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Small Group Preview

Jesus community where God's kingdom is realized on this earth

2025. 10. 5. Bothell Main Campus 2pm



시애틀형제교회
COMMUNITY CHURCH OF SEATTLE

A Season of Gratitude, A Season of Fruit

Autumn has arrived here in Seattle. The trees that were once green are now turning into brilliant shades of yellow and red. As I watch the beauty of the season unfold, I can't help but give thanks and praise to God who blesses us with such a wonderful gift.

This fall, I pray that you'll have many reasons to give thanks—whether in your personal life, with your family, or with your small group. May this season be filled with meaningful memories and photos that remind you of God's goodness. With hearts full of gratitude, let us step into this new month looking to the Lord, who always provides us with even greater blessings.

Every time I hear the updates from your small groups, my heart is warmed. I hear how you laugh together, sometimes cry together, and encourage one another as you share God's Word. I'm especially grateful when I hear how some of our members have walked through difficult seasons, supported and carried by the love of their small group. Through your gatherings, God continues to produce the fruit of love and the fruit of prayer among us. My hope is that, in this fall season, your homes and our community will be overflowing with good fruit.

Jesus said, *"By their fruit you will recognize them"* (Matthew 7:20).

Just as a tree is known by its fruit, our lives are revealed by the fruit we bear. As you look back on this past year, what kind of fruit do you see in your life? What kind of fruit are you preparing to offer to God?

My prayer is that this season of gratitude will also be a season of fruitfulness—a time to prepare and present an abundant harvest to our Lord.

With love and blessings, James Kwon



Embracing the members with a shepherd's heart

Small Group Preview

Small Group Usage

Living Life Weekly Bible Study 1, October 1st, P178

Main Focus

Those who have received the grace of salvation are called to offer their lives as holy worship to God and to serve the church with the spiritual gifts He has given them.

Examine God's Word

Read Romans 12:1–8 together. As you read, circle or underline repeated words or meaningful expressions that stand out to you.

Understand Setting

The Apostle Paul carefully summarized the heart of the gospel in the book of Romans. He explained the problem of human sin, the limits of the law, the substitutionary death and resurrection of Jesus Christ, and the gift of righteousness that comes by faith alone.

After this, Paul described God's plan to bring salvation to both Jews and Gentiles. Beginning in chapter 12, the letter shifts to the practical side of faith—how believers are to live in response to the gospel.

Today's passage reminds us that the gospel is not just something we know in our minds; it must be lived out in every area of life. Paul shows us how the gospel transforms our daily living and our relationships within the church community.

Meditate the Text

1-1 Observation According to Paul, what does it mean for believers to offer their lives as spiritual worship? What does he urge them to do in verses 1–2?

1-2 Application What cultural values or patterns of this world should you avoid conforming to? What do you need in order to discern God's will more clearly?

2-1 Observation In verses 6–8, Paul explains that God has given different gifts to members of the body of Christ. Which gifts does he list as examples?

2-2 Application What gifts has God given you to use for the good of the church? Are there any spiritual gifts you are praying for or desiring to grow in? Share with the group.

Review the Text

Paul urges the believers in Rome to move beyond knowing the gospel in their minds and instead to live in a way that reflects it. True worship is not following the values of this world but discerning God's will and living in a way that pleases Him. God has entrusted every believer with spiritual gifts—not for personal benefit, but to build up the body of Christ. Living out God's will, practicing His Word, and using our gifts to serve others is what it means to offer our lives as worship to Him.

Pray through the Text

- 1 Lord, help us to resist the values of this world and discern Your will through Your Word.
- 2 Lord, help me to discover the gifts You've given me and to use them faithfully for the good of my community.



Small Group Preview

Main Focus

Those who have received the grace of salvation are called to offer their lives as holy worship to God and to serve the church with the spiritual gifts He has given them.

Examine God's Word

Read Romans 12:1–8 together. Circle or underline the words and expressions that are repeated or carry important meaning.

