing us into glory (3:7). He is our king who gives us every good and perfect gift (Ja. 1:17).

c. He Is God

Throughout these Night Visions, we are introduced to the Angel of the LORD – the servant of God who speaks with the authority of God and in fact is God. The Angel of the LORD commands the angels of heaven (1:11); forgives sin (3:1-5); and speaks as the LORD God (2:5). From these pictures, as well as His other appearances in the Old Testament, we can conclude that the Angel of the LORD is the pre-incarnate Jesus Christ, who is both man and God.

This identification is also made in the last oracle in the “appendix” to the Night Visions:

Behold the Man whose name is the BRANCH! From His place He shall branch out ... He shall bear the glory (Zechariah 6:12bc, 13b).

Not only is the Branch a man, but He is the pre-existent eternal One, the autonomous One who branches out from Himself and is dependent only upon Himself. He bears the glory and majesty of God. He is the awe-inspiring One whose splendor fills the heavens. Messiah is Man; but Messiah is also God. Behold the Branch!

Conclusion

There are more themes that could be discussed, more lessons that could be emphasized, but as we conclude our study of the Night Visions of Zechariah, I want to leave you with these three “big pictures.”

First, God fulfills His promises. He promised through Zechariah that Zerubbabel and the Jews of 520 BC would be successful in their project to rebuild the temple. And they most certainly were. And if God kept His promises to them 2500 years ago, shouldn't we be comforted that God will also keep His promises to us, “upon whom the end of the ages has come”? (1 Cor. 10:11).

Secondly, God is in the business of ingathering the nations. From the four corners of the earth, He is establishing His church, building His spiritual temple. And we are called to that work as well, to worship Him as He has called us, to live Spirit-filled lives of obedience, and to shine for Christ in a dark world.

Finally, God has accomplished salvation through the Messiah, Jesus Christ. He is the Servant, the Branch, the Stone. He is the Angel of the LORD, the Son of God, the glory in our midst. He is our Priest, our King, and our God. He is worthy of our worship. Behold the Branch!

Next week: end of winter quarter – 2 new spring classes begin!

Close in prayer.