

The Books of Haggai, Zechariah, and Malachi, Teacher's Guide

Lesson 5: Visions of Judgment and Removed Sin

Zechariah 5:1–6:15

Teaching Aim (Teacher Orientation)

Doctrinally, this lesson holds together two truths that our age likes to separate: the holiness of God that actively judges sin, and the mercy of God that decisively removes it and crowns a Savior. The flying scroll shows that God's word is not a passive collection of advice but a living verdict that goes out against sin (5:1–4; compare Hebrews 4:12–13). The woman in the basket shows that God does not merely manage or cover wickedness among His people; He carries it entirely away (5:5–11). The chariots show His sovereign rule reaching every corner of the earth (6:1–8). And the crowning of Joshua shows the goal of it all: a coming priest-King, the Branch, who builds the true house of God (6:9–15). Help students feel that judgment and grace are not rivals here; the removal of sin clears the ground for the King to build.

Guard carefully against a dispensational misreading of the closing vision. The temple the Branch builds is not a future literal structure in Jerusalem, and His throne is not an earthly political kingdom yet to come. Zechariah deliberately fuses the priestly and royal offices in one man, the Branch, and the New Testament identifies Him as Jesus, our great High Priest seated and reigning now at God's right hand (Hebrews 7–8; Psalm 110; Acts 2:30–36). The temple He builds is His church, the spiritual house of living stones (1 Peter 2:4–5; Ephesians 2:19–22), and "those who are far off shall come and help build the temple" (6:15) is fulfilled as the gospel gathers the nations into Christ, not as ethnic Israel reconstructs a building. Keep the weight on Christ the reigning priest-King and on His church as the temple being built today.

These visions were never meant only to inform; they were meant to change how God's people see sin, themselves, and their Savior. A student who really hears this lesson will stop excusing the sin he has been quietly managing, will recover a reverent awe of God's holiness, and will rest his hope on the priest-King already crowned. So aim at both targets. Send students home understanding why God judges and removes sin so thoroughly, and send them home surrendering a specific thing to be carried away, lifting their eyes to the Branch who reigns and builds even now.

Question 1

Student Question:

Zechariah looks up and sees a great scroll flying through the air, and the angel calls it "the curse that goes out over the face of the whole land" against the thief and the one who swears falsely by God's name (5:1–4). What does this vision reveal about the nature of God's word, that it does

not merely inform but actively goes out to judge sin? What does this teach us about how seriously God regards sin we tend to overlook?

Commentary and Teaching Notes

Begin with the sheer strangeness and scale of the vision, because it preaches. Zechariah sees a scroll, the form God's written word usually takes, but this one is enormous and airborne, roughly the dimensions of the porch of the tabernacle. The size signals significance, and the flight signals action. This is not a word sitting closed on a shelf. It is a word in motion, going out over the whole land on an errand.

The angel identifies it plainly as "the curse that goes out" against the thief and the one who swears falsely by God's name. The word of God here is not neutral information; it carries authority and consequence. It enters houses, it confronts, it judges. Help students recover this active dimension of Scripture. We are comfortable with the Bible as comfort and guidance, and it is both, but Hebrews 4:12–13 reminds us that the word is living and active, sharper than any sword, laying bare the thoughts and intentions of the heart.

Notice that the curse pursues sins people might easily hide or rationalize. A thief works in secret; a false oath hides behind religious language. Yet the flying scroll exposes both. The point is that no sin escapes God's word simply because it is concealed from human eyes. God's word reaches what we hide.

Lead students to see God's seriousness about sin we tend to minimize. We grade our sins on a curve, treating some as serious and others as small. The flying scroll does not. It goes out actively, deliberately, over the whole land, because a holy God will not leave sin unaddressed among His people. This is not harshness; it is the necessary holiness of a God who means to dwell with us.

Doctrinal / Christian Living Issues

- God's word is living and active, not merely informational; it goes out to judge sin (Hebrews 4:12–13).
- No sin escapes God's notice by being hidden; His word reaches what we conceal.
- God's holiness requires that sin among His people be confronted, not ignored.
- The same word that comforts also searches and judges; both belong to its character.
- God takes seriously the sins we are tempted to minimize and excuse.

Discussion Prompts

- Why is it dangerous to treat the Bible only as comfort and never as a word that judges?
- What sins do we tend to rationalize because they are hidden from human eyes?
- How should the truth that God's word is "living and active" change the way we read it?