NIV	GOD'S WORD	ESV
<p>1 Therefore, I urge you, brothers and sisters, in view of God's mercy, to offer your bodies as a living sacrifice, holy and pleasing to God—this is your true and proper worship.</p> <p>2 Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—his good, pleasing and perfect will.</p> <p>3 For by the grace given me I say to every one of you: Do not think of yourself more highly than you ought, but rather think of yourself with sober judgment, in accordance with the faith God has distributed to each of you.</p> <p>4 For just as each of us has one body with many members, and these members do not all have the same function,</p> <p>5 so in Christ we, though many, form one body, and each member belongs to all the others.</p>	<p>1 Brothers and sisters, in view of all we have just shared about God's compassion, I encourage you to offer your bodies as living sacrifices, dedicated to God and pleasing to him. This kind of worship is appropriate for you.</p> <p>2 Don't become like the people of this world. Instead, change the way you think. Then you will always be able to determine what God really wants—what is good, pleasing, and perfect.</p> <p>3 Because of the kindness that God has shown me, I ask you not to think of yourselves more highly than you should. Instead, your thoughts should lead you to use good judgment based on what God has given each of you as believers.</p> <p>4 Our bodies have many parts, but these parts don't all do the same thing.</p> <p>5 In the same way, even though we are many individuals, Christ makes us one body and individuals who are connected to each other.</p>	<p>1 I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship.</p> <p>2 Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.</p> <p>3 For by the grace given to me I say to everyone among you not to think of himself more highly than he ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned.</p> <p>4 For as in one body we have many members, and the members do not all have the same function,</p> <p>5 so we, though many, are one body in Christ, and individually members one of another.</p>

6 We have different gifts, according to the grace given to each of us. If your gift is prophesying, then prophesy in accordance with your faith; 7 if it is serving, then serve; if it is teaching, then teach; 8 if it is to encourage, then give encouragement; if it is giving, then give generously; if it is to lead, do it diligently; if it is to show mercy, do it cheerfully.

6 God in his kindness gave each of us different gifts. If your gift is speaking what God has revealed, make sure what you say agrees with the Christian faith.

7 If your gift is serving, then devote yourself to serving. If it is teaching, devote yourself to teaching.

8 If it is encouraging others, devote yourself to giving encouragement. If it is sharing, be generous. If it is leadership, lead enthusiastically. If it is helping people in need, help them cheerfully.

6 Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith;

7 if service, in our serving; the one who teaches, in his teaching;

8 the one who exhorts, in his exhortation; the one who contributes, in generosity; the one who leads, with zeal; the one who does acts of mercy, with cheerfulness.

Understand Setting

When the Apostle Paul wrote the book of Romans, he gave one of the clearest explanations of the gospel. He addressed humanity's problem of sin, the limits of the law, the sacrificial death and resurrection of Jesus Christ, and the righteousness that comes by faith alone.

Paul also showed how, by God's sovereign plan, both Jews and Gentiles are included in His salvation. From chapter 12 onward, the letter turns from doctrine to practice—how believers should live in light of the gospel. Paul explains how Christians are to carry themselves, both individually and in community.

Today's passage reminds us that the gospel cannot remain as head knowledge alone. It must be expressed in every part of life. Through this text, we learn how to put the gospel into action in our daily living.

Meditate the Text

1-1 **Observation** According to Paul, what does it mean to offer your life as a spiritual act of worship? What does he urge believers to do in verses 1–2?

True spiritual worship is to offer our bodies as a living sacrifice, holy and pleasing to God. Paul exhorts believers not to conform to this world but to be transformed by the renewing of their minds so that they can discern God's will.

Explanation Paul's phrase "*offer your bodies as a living sacrifice*" is rooted in Old Testament sacrificial language. In the old system, worshippers would place their sins upon an animal and present it as a substitute offering. But Paul calls believers to offer not an animal, but themselves—their entire lives—as an act of worship.

This means that every part of our daily life is meant to be worship unto God. Paul also warns us not to conform to the values of the age. In the first century, that meant resisting unbiblical cultural influences and philosophies. Instead, he urges believers to be transformed by the renewing of their minds. The word for *mind* (Greek: *nous*) in Paul's day referred not to emotions, but to reasoning and decision-making. The transformation Paul describes is a deep, foundational change—our very way of thinking reshaped by God's Word rather than by the world.

1-2 Application What cultural values or patterns of this world should you avoid conforming to? What do you need in order to better discern God's will?

Explanation The phrase "*this present age*" refers to the sinful, corrupt systems of the world. In Paul's day, the Romans were heavily influenced by philosophies such as idealism (which taught that visible, material things were inferior and salvation came through invisible "ideas") and by Greek and Roman mythology (which portrayed gods as flawed, human-like beings in a polytheistic system). Today, we too live in a culture filled with unbiblical ways of thinking—whether materialism, relativism, or the pursuit of self above all else. Take time to discuss together: *What are some of the modern worldviews or values we must resist as followers of Christ?*

2-1 Observation In verses 6–8, Paul explains that God has given different gifts to each member of the body of Christ. Which gifts does he mention as examples?

