

“My Servant the BRANCH”

Zechariah 3:8

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Introduction: I call your attention tonight to just one verse, & just one phrase in the verse, “...*behold, I will bring forth My servant the BRANCH*” (Zechariah 3:8). Note the reference to Christ, the Messiah, as “*the BRANCH*.” The Hebrew word for “*branch*” here could be translated as “a shoot, or a sprout.” Two ideas can be inferred from the designation of Christ as “*the BRANCH*.” Consider with me tonight simply the insignificance of this BRANCH as well as the significance of this BRANCH.

I. The insignificance of this BRANCH

A. It speaks of His humanity:

1. Isaiah 11:1, “*And there shall come forth a rod out of the stem of Jesse, & a Branch shall grow out of His roots.*”
2. Matthew 2:23, “*And he (Joseph) came & dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.*”

Summary: Consider the insignificance of the town from which Christ comes:

“*Nazarene* is probably a synonym for ‘contemptible’ or ‘despised’ since Nazareth was a most unlikely place for the residence of the Messiah (cf. Psalm 22:6)” (Ryrie).

B. It speaks of His humility:

1. Isaiah 53:1-3, “*...For He shall grow up before Him as a tender plant, & as a root out of a dry ground: He hath no form nor comeliness; & when we shall see Him, there is no beauty that we should desire Him...*”
2. Matthew 13:55, “*Is not this the carpenter’s son?...*”

Summary: Consider the insignificance of the trade at which He worked: “He was born into a working-class family & brought up in Nazareth, something of a backwater & with an unenviable reputation” (Blanchard). See John 1:46, “*And Nathanael said unto him, Can there any good thing come out of Nazareth?*”

II. The significance of this BRANCH

A. The Branch as King:

1. Jeremiah 23:5, “*Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, & a King shall reign & prosper, & shall execute judgment & justice.*”
2. Psalm 110:4, “*The LORD hath sworn, & will not repent, Thou art a priest for ever after the order of Melchizedek.*”

Summary: “*Melchizedek*” was both King & priest of Salem; so too, is Christ – a King & a Priest (see Hebrews 7).

B. The Branch as Servant:

1. Zechariah 3:8, "...*My servant the BRANCH.*"
2. Isaiah 42:1, "*Behold My servant, whom I uphold; Mine elect, in whom My soul delighteth; I have put My spirit upon Him: He shall bring forth judgment to the Gentiles.*"

Summary: "*Servant*" speaks of His complete obedience & submission to the Father's will.

C. The Branch as Man:

1. Zechariah 6:12, "...*Thus speaketh the LORD of hosts, saying, Behold the man whose name is the BRANCH; & He shall grow up out of His place, & He shall build the temple of the LORD.*"
2. Isaiah 9:6a, "*For unto us a child is born, unto us a son is given...*"

Summary: Isaiah 9:6 makes reference to a child which is born – His humanity; as well as to a son who is given – His deity (sent from heaven).

D. The Branch as God:

1. Isaiah 4:2, "*In that day shall the branch of the LORD be beautiful & glorious...*"
2. Isaiah 9:6b, "...*and the government shall be upon His shoulder: & His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.*"

Conclusion: Does the significance of Christ as the BRANCH have any parallel in the N.T.? You may well have noticed: The Branch as King relates to the Gospel of Matthew where Christ is presented as the King of the Jews. The Branch as Servant relates to the Gospel of Mark where Christ is presented as the Servant of Jehovah. The Branch as Man relates to the Gospel of Luke where Christ is presented as the Son of Man. And the Branch as God relates to the Gospel of John where Christ is presented as the Son of God.

Consider again both the insignificance & significance of Christ designated as the Branch. "This apparently insignificant Branch, brought up on the wrong side of the tracks, would 'bear royal honor' & 'sit & rule on His throne' "(Blanchard). He goes on to say, "There is no greater miracle in the Bible than that of God assuming a human nature in the person of Jesus in order to rescue sinners." Compare that thought to II Corinthians 8:9, "*For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich.*" Might we reflect & rejoice in the truth: "*Herein is love, not that we loved God, but that He loved us, & sent His Son to be the propitiation for our sins*" (I John 4:10) & in the fact "*that the Father set the Son to be the Savior of the world* (I John 4:14). How about you tonight? Is He your Savior? If so, who have you shared your testimony with lately?