Question 2

Student Question:

The flying scroll singles out two sins, stealing and swearing falsely, sins against our neighbor and sins against God's name (5:3-4). If God's word were to fly over your own life today and search it the way it searched theirs, where would it most likely stop? Be specific about the area it would expose.

Commentary and Teaching Notes

This first self-examining question turns the searching word toward the student's own life. The scroll singles out two representative sins: stealing, a sin against our neighbor, and swearing falsely by God's name, a sin against God Himself. Together they cover the two great tables of the law, our duty toward God and our duty toward people. The vision is saying, in effect, that God's word searches the whole of life.

Help students apply this without either panic or evasion. The goal is honest exposure, not despair. Just as the scroll would have stopped over specific houses, God's word stops over specific areas in each of us. For one person it is dishonesty in small things, fudging a number, taking what is not ours, cutting a corner at work. For another it is careless speech about God, casual oaths, promises made in His name and not kept.

Press gently toward specificity. Vague admissions of being a sinner cost us nothing. The question asks where the word would actually stop, and that takes courage. Encourage students to let the word land on a real area rather than a general feeling. Self-examination is a biblical discipline (2 Corinthians 13:5), and it is healthiest when it is concrete.

Finally, hold out hope even in the exposure. The same God whose word searches us is the God who, in these very chapters, carries wickedness away and crowns a Savior. Exposure is not the end God has in mind; it is the beginning of removal. We let the word find the sin precisely so that it can be carried out.

Doctrinal / Christian Living Issues

- God's word searches the whole of life, our duty toward God and toward our neighbor.
- Honest self-examination is a biblical discipline for the believer (2 Corinthians 13:5).
- Specific confession is more honest and fruitful than vague admissions of sinfulness.
- Exposure of sin is meant to lead to its removal, not to despair.

Discussion Prompts

- If God's word flew over your life today, where would it most likely stop?
- Why do vague admissions of sin cost us so little, and specific ones so much?
- How can honest exposure of a sin become the doorway to its removal rather than to despair?

Question 3

Student Question:

In the next vision a woman named “Wickedness” is shut inside a basket, a heavy lead cover is thrown over its mouth, and she is carried away to the land of Shinar (5:5–11). What does this dramatic, decisive removal teach us about how thoroughly God deals with sin among His people? Why is it significant that wickedness is not merely covered but carried completely out of the land?

Commentary and Teaching Notes

The second vision is one of the most vivid in Scripture. Zechariah sees a basket, an ephah, the standard measure for commerce, and inside it sits a woman whom the angel names “Wickedness.” A heavy disk of lead is lifted, and she is pushed down inside, and then the lead is slammed back over the mouth of the basket like a lid sealing a tomb. Two winged figures lift the basket and carry it away on the wind. Wickedness is not negotiated with; it is captured, sealed, and removed.

Teach the thoroughness of this removal. God does not merely scold wickedness or relocate it to a back room. He seals it under a weight it cannot lift and carries it entirely out of the land. This is how God deals with sin among His people: decisively, completely, with the intent of full removal. The basket that measures everyday commerce becomes a picture that sin had worked its way into ordinary life, and God means to root it out.

Draw the contrast between covering and carrying away. We are experts at covering sin, hiding it, excusing it, keeping it just out of sight. The vision shows something better and more demanding: God’s aim is not a cover that conceals but a removal that cleanses. This anticipates the gospel, where sin is not merely covered over but taken away (John 1:29; Hebrews 10:1–14). The lead lid is not the goal; the flight to a far country is.

Help students feel both the comfort and the cost. The comfort is that God really does mean to free His people from sin’s presence, not just its penalty. The cost is that we must be willing to let Him take it, hands open, rather than clutching the basket. A people who want sin merely contained will resist a God who insists on carrying it away.

Doctrinal / Christian Living Issues

- God deals with sin among His people decisively and thoroughly, not by half measures.
- God’s aim is the removal of sin, not merely its covering or concealment.
- Sin works its way into ordinary, everyday life and must be rooted out from there.
- This decisive removal anticipates the gospel, in which sin is taken away, not merely covered (John 1:29; Hebrews 10:1–14).

Discussion Prompts

- What is the difference between covering a sin and letting God carry it away?
- Why might we secretly prefer sin contained rather than removed?
- How does this vision deepen your understanding of what Christ came to do with sin?

Question 4

Student Question:

Notice that wickedness is sealed under a lead weight and removed entirely, not just pushed to the edges (5:7–8). Where in your life have you settled for keeping a sin contained rather than truly removing it, managing the habit instead of letting God carry it away? What would full removal, not mere management, actually look like for you?