The gifts Paul lists include prophecy, serving, teaching, encouragement, giving, leadership, and showing mercy.

Explanation Paul begins by mentioning the gift of prophecy. In the early church—before the New Testament was fully written—this gift meant directly proclaiming a message from God. Such words always needed to be tested against the Old Testament Scriptures and by other prophets.

The gift of serving comes from the Greek word from which we get the English word *deacon*. Those with this gift were called to care for practical needs in the church. While the word can be used in different contexts, Paul likely had in mind those who served by managing resources and caring for others through financial or material support.

The gift of teaching focuses not on giving new revelation, but on faithfully interpreting and explaining the Word of God that has already been given. At the heart of this gift is pointing people to Jesus Christ (see Eph. 4:21; Col. 1:28; 2:7).

The gift of encouragement (or exhortation) emphasizes urging others to live out God's truth. While teaching centers on explaining Scripture, encouragement helps people apply it in their daily lives with comfort and counsel.

Paul also lists the gift of leadership, which involves guiding others with diligence. True biblical leadership means carrying out one's responsibilities with faithfulness and perseverance. Finally, Paul mentions the gift of mercy. This is the Spirit-given ability to care for the poor, the sick, and those who are vulnerable or weak.

2-2 Application What gifts has God given you to use for the church? Are there spiritual gifts you are desiring or praying for? Share with the group.

Explanation Paul describes the church as the *body of Christ*. He uses this image because it was first introduced by Jesus Himself when He broke bread at the Last Supper, saying, "*This is my body*" (Matt. 26:26–28; Mark 14:22–24; Luke 22:19–20). In verses 4–5, Paul repeats words like *one*, *same*, and *together* to emphasize unity within diversity. Just as a body has many parts but functions as one, so the church is made strong when every member uses their God-given gifts in harmony.

Review the Text

Paul encouraged the believers in Rome to not only believe the gospel with their minds but to live it out with their lives. Instead of following the values of the world, Christians are called to discern God's will and do what pleases Him. God gives spiritual gifts to His people, not for personal gain, but to build up the body of Christ. True worship is understanding God's will, practicing it daily, and using our gifts for the good of the community. This is the life of worship that pleases God.

Pray through the Text

- 1 Lord, help me to discern Your will through Scripture rather than following the values of this world.
- 2 Lord, help me to discover and use the gifts You've given me to bless and strengthen my church community.

Word Studies

Verse 1a **Therefore, I urge you, in view of God's mercy...** Paul's use of the word *therefore* signals a transition from theological discussion to practical exhortation. The foundation of Paul's appeal is God's mercy. This means that the basis of Christian living and service in the church is not human effort, but God's great compassion and love. Our ministry must always be rooted in His mercy. _Robert Mounce, Romans(TNAC), 180.

Verse 1b **Offer your bodies as a living sacrifice** The verb "to offer" is drawn from Old Testament sacrificial language. In the old system, animals bore the sins of the people and were offered in their place. But here, Paul calls believers to present themselves—not animals—as living sacrifices. Just

as Christ offered Himself on the cross, and Paul himself spoke of being poured out like a drink offering, Christians are called to dedicate their entire lives as worship. *_LIVING LIFE PLUS*, 12.

Verse 2a Do not conform to the pattern of this world “The world” here refers to an evil and unjust age. In the first century, Roman culture was shaped by Greek idealism and mythology. Idealism taught that visible, material things were corrupt, while invisible ideas were the key to salvation. Greek mythology promoted polytheism and human-like gods. The word “conform” literally means “to be shaped together with.” Paul commands believers not to be shaped by secular ways of thinking and living. *_LIVING LIFE PLUS*, 12.

Verse 2b But be transformed by the renewing of your mind “We must “let ourselves be transformed.” The verb occurs in two other settings in the New Testament. First is Mark 9:2 (Matt 17:2), where Jesus is said to have been “transfigured” before his three disciples. Next is 2 Cor 3:18, where Paul taught that believers, as they behold the glory of the Lord, are being “transformed” into his likeness. The transformation of which Paul spoke in Rom 12:2 is not a change effected from without but a radical reorientation that begins deep within the human heart.” *_Robert Mounce, Romans(TNAC)*, 180.

