Message Three

Enjoying Christ as Everything in the Priesthood and Kingship for God's Building

Scripture Reading: Zech. 2:5; 3:1-10; 4:1-14; 12:1

I. Zechariah reveals that Christ as the centrality and universality of God's economy is everything for God's building:

A. Christ was sent by God to be with His humiliated people in their captivity and intercede for their return—1:7-17.

B. Christ is the last Craftsman used by God to break the four horns—Babylon, Medo-Persia, Greece, and the Roman Empire—which damaged and destroyed the chosen people of God—1:18-21; Dan. 2:31-35; 7:3-8.

C. Christ is the One who measures Jerusalem in order to possess it; likewise, He measures His people in order to possess them for His kingdom—Zech. 2:1-2; cf. Ezek. 40:3; 47:1-5.

D. Christ is the glory in the center of the church and the fire burning around the circumference of the church for her protection (Zech. 2:5); in the New Jerusalem the Triune God in Christ will be the glory at its center (Rev. 21:23; 22:1, 5), and this glory will shine through the transparent wall to be its protection of fire (21:18).

E. Christ is the One sent by Jehovah of hosts and is also the Sender, Jehovah of hosts, for the care of His people, who are very dear to Him; whoever touches them touches the pupil of His eye—Zech. 2:8-9, 11; cf. John 14:26; 15:26.

F. Christ is the Shoot of David in His humanity and royal faithfulness with the growth of the divine life for God's building—Zech. 3:8; 6:12; Isa. 4:2; Jer. 23:5.

G. Christ is the foundation stone, the cornerstone, and the topstone of grace for God's building—Isa. 28:16; Psa. 118:22; Matt. 21:42; 1 Pet. 2:4-8; Zech. 3:9; 4:7:

1. When Christ was dying on the cross, He was engraved, cut, by God, to remove the sin of the land of Israel and of the whole world in one day—3:9-10; 1 Pet. 2:24; John 1:29.
2. The seven eyes of the stone are the seven eyes of Jehovah, the seven eyes of the Lamb, and the seven lamps of the lampstand as the seven Spirits of God, the sevenfold intensified Spirit—Zech. 3:9; 4:10; Rev. 5:6; 4:5.

H. Christ is the High Priest and the King, so He is the Builder of God's house—Zech. 6:12-13; Heb. 3:1-4; 4:14-15; 7:26.

I. Christ is the fountain of blood for our judicial redemption and the Spirit of grace for our organic salvation—John 19:34; Zech. 13:1; 12:10; cf. Heb. 10:29b.

J. Zechariah prophesies concerning Christ in His first coming as the lowly King entering Jerusalem triumphantly (9:9), the One betrayed for thirty pieces of silver (11:12-13), the smitten Shepherd (13:7; 11:7-11), and the pierced One on the cross (12:10; 13:6).

K. Zechariah prophesies concerning Christ in His second coming as the Messiah seen by those who pierced Him (12:10), the One who will return to the Mount of Olives and fight with the nations that besiege Jerusalem (14:3-5), and the King over all the earth in the millennium (v. 9).

II. Zechariah reveals the way that we can enjoy Christ to keep ourselves in the holy priesthood and participate in the divine kingship for God's building:

A. Zechariah charges us to pay full attention to our human spirit so that we may receive the Christ unveiled in this book; the heavens are for the earth, the earth is for man, and man was created by God with a spirit that he may contact God, receive God, worship God, live God, fulfill God's purpose for God, and be one with God—12:1; John 4:24; Rom. 1:9.

B. The vision in Zechariah 3 concerning Joshua was to strengthen the priesthood:

1. Satan's intention was to belittle Joshua in front of his fellows and to frustrate the building of God's temple—vv. 1, 8; Rev. 12:10-11.
2. That Joshua the high priest was clothed with filthy garments indicates that our conduct may still be unclean because we still live in the flesh, which is altogether filthy; Joshua's filthy garments were the basis of Satan's accusation—Zech. 3:1-3, 8; Rom. 7:18; 2 Cor. 7:1:
   a. The blood of the Lamb, which is for our redemption, answers before God all the accusations of the devil against us and gives us the victory over him; we need to apply this blood whenever we sense the accusation of the devil—Rev. 12:10-11; 1 John 1:7, 9.
   b. The precious blood of Christ is also the blood of the covenant, ushering us into the reality of Christ as the grace of the new covenant in the Holy of Holies—Matt. 26:28; Heb. 10:19-20; Lev. 16:11-16.
3. The perfection of Christ as the Angel of Jehovah was extended to Joshua by the removing of the filthy garments from him, thus making his iniquity pass from him; the stately robes with which Joshua was clothed signify the expression of Christ in His divine glory and human beauty—Zech. 3:4-5; Exo. 28:2; Gal. 3:26-27; Phil. 1:20.

C. The vision in Zechariah 4 of the golden lampstand and the two olive trees was to strengthen the kingship:

1. The lampstand in Zechariah signifies the need of the Spirit for the building of the recovered temple—the more Spirit, the more church, and the more testimony of Jesus—4:1-6; Eph. 5:18; Rev. 1:2, 9, 11.
2. The two olive trees, signifying Joshua (the priesthood) and Zerubbabel (the kingship), are the two sons of oil, filled with the Spirit of Jehovah for the rebuilding of God's temple—Zech. 4:3, 12:
   a. All the believers are the many olive trees in the sense of being branches of Christ, the unique olive tree—Rom. 11:17; John 15:5.
   b. The oil denotes the Spirit, and the Spirit is God, who in typology is signified by gold; we need to be the wise virgins by daily paying the price to buy the golden oil so that we may be sons of oil who are filled with the Spirit of God in our whole being—Matt. 25:9; Rev. 3:18.
   c. To supply the oil for the shining of the lampstand is to flow out God to supply others with the sevenfold intensified Spirit that they may be enlivened for God's testimony through the church—2 Cor. 3:6; John 7:37-39a.
   d. It is by the Spirit that the building of the church will be consummated—"Not by might nor by power, but by My Spirit"—Zech. 4:6-9; Rom. 8:4; Gal. 5:16, 25; Rev. 22:17a.

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