Commentary and Teaching Notes

This self-examining question presses the vision into the student's daily life. The woman is sealed under lead, a weight she cannot push off, and then removed entirely. The detail matters: God's design is not containment but extraction. Yet containment is exactly the compromise most of us settle for. We learn to manage a temper, a habit, an appetite, a resentment, keeping it just contained enough to avoid disaster while never actually surrendering it to be carried away.

Help students name the difference honestly. Managing a sin means we still keep it, on a leash, in a back room, ready to be let out when we decide. Removing it means we hand it over entirely, refusing to keep a private supply. The lead lid in the vision is heavy and final; God is not interested in a sin we still secretly own.

Be pastorally honest about why we settle for management. Often it is because the sin still serves us, it comforts, it medicates, it gives a sense of control, and full removal feels like loss. Encourage students to ask not only what the sin is but why they have been unwilling to let it go. Naming the payoff is often the first step toward releasing it.

Move toward a concrete picture of full removal. Ask each student to imagine what their life would actually look like if this particular sin were not merely contained but carried completely away, and then to take one real step in that direction this week: a confession made, an accountability sought, an occasion of sin cut off, a habit replaced. Removal, like the vision, is decisive.

Doctrinal / Christian Living Issues

- There is a real difference between managing a sin and surrendering it to be removed.
- We often settle for containment because the sin still serves some perceived need.
- True repentance hands sin over entirely rather than keeping a private supply.
- God's design for His people is freedom from sin's presence, not merely its control.

Discussion Prompts

- What is one sin you have learned to manage rather than truly remove?
- What perceived payoff makes you reluctant to let that sin be carried away?
- What would full removal, not mere management, actually look like this week?

Question 5

Student Question:

Wickedness is flown to Shinar, the land of Babylon, the very place of exile and rebellion, and a house is built for it there (5:11). What does it teach us about God's holiness that sin must be put utterly outside the place where His people dwell, and that He will not allow wickedness a permanent home among them? How does this prepare us to understand the work of Christ, who came to take sin away (John 1:29)?

Commentary and Teaching Notes

Zechariah asks where the basket is being taken, and the answer is loaded with meaning: to the land of Shinar, to build a house for it there. Shinar is the ancient name for Babylon, the land of Babel's proud tower (Genesis 11), the place of exile, the very symbol of human rebellion against God. Wickedness is being returned to its native country, set up in its own house far from the people of God. Sin is being put utterly outside the place where God's people dwell.

Teach what this reveals about God's holiness. God will not allow wickedness a permanent home among His people. His goal is a purified people in whose midst He can dwell. The exile had once carried the people themselves to Babylon because of their sin; now, in a reversal full of grace, it is sin that is carried to Babylon while the people remain in the land. Holiness is not merely God's preference; it is the condition under which He dwells with His people.

Connect this directly to the work of Christ, but do so carefully and without anachronism. Zechariah is not yet preaching New Testament salvation; he is showing, in vivid picture, God's settled purpose to remove sin from His people. That purpose finds its fulfillment when John the Baptist points to Jesus and says, "Behold, the Lamb of God, who takes away the sin of the world" (John 1:29). What the vision pictures, Christ accomplishes: sin not relocated to a back room of the soul but taken away.

Bring it to the heart. If God means to put sin utterly outside the place where He dwells, and if we are now His dwelling place, His temple (1 Corinthians 6:19; Ephesians 2:21-22), then we cannot make peace with a sin we intend to keep. Help students see that God's holiness is not cold severity but the very thing that makes fellowship with Him possible. He removes sin so that He can come near.

Doctrinal / Christian Living Issues

- God's holiness will not allow wickedness a permanent home among His people.
- God removes sin precisely so that He may dwell with a purified people.

- Shinar (Babylon) symbolizes human rebellion; sin is returned to its native country, away from God's people.
- The vision's purpose is fulfilled in Christ, who takes away sin rather than relocating it (John 1:29).
- Because believers are now God's dwelling place, we cannot make peace with kept sin (1 Corinthians 6:19).

Discussion Prompts

- What does it teach us about God that sin must be put utterly outside His dwelling place?
- How is God's holiness not cold severity but the very thing that lets Him draw near?
- How does this vision prepare us to understand Christ taking away the sin of the world?