Verse 3a Think of yourself with sober judgment Paul repeats the verb “think” four times in this verse. His point is that believers should not compare themselves with others, but instead evaluate themselves humbly according to the measure of faith God has given them. This addresses possible jealousy or rivalry among gifted members of the Roman church.

Verse 3b According to the measure of faith God has assigned God sovereignly distributes gifts to each believer. The exhortation is not to boast but to serve with discernment and humility. Paul elsewhere affirms that spiritual gifts vary (1 Cor. 12:4–7), but such differences should never lead to pride. “We should also note that Paul acknowledges elsewhere that believers have different gifts (1 Cor. 12:4–6), and there is the recognition that God grants believers different manifestations of the Spirit (1 Cor. 12:7). This does not necessarily lead to boasting, unless those so gifted begin to believe that the gifts possessed are due to their own moral superiority.” *_Schreiner, Romans in Baker Commentary*, 363.

Verse 4 One body with many members Paul uses the metaphor of the body to describe the church, echoing Jesus’ own teaching at the Last Supper (Matt. 26:26–28; Mark 14:22–24; Luke 22:19–20). The repeated words “one, same, each other” highlight unity and interdependence. Just as pride divides, humility fosters unity in diversity. “Paul was fully aware of the devastating consequences of pride in any group of believers. So he cautioned the Christians at Rome not to think of themselves more highly than they ought (v. 3), reminded them that they were all members of the one body (vv. 4–5), and encouraged them to utilize their individual gifts for the benefit of the entire church (vv. 6–8). ... Unity in diversity is the theme that runs through this section.” *_Robert Mounce, Romans(TNAC)*, 180–81.

Verse 6 If your gift is prophesying... The gift of prophecy was a Spirit-given ability for apostles, evangelists, pastors, and teachers to deliver God’s message before the completion of Scripture. Examples include Agabus foretelling a famine (Acts 11:28) and Paul’s suffering (Acts 21:10–11). Paul stresses the need for discipline and perseverance so that each person uses their gift faithfully.

“Paul’s main point is that those who have such gifts should devote themselves to the gift that they have received. Those who serve to service, those who teach to teaching, and those who exhort to exhorting. Paul makes these statements because discipline and perseverance are needed in order to use one’s gifts to the maximum benefit.” _Schreiner, Romans in Baker Commentary, 365.

Verse 7a If it is serving, then serve From this word comes the English deacon . It refers to meeting practical needs in the church. While it can be used broadly, Paul likely had in mind those who minister through financial or material help. “Paul is thinking of the gift of service in general, perhaps especially the task of rendering financial and material assistance.” _Schreiner, Romans in Baker Commentary, 365.

Verse 7b If it is teaching, then teach The gift of teaching is not new revelation but the explanation and interpretation of God’s already revealed Word. At its heart, teaching centers on Jesus Christ (Eph. 4:21; Col. 1:28; 2:7).

Verse 8a If it is to encourage, then give encouragement Encouragement (or exhortation) focuses on urging believers to live out their faith. While teaching emphasizes content, encouragement emphasizes application and obedience. “Teaching concentrates more on the content of the tradition, while exhortation summons others to actions and stirs them from lethargy.” _Schreiner, Romans in Baker Commentary, 366.

Verse 8b If it is to lead, do it diligently Leadership is listed as a gift and must be exercised with diligence. True biblical leadership is not about power but about serving others faithfully and responsibly. “Leaders are more prone to laziness than others simply because there may be no one exercising oversight of them. Thus they may be able to skate by with less than a zealous effort.” _Schreiner, Romans in Baker Commentary, 366.

Verse 8c If it is to show mercy, do it cheerfully The gift of mercy involves caring for the poor, the sick, and the weak with joy. Those with this gift often minister to people in distress—physically, emotionally, or financially. “The gift of mercy is present when one has a special ministry to the sick, those who are suffering emotionally, or in some other kind of distress, including the need for economic assistance.” _Schreiner, Romans in Baker Commentary, 366.



Embracing the members with a shepherd's heart

Small Group Preview

Small Group Usage

| Living Life Weekly Bible Study 3, October 16th, P182 |

Main Focus

God makes us clean and calls us to reveal Jesus Christ through our lives.

Examine God's Word

Read Zechariah 3:1–10 together. As you read, circle repeated words or underline meaningful expressions.