Question 6

Student Question:

God's pattern is to remove sin entirely from His people so that He may dwell with them in holiness (5:5–11). What is one specific way you sense God calling you to let Him carry something out of your life so that your heart can be a fitting dwelling place for Him? What have you been afraid to surrender completely?

Commentary and Teaching Notes

This self-examining question moves from God's purpose to the student's surrender. The whole second vision exists to show God carrying sin out so that His people can be a holy dwelling for Him. Under the New Covenant the believer's own heart and body are God's temple (1 Corinthians 6:19–20), which means the call to be a fitting dwelling place is intensely personal.

Help students see the goal behind the cost. God does not remove sin merely to deprive us but to make room for Himself. Every surrender is an act of clearing the house for a more honored Guest. When we frame it that way, letting go of a cherished sin looks less like loss and more like preparing a room for the One we love.

Press toward the specific thing and the specific fear. Most of us know, if we are honest, the one thing we have been afraid to surrender completely, the relationship, the habit, the grudge, the appetite, the area of money or pride or control. The question deliberately asks what we have been afraid to give up, because fear, not ignorance, is usually what keeps the basket in our hands.

Close with encouragement, not pressure. The same God who calls us to surrender is the God who, in the vision, supplies the winged figures to carry the basket away. We are not asked to remove sin by our own strength; we are asked to let go and let Him carry it. Help students take one concrete step of release this week, trusting the God who lifts what we cannot.

Doctrinal / Christian Living Issues

- The believer's heart and body are now God's temple, to be kept holy (1 Corinthians 6:19–20).
- God removes sin not merely to deprive us but to make room for His own presence.
- Fear, more than ignorance, often keeps us from surrendering a cherished sin.
- We surrender sin in dependence on God, who carries away what we cannot remove ourselves.

Discussion Prompts

- What is one thing God is calling you to let Him carry out of your life?
- What fear has kept you from surrendering that thing completely?
- How does seeing surrender as clearing room for God change the way you approach it?

Question 7

Student Question:

In chapter 6 Zechariah sees four chariots with horses going out between two mountains of bronze, and the angel says these are “the four winds of heaven” going out as God’s agents, with His Spirit set at rest in the north country (6:1–8). What does this vision reveal about God’s sovereign rule over all the earth, that He sends out His agents to patrol and to carry out His will everywhere? How does this comfort and sober us at the same time?

Commentary and Teaching Notes

Chapter 6 opens the final vision of the night: four chariots, drawn by horses of different colors, charging out from between two mountains of bronze. The angel explains that these are “the four winds of heaven” going out from standing before the Lord of all the earth. Bronze mountains suggest a fixed, immovable gateway, perhaps the very threshold of God’s presence, from which His agents are dispatched to do His will across the world.

Teach the sovereignty this vision proclaims. The chariots go out to the four points of the compass, patrolling the whole earth at God’s command. He is not a local deity confined to Jerusalem; He is the Lord of all the earth, and His agents reach every direction. The detail that His Spirit is set “at rest in the north country” (6:8) signals that His judgment and purpose have been accomplished there, that He has brought matters to where He intends. God rules actively, sending and stilling, not watching passively from a distance.

Show how this both comforts and sobers. It comforts, because nothing in the world is out of God’s control; the chaos of the nations is not chaos to Him. It sobers, because that same comprehensive rule means there is no place to flee from His authority and no corner of life exempt from His will. The God who patrols the earth with chariots is a God to be revered, not managed.

Guard against two errors. Do not reduce the vision to mere ancient symbolism with no present meaning; the God it reveals still rules every corner of the earth today. And do not press the colors of the horses into elaborate speculative schemes; the main point is plain and powerful, that God sovereignly sends His agents to accomplish His will everywhere. Keep students anchored in that clear truth.

Doctrinal / Christian Living Issues

- God is the Lord of all the earth, sovereign over every nation and direction (6:5).
- God rules actively, sending out His agents and bringing His purposes to rest as He wills.
- His comprehensive rule both comforts (nothing is out of His control) and soberes (nowhere is exempt).
- The reverent response to God's sovereignty is awe and trust, not attempts to manage Him.
- We should not press symbolic details into speculation but rest in the clear truth they teach.

Discussion Prompts

- How does God's rule over the whole earth comfort you in a chaotic world?
- How does that same rule sober you and call you to reverence?
- Why is it unwise to turn symbolic details into elaborate predictive schemes?