Understand Setting

In 538 B.C., King Cyrus of Persia issued a decree allowing the Jews to return to Jerusalem and rebuild the temple. The return from exile happened in three main stages. The first was led by Governor Zerubbabel and High Priest Joshua. They laid the foundation of the temple, but opposition from enemies forced construction to stop. Political pressure and hostility caused the people to grow discouraged and give up.

In that moment, God raised up the prophets Haggai and Zechariah to encourage the people and renew their hope. Eventually, in 516 B.C., the temple was completed through God's mighty hand, and worship was restored. The vision given to Zechariah in this chapter comes from that period.

Meditate the Text

1-1 Observation What did God remove from Joshua the high priest, what did He clothe him with, and what was placed on his head? (vv.1–5)

1-2 Application When you think about God clothing sinners with clean and beautiful garments, what thoughts or feelings come to mind for you?

2-1 **Observation** How did God describe Joshua and his fellow priests, and what did He promise to bring forth? (v.8)

2-2 **Application** How can you live out your calling to reveal Jesus Christ through your own life?

Review the Text

In this vision, Zechariah sees Joshua the high priest, representing Israel. God removes Joshua's filthy garments, clothes him with clean robes, and places a pure turban on his head. Through the metaphors of "the Servant," "the Branch," and "the Stone," God promises the coming Messiah and the restoration of His kingdom.

As people living in the New Testament era, we remember that through Jesus Christ, God has cleansed us from sin, restored His kingdom, and reconciled us to Himself. Therefore, we are called to live out this grace by embodying His kingdom in our daily lives.

Pray through the Text

- 1 We praise You, Lord, for forgiving all our sins through Jesus Christ.
- 2 As Your holy people, help us to live with joy, giving glory to You in all things.



Main Focus

God cleanses us and calls us to reflect Jesus Christ in our daily lives.

Examine God's Word

Read Zechariah 3:1–10 out loud. Circle or underline words and phrases that stand out or repeat.

NIV	GOD'S WORD	ESV
<p>1 Then he showed me Joshua the high priest standing before the angel of the LORD, and Satan[a] standing at his right side to accuse him.</p> <p>2 The LORD said to Satan, "The LORD rebuke you, Satan! The LORD, who has chosen Jerusalem, rebuke you! Is not this man a burning stick snatched from the fire?"</p> <p>3 Now Joshua was dressed in filthy clothes as he stood before the angel.</p> <p>4 The angel said to those who were standing before him, "Take off his filthy clothes." Then he said to Joshua, "See, I have taken away your sin, and I will put fine garments on you."</p> <p>5 Then I said, "Put a clean turban on his head." So they put a clean turban on his head and clothed him, while the angel of the LORD stood by.</p> <p>6 The angel of the LORD gave this charge to Joshua:</p>	<p>1 Then he showed me Joshua, the chief priest, standing in front of the Messenger of the LORD. Satan the Accuser was standing at Joshua's right side to accuse him.</p> <p>2 The LORD said to Satan, "I, the LORD, silence you, Satan! I, the LORD, who has chosen Jerusalem, silence you! Isn't this man like a burning log snatched from a fire?"</p> <p>3 Joshua was wearing filthy clothes and was standing in front of the Messenger.</p> <p>4 The Messenger said to those who were standing in front of him, "Remove Joshua's filthy clothes." Then he said to Joshua, "See, I have taken your sin away from you, and I will dress you in fine clothing."</p> <p>5 So I said, "Put a clean turban on his head." They put a clean turban on his head and dressed him while the Messenger of the LORD was standing there.</p> <p>6 The Messenger of the LORD advised Joshua,</p>	<p>1 Then he showed me Joshua the high priest standing before the angel of the LORD, and Satan[a] standing at his right hand to accuse him.</p> <p>2 And the LORD said to Satan, "The LORD rebuke you, O Satan! The LORD who has chosen Jerusalem rebuke you! Is not this a brand[b] plucked from the fire?"</p> <p>3 Now Joshua was standing before the angel, clothed with filthy garments.</p> <p>4 And the angel said to those who were standing before him, "Remove the filthy garments from him." And to him he said, "Behold, I have taken your iniquity away from you, and I will clothe you with pure vestments."</p> <p>5 And I said, "Let them put a clean turban on his head." So they put a clean turban on his head and clothed him with garments. And the angel of the LORD was standing by.</p> <p>6 And the angel of the LORD solemnly assured Joshua,</p>

7 "This is what the LORD Almighty says: 'If you will walk in obedience to me and keep my requirements, then you will govern my house and have charge of my courts, and I will give you a place among these standing here.

8 "'Listen, High Priest Joshua, you and your associates seated before you, who are men symbolic of things to come: I am going to bring my servant, the Branch.

9 See, the stone I have set in front of Joshua! There are seven eyes[b] on that one stone, and I will engrave an inscription on it,' says the LORD Almighty, 'and I will remove the sin of this land in a single day.

10 "'In that day each of you will invite your neighbor to sit under your vine and fig tree,' declares the LORD Almighty."

7 "This is what the LORD of Armies says: If you live according to my ways and follow my requirements, you will govern my temple and watch over my courtyards. Then I will give you free access to walk among those standing here.

8 "Listen, Chief Priest Joshua and your friends sitting with you. These men are a sign of things to come: I'm going to bring my servant, the Branch.

9 "Look at the stone I have set in front of Joshua. That one stone has seven eyes.[a] I am engraving an inscription on it," declares the LORD of Armies. "I will remove this land's sin in a single day.

10 On that day," declares the LORD of Armies, "each of you will invite your neighbor to sit under your vine and fig tree."

7 "Thus says the LORD of hosts: If you will walk in my ways and keep my charge, then you shall rule my house and have charge of my courts, and I will give you the right of access among those who are standing here.

8 Hear now, O Joshua the high priest, you and your friends who sit before you, for they are men who are a sign: behold, I will bring my servant the Branch.

9 For behold, on the stone that I have set before Joshua, on a single stone with seven eyes,[c] I will engrave its inscription, declares the LORD of hosts, and I will remove the iniquity of this land in a single day.

10 In that day, declares the LORD of hosts, every one of you will invite his neighbor to come under his vine and under his fig tree."

Understand Setting

After King Cyrus' decree (538 BC), the Jews were allowed to return to Jerusalem and rebuild the temple. Under Zerubbabel (governor) and Joshua (the high priest), the foundation was laid—but opposition soon stalled the project. The people grew discouraged and gave up.

At that moment, God raised up the prophets Haggai and Zechariah to remind His people of His promises and give them hope. Their message stirred the people, and by 516 BC the temple was completed. Today's passage shows us one of Zechariah's visions, where God reveals how He cleanses His people and points forward to the coming Messiah.

Meditate the Text

1-1 **Observation** What does God remove from Joshua? What does He give him instead? (v. 1-5)

God takes away Joshua's filthy clothes, dresses him in clean garments, and places a pure turban on his head.

Explanation “Filthy clothes” here literally means covered in excrement—symbolizing the depth of Israel’s sin. The pure turban carried the inscription “Holy to the Lord.” This vision shows God graciously giving His people a new standing before Him.

1-2 Application How do you feel knowing that God takes off your “filthy clothes” and clothes you with beauty and holiness?

Explanation In Christ, God has forgiven every sin and calls us His precious sons and daughters. Even when we feel inadequate, God looks at us as His beloved children, clothed in His righteousness.

2-1 Observation What does God call Joshua and his fellow priests? What promise does He make? (v. 8)

God referred to Joshua and his companions as “men who are a sign” (or “men of portent”). He then promised, “I will bring forth my servant, the Branch.”

Explanation God commanded High Priest Joshua and his associates to listen closely, noting that they were men who served as a foreshadowing (or “sign”) of something to come. That “something” was God’s promise to bring forth His servant, the Branch (tsemach). The Branch refers to the Messiah, Jesus Christ, who would descend from the line of David (Isa. 11:1, Jer. 23:5). Therefore, Joshua foreshadows Jesus Christ, our great spiritual High Priest (Heb. 7:26-27), and his companions represent New Testament believers, who are called to be a royal priesthood (1 Pet. 2:5, 9).

2-2 Application In what ways can my life reflect Jesus to others?

Explanation Zechariah 3:10 pictures the harmony and fellowship of God’s people under the reign of the Messiah—“friends sitting under their own vine and fig tree.” When Jesus rules our hearts, our homes, and our communities, His peace and beauty shine through us.

Review the Text

In this vision, Joshua (the high priest) stands before God in filthy garments, representing Israel’s sin. God graciously removes his guilt, clothes him with purity, and crowns him with holiness. Through the images of *the Servant*, *the Branch*, and *the Stone*, God promises the coming Messiah who would take away sin in a single day—fulfilled in Jesus Christ at the cross.

For us today, the message is clear: we are cleansed by Jesus, we are called to live as God’s holy people, and we are sent to display Christ’s love and bring His kingdom into the world.