Question 8

Student Question:

The chariots go out to the four corners of the earth, and nothing on the whole earth lies outside the reach of the Lord of all the earth (6:5–8). How does it change the way you live to know that there is no corner of your life, public or hidden, that lies outside God's notice and rule? Where do you most need to live this week as though God truly sees and governs everything?

Commentary and Teaching Notes

This self-examining question takes the truth of God's universal rule and presses it into the hidden corners of the student's life. If the chariots patrol every direction and nothing on earth lies outside the Lord's reach, then nothing in our lives lies outside it either, not the public self we curate, and not the private self we assume no one sees.

Help students confront the gap between their public and hidden lives. Most of us live as practical atheists in some private corner, behaving, in the dark or alone or online, as though God were not watching. The vision dismantles that illusion. The God of the four chariots sees the corner we thought was safely hidden, and He governs it as surely as the rest.

Be careful to present this as good news, not merely surveillance. That God sees everything means He is never absent in our trials, never indifferent to our secret struggles, never unaware of the wrong done to us in private. His comprehensive sight is the comfort of the lonely and the

hope of the wronged, even as it is the warning to the hypocrite. The same eye that exposes also tends.

Move toward one concrete area. Ask each student to identify the one corner of life, a habit, a relationship, a thought pattern, a private behavior, where they most need to start living this week as though God truly sees and governs everything. Reverence becomes real when it reshapes the place we thought was hidden.

Doctrinal / Christian Living Issues

- No corner of our lives, public or hidden, lies outside God's sight and rule (Psalm 139:1–12).
- Living as though God does not see our private life is a form of practical unbelief.
- God's all-seeing sight is comfort to the lonely and wronged, not only warning to the hypocrite.
- Genuine reverence reshapes the hidden places, not just the public ones.

Discussion Prompts

- Where do you most easily live as though God were not watching?
- How is God's seeing everything good news and not only warning?
- What is one hidden corner where you most need to live this week as though God sees and governs all?

Question 9

Student Question:

In the climactic vision God commands that a crown be made and set on the head of Joshua the high priest, with the words, "Behold, the man whose name is the Branch... it is he who shall build the temple of the LORD and shall bear royal honor, and shall sit and rule on his throne. And there shall be a priest on his throne" (6:9–13). How does this crowning of a priest with a king's crown point beyond Joshua to Christ, who unites the offices of priest and king? What does it mean that the Branch builds the temple of the Lord, and how does "those who are far off shall come and help build the temple" (6:15) reveal that this temple is the church, gathered from all nations, rather than a future literal building?

Commentary and Teaching Notes

This is the heaviest and most glorious block of the lesson, and it deserves the most time. After the visions of judgment and removed sin, the night ends not with a verdict but with a coronation. God tells Zechariah to take silver and gold brought by returned exiles, fashion a crown, and set it on the head of Joshua the high priest. Then comes the staggering word: "Behold, the man whose name is the Branch... it is he who shall build the temple of the LORD and shall bear royal honor, and shall sit and rule on his throne. And there shall be a priest on his throne, and the counsel of peace shall be between them both" (6:12–13). A crown, the symbol

of kingship, is placed on a priest. The two offices that the law of Moses had kept strictly separate are deliberately fused in one figure: the Branch.

Teach plainly that this points beyond Joshua to Christ. Joshua is a living sign, an acted prophecy. He could not actually be both king and priest under the old law; no priest could sit on Judah's throne. The crowning is symbolic, looking ahead to the one of whom "Branch" had already become a title, the coming descendant of David (Isaiah 11:1; Jeremiah 23:5–6; Zechariah 3:8). The New Testament identifies Him without ambiguity: Jesus is our great High Priest who is also the reigning King, seated at God's right hand (Hebrews 7:23–28; 8:1; Psalm 110:1–4; Acts 2:30–36). In Him, and only in Him, "the counsel of peace" between the offices is realized. He is the priest who offers the sacrifice and the King who reigns, and because He is both, He can both forgive sin and rule the redeemed.

Now handle the temple-building with care, for this is where the lesson must guard the truth firmly. The Branch "shall build the temple of the LORD." This is not a prophecy of a future literal temple of stone in Jerusalem, and the throne is not an earthly political kingdom yet to be set up. To read it that way is to miss what the New Testament plainly teaches. Christ builds His church, the spiritual temple of living stones, with Himself as the cornerstone (Matthew 16:18; 1 Peter 2:4–5; Ephesians 2:19–22). His throne is not a coming earthly seat but His present reign at the right hand of the Father, where He rules now over His kingdom, the church (Acts 2:33–36; Colossians 1:13). The crowned priest-King is reigning today, and the temple He is building is being built today.