Pray through the Text

- 1 Praise God for forgiving all our sins through Jesus Christ.
- 2 Ask God to help us live as His holy people, filled with joy and bringing Him glory.

Word Studies

Verse 1a Satan The word Satan comes from a verb meaning “to oppose.” As a noun, it means “adversary” or “opponent.” In the books of Job and Zechariah, Satan refers to the spiritual being who acts as an accuser before God. “We can say, though, that the posture of tn at “his [Joshua’s?] right hand” signifies courtroom imagery. A similar usage to the one found in Zech 3:1 occurs in Ps 109:6: “Appoint an evil man to oppose him; let an accuser [Hb. tn] stand at his right hand.” _George Klein, Zechariah in NAC (Kindle Locations 4287-4291).

Verse 1b Joshua the High Priest The high priest mentioned here, Joshua, is the son of Jehozadak, who is also mentioned in Haggai 1:1. Joshua’s name literally means “The Lord saves.” Joshua represents all of God’s people. The fact that he is portrayed as defiled signifies the defilement of the entire nation of Israel. “Joshua, the defendant, whose fouled vestments portray his own defilement, also epitomizes sinful Judah. If the high priest is so filthy, how much more the nation as a whole.” _George Klein, Zechariah in NAC (Kindle Locations 4223-4224).

Verse 2 A Brand Plucked from the Fire In this expression, the “fire” symbolizes the Babylonian exile. It refers to the period when the people of Judah were crushed by the Babylonian empire and their city was burned. Although the Israelites experienced near-total destruction, like a burned piece of wood, the fact that God “plucked” them from the fire signifies His saving grace. “God’s grace in rescuing his people before judgment crushed them, offering them salvation so they could serve him in peace and security [see also 1 Cor 3:15].” _George Klein, Zechariah in NAC (Kindle Locations 4330-4331).

Verse 3 Filthy Clothes The original word for “filthy” literally refers to dung or excrement. This strong imagery is used to express the uncleanness of sin. In verse 3, Zechariah describes the high priest standing, covered in a vast amount of sin. This strongly suggests the severity of the sin held by the entire community of Judah. _Living Life PLUS, 316-319.

Verse 4 I Have Taken Your Guilt Away Zechariah uses a word that symbolizes collective and communal “guilt” or “iniquity,” rather than a term for individual sin. This same word is used in Exodus 28:36–38 to describe the high priest taking on the corporate sin of the people when approaching God. In Zechariah 3:4, it signifies God’s forgiveness of Israel’s overall, communal sin. “Zechariah portrayed the sin the Lord forgives by using the term “iniquity” (wn), one of the more distinctive words for sin in the Old Testament, which can be defined as “perversion or deliberate sin against the Lord.” Exod 28:36–38 employs the same word for sin, explaining how the priest received on himself the sin of the people.” _George Klein, Zechariah in NAC (Kindle Locations 4386-4389).

Verse 5 Clean Turban The word for “clean” means pure or ritually clean. According to Leviticus, the clean turban worn by priests was inscribed with the Hebrew phrase “HOLY TO THE LORD.” Zechariah is signifying that Joshua, who represents Israel, has been brought into a new spiritual state where he is acceptable through God’s grace. “The filthy clothes removed from Joshua must have included a dirty hat or mitre. The priestly mitre normally worn by priests bore the inscription, “HOLY TO THE LORD” (Exod 28:36; 39:30).” _George Klein, Zechariah in NAC (Kindle Locations 4423-4424).

Verse 7 You Will Govern My House “My house” refers to God’s Temple, which symbolizes God’s presence and rule. This implies that when the people of Israel obey God’s Word, worship in the Temple will be restored, signaling the full restoration of the community from exile. _Living Life PLUS, 316-319.

Verse 8 I Will Bring Forth My Servant the Branch God speaks to Joshua and his companions about the Messiah. God promises to raise up His Servant, the “Branch,” who will cleanse God’s severely defiled people. Jeremiah also prophesied about the Messiah coming from the line of David (Jer. 23:5; 33:15). “In the Old Testament, the prophets often used the term “branch” (see Isa 4:2; 11:1; Jer 23:5; 33:15; Ezek 17:22-24; Zech 3:8; 6:12). ... More importantly, the metaphor portrays the whole Davidic line of kings, culminating in Christ.” _George Klein, Zechariah in NAC (Kindle Locations 4493-4494).

Verse 9a See the Stone I Have Set in Front of Joshua In the Old Testament, the stone often symbolizes God or the Messiah (Ps. 118:22-23; Isa. 8:13-15). Zechariah mentions the Servant and the Branch in this same context. Therefore, this stone also symbolizes the Messiah. The New Testament similarly uses the image of a stone to refer to Jesus Christ (Matt. 21:42, 1 Pet. 2:7-8, Eph. 2:19-22). “overtones. The titles “Branch” and “Servant” both have messianic significance throughout the Old Testament. The “stone” motif also has messianic nuances within the larger Old Testament context. ... Moreover, Eph 2:19-22 portrays Christ as the chief cornerstone on which his Church rises.” _George Klein, Zechariah in NAC (Kindle Locations 4566-4567).

Verse 9b I Will Engrave on It and Remove the Sin of This Land in a Single Day Many Christian scholars assert that the stone in verse 9 refers to the Messiah sent by God. The engraving on the stone is interpreted as the suffering Christ would endure. Furthermore, the phrase “remove the sin in a single day” is seen as foreshadowing Christ’s suffering and death on the cross, which accomplished redemption in a single day.

“The messianic understanding held by Christian scholars from the time of the early church to the present often identifies the engraving on the stone as the wounds Christ suffered when atoning for the sins of humanity. The messianic perspective believes that the stone’s removal of sin “in a single day” predicts the redemptive suffering of Christ on the cross.” _George Klein, Zechariah in NAC (Kindle Locations 4573-4575).

Verse 10 You Will Invite Each Other Under Your Vine and Fig Tree This passage describes a harmonious scene where various trees thrive in God’s garden, where His Servant the Branch resides. It signifies the unity and fellowship believers will share in Jesus Christ. “The invitation to enjoy God’s blessings extended to Israel’s neighbors and reflected a new spirit of harmony and fellowship among the Lord’s people, not to mention with her neighboring nations.” _George Klein, Zechariah in NAC (Kindle Locations 4676-4677).

• October Ministry Schedule and Prayer Requests •

Key Ministry Schedule

- Pray that through the Open Table held every Saturday starting October 4th, many believers may encounter God deeply and build strong relationships of fellowship.
- Pray that through the Marriage School starting October 10th, participating couples will experience healing and grow into more intimate relationships.
- Pray that the deacons and elders being commissioned at the Ordination Service on October 26th may be filled with wisdom and the Holy Spirit to firmly build up the body of Christ.
- Pray that the Family Fall Festival on October 31st will allow the next generation within the church to experience the kingdom of heaven and be used as a channel for evangelism to neighbors.
- Ask for abundant grace on the Evangelism Explosion training, and that workers may be raised up to share the Gospel.
- Pray for abundant grace and comfort during the Wednesday Women's Fall Service, and that all participants may gain strength to beautifully build their homes and the church.
- Pray that all adult members participating in the HJI Fall Semester may gain physical and spiritual strength.
- Pray that applicants for the 49th One-on-One Discipleship Leader Training will receive training and be established as mature leaders.
- Ask for abundant grace on the Leadership Seminars (Korean-language *Work and Spirituality*, English-language *Work and Faith, Family Relationships through the Gospel of Mark 2*), leading to spiritual maturity.
- Pray for grace on the Relationship Skills Training Retreat and the 8-week practicum, so that participants may experience relationship healing and transformation.

- Ask for a special anointing on the English Worship Service, so that the English-speaking members and community may grow in the grace and love of the Lord.

Next Generation Prayer Requests

- Please send Small Group Leaders to spiritually shepherd the Sonlight students, and pray that the children will grow as spiritual leaders with an identity as citizens of God's kingdom.
- Pray that Coram Deo students will approach the new semester with expectation and hope rather than fear, and will faithfully grasp the new opportunities God provides.
- Pray that the NEXT PTA leadership will be filled with wisdom and the Holy Spirit, and that as student leaders are established and active in the new year, they will build a leadership that is more intimate with Jesus.
- Pray that EW College students will overcome the various trials they face in the world through God's Word and guidance.
- Pray for a revival in worship and spiritual growth for the community through the start of the Nehemiah Series sermon series at NeWave.

Family • Faith • Holy Spirit • Mission

Retreat for Small Group Leaders and District Leaders



Date & Time Saturday, December 6, 2025, 9:30 AM – 4:00 PM

Location Bothell Campus, Main Sanctuary

Who Should Attend All small group leaders, district leaders, and their spouses are kindly asked to attend.