Drive home the gathering of the nations in verse 15: "Those who are far off shall come and help build the temple of the LORD." This is not the regathering of ethnic Israel to a rebuilt building; it is the gospel sweeping in the nations. Those who were once far off, Gentiles, strangers, the scattered of every land, are brought near in Christ and built together into a dwelling place for God (Ephesians 2:13–22). Every person reached by the gospel and added to the church is another stone in the temple the Branch is building. The student in the room is part of the fulfillment.

Bring it to the heart. The visions of removed sin were clearing the ground for this. God hunts sin with a flying scroll and carries wickedness away in a basket precisely so that a holy King-Priest can build a holy house out of forgiven people. Help students see that the gospel does not leave us merely cleansed and idle; it makes us living stones in a building project that the reigning Christ is carrying out across the world. The right response to a crowned Savior is to bow to His rule and to take our place in His house.

Doctrinal / Christian Living Issues

- The crowning of Joshua is a symbolic, prophetic act pointing beyond him to Christ, the Branch.
- The Branch unites the offices of priest and king in one person, fulfilled in Jesus (Hebrews 7:23–28; Psalm 110:1–4).

- Christ reigns now as priest-King at God's right hand; His throne is not a future earthly political kingdom (Acts 2:30–36; Colossians 1:13).
- The temple the Branch builds is the church, the spiritual house of living stones, not a future literal building (1 Peter 2:4–5; Ephesians 2:19–22).
- “Those who are far off” coming to build is the gathering of the nations into Christ's church, not the regathering of ethnic Israel (Ephesians 2:13–22).
- The removal of sin in the earlier visions clears the ground for the King-Priest to build His holy house out of forgiven people.
- Guard against premillennial and dispensational readings of a rebuilt temple and an earthly kingdom; the fulfillment is in Christ and His church now.

Discussion Prompts

- Why is it significant that a king's crown is placed on a priest, and how is this fulfilled in Christ?
- How do we know the temple the Branch builds is the church rather than a future literal building?
- How does it change your life to know you are a living stone in the temple the reigning Christ is building?

Question 10

Student Question:

Look back across the whole sweep of these visions, from the flying scroll that judges sin, to the woman of wickedness carried away, to the chariots that patrol the earth, to the crowned priest-King who builds God's house. Name one specific way the Lord is using these chapters to form Christ in you this week, whether by deepening your reverence for His holiness, your honesty about a sin you have been managing, or your hope in the King who reigns and builds even now.

Commentary and Teaching Notes

This capstone question asks students to look back across the whole sweep of the night visions and respond personally. Trace the movement once more with them: the flying scroll that searches and judges sin, the woman of wickedness sealed and carried away, the chariots that patrol every corner of the earth, and the crowned priest-King who builds the house of God out of people gathered from near and far. The visions move from judgment, through removal, to a reigning Savior building His temple. That is the shape of the gospel in miniature.

Resist the urge to leave the lesson at the level of admiration for vivid imagery. These visions were given to change people. A student who closes this study merely impressed by the pictures has missed their point. The aim is transformation: a deeper reverence for God's holiness, a new honesty about a managed sin, a settled hope in the King who reigns even now.

Help each person land on one concrete way Christ is being formed in them through these chapters. For one student it will be recovering awe before a holy God who judges sin actively. For another it will be finally letting a long-managed sin be carried away. For another it will be lifting tired eyes to the priest-King already crowned and taking fresh courage in His present reign. The specific point will differ, but the call to be changed is the same.

Close on hope, not heaviness. The God who hunts sin with a flying scroll is the same God who set a crown on a coming Savior, and that Savior now reigns and builds. Let students leave holding both halves together: a sober reverence for God's holiness, and a steady hope in the priest-King who carries our sin away and builds us into His house.

Doctrinal / Christian Living Issues

- The night visions move from judgment, through the removal of sin, to the reigning priest-King, the shape of the gospel itself.
- These visions aim at transformation, not mere admiration of striking imagery.
- Genuine response names a specific way Christ is being formed in the student.
- Reverence for God's holiness and hope in the reigning Savior belong together and must be held at once.

Discussion Prompts

- Which of these visions most searched or most encouraged you, and why?
- What one specific way is the Lord forming Christ in you through these chapters this week?
- How can you hold together reverence for God's holiness and hope in the priest-King who reigns?