

Recovery Through the Prophets: Isaiah

by Stephen Kaung

The sermon emphasizes the importance of recovering kingship in the church, which involves understanding and living out our identity as kings in the kingdom of God, and fulfilling our mission to rebuild the house of God and bring the testimony of Jesus to the world.

Duration: 1:11:59

Scripture: Zechariah 3:1, Zechariah 3:10 - 4:1, Zechariah 4:6, Zechariah 4:10, Zechariah 4:14, Matthew 6:33

Topics: "Recovery"

Description

In this sermon on Zechariah chapter 4, the speaker emphasizes the importance of relying on the Holy Spirit rather than human might or power in building the house of God and maintaining the testimony of Jesus. The speaker explains that natural influence and energy can actually hinder the work of God and destroy His house. The message is that true success in the kingdom of God comes from being filled with the Holy Spirit and humbly serving as a servant. The speaker also highlights the symbolism in Zechariah's vision of the golden lampstand with seven lamps and seven pipes, representing the abundant supply of the Holy Spirit needed for the testimony of Jesus to shine.

Transcript

We will please turn to Zechariah chapter 4. Zechariah chapter 4. We will read the whole chapter. And the angel that talked with me came again, and waked me as a man that is wakened out of his sleep. And he said unto me, What seest thou? And I said, I see and behold a lampstand all of gold, with a bowl upon the top of it, and its seven lamps thereof.

Seven lamps and seven pipes to the lamp, which are upon the top thereof, and two olive trees beside it, one on the right of the bowl, and the other on the left of it. And I answered and spoke to the angel that talked with me, saying, What are these, my Lord? And the angel that talked with me answered and said unto me, Knowest thou not what these are? And I said, No, my Lord. And he answered and spoke unto me, saying, This is the word of Jehovah unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, said Jehovah of hosts.

Who art thou, O great mountain? Before Zerubbabel thou dost become a plain, and he shall bring forth a headstone with shouting, Grace, grace, unto it. And the word of Jehovah came unto me, saying, The head of Zerubbabel hath laid the foundation of this house, and his hand shall finish it, and thou shalt know that Jehovah of hosts hath sent me unto you. For who has despised the day of small things? Yea, they shall

rejoice, even those seven, and shall see the planet in the hand of Zerubbabel.

These are the eyes of Jehovah which run to and fro in the old earth. And I answered and said unto him, What are these two olive trees on the right of the lampstand, and on its left? And I answered the second time, and said unto him, What are the two olive branches that are beside the two golden tubes, that empty the gold out of themselves? And he spoke to me, saying, Knowest thou not what these are? And I said, No, my Lord. And he said, These are the two sons of oil, that stand before the Lord of the whole earth.

Shall we pray? Dear Heavenly Father, we do praise and thank thee that we can gather together here in the name of thy beloved Son, our Lord Jesus Christ. We thank thee we know that we are in thy presence, and we do expect thee by thy Holy Spirit to speak to each one of us through thy word. We pray that thy words are life and spirit to us, so we just open ourselves to thee, and trust thee to give us the spirit of wisdom and revelation to the full knowledge of God, and to the praise of thy glory.

We ask in the name of our Lord. We mentioned yesterday that our burden for this time is on the recovery of priesthood and the recovery of kingship. We know that we are living in the days of recovery.

The coming of the Lord is imminent, and he is doing this recovery work to prepare for his return. In recovering the house of God, two things are essential. One is the recovery of priesthood, and the other is the recovery of kingship.

Because without the recovery of these two things, the recovery of the house of God will not be complete. Yesterday we shared together on this matter of the recovery of priesthood, as shown in the vision in Zechariah 3. Because Joshua, the high priest, represents the priesthood. Now this afternoon we would like to come into the recovery of kingship.

And that is the vision given concerning Zerubbabel. And we know that Zerubbabel came from the royal seat of David. So he represents, now in the recovery of kingship, we need to remember, first of all, that we who have been washed by the blood of the Lamb, he who has redeemed us, he has made us kings and priests.

So in other words, this recovery of priesthood and kingship concern every one of us. Because our Lord Jesus has not only washed us from our sins, thank God for that, but that is the negative aspect of redemption. There is the positive aspect of redemption, which is, he has made us, he has made us kings and priests unto God.

He has made us kings and priests. But oftentimes when we think of being kings, probably our thought will be concerning the future. Now in the future, when the kingdom of God shall appear upon this earth, that is the time when we shall be kings and we will reign with Christ together for a thousand years.

And maybe our thought will go even further on, into eternity. And there you will find in Revelation chapter 21, chapter 22, that we shall all be kings. And there we will reign and rule forever and forever.

So in other words, when we think of being kings, probably our thought is in the future. But we have to remember that in Revelation chapter 1, verse 5, and Revelation chapter 5, verses 9 and 10, we are told that he has made us kings and priests unto God. In other words, we are kings today, not only tomorrow, not only in the future, but the moment when we are redeemed, when we are saved, he has made us kings.

Now do you know that you are kings? He has made us kings. Now unfortunately, most of us do not know that we are kings. We know that we are redeemed by the precious blood.

We know our sins are forgiven. But we do not know that he has made us kings unto God. Probably some people know that he has made us priests.

We are priests unto God. But does it ever come to your mind that you are not only priests unto God today? That is to say, today you shall function as priests. You shall serve God.

You shall bring satisfaction, pleasure, glory to God. You shall bring God's people to his presence, and bring God to his people. So, functioning as priests today, for brothers and sisters, probably very few people know that he has made us kings today.

In other words, we are to function as kings today unto God. Now the reason why we do not understand that he has made us kings today, and also forever, it is because of a misconception. You know, our concept of kings is still being that of the world.

In other words, we think of kings. Kings that rule and reign. Kings that sit on the throne and give orders.

And kings, they sit on the throne and be served by their servants, by their people. Now this is our concept of being kings. And of course we know today, we are not sitting on the throne yet.

And we know that we are not being served yet. So for this reason, we do not realize that we are kings. Now brothers and sisters, this misconception is not just limited to us today.

You know, even when our Lord Jesus was on earth, he had this trouble with his own disciples. There were the twelve disciples, and they followed the Lord. And you know, they often argued, strived among themselves on this matter of who is the greatest.

Now the reason why they argue about these things is because of their concept. Yet their concept is, now to be the greatest is the one who is king, and who rules and reigns and gives orders, and be served. They argued among themselves all the time about this matter.

Who is the greatest? And even you remember, when our Lord Jesus was on his way to Jerusalem to be crucified, they were still thinking of this matter. You remember in Matthew chapter 20, how two of the disciples, John and James, you know they have been arguing, they have been striving over this matter, maybe for as long as they followed the Lord. And now they thought that probably this was the time our Lord was going to Jerusalem to be crowned king.

Now you shouldn't lose this opportunity. So here you find James and John, they got hold of their mother, to talk to our Lord Jesus and say, now Lord, we are going to ask something, now promise that you will give it. You know, the mother of John and James was, according to the flesh, aunt to our Lord Jesus.

And the word of an aunt has some weight, you know. So here you find they got their mother to talk to our Lord Jesus. And I think probably subconsciously they knew something was not quite right.

So they did not come out alright. They just said Lord, here is a blank check, sign it and we will fill it in. You know, but our Lord never signed a blank check.

So he said, now what do you want? So the mother said, now in your kingdom, let my two sons, one sit on your right hand and one sit on your left. They got it all. And no wonder the other ten, they were indignant, why they were outmaneuvered.

Everybody want to sit at the right and the left because they want to be kings, you know, to have authority, to rule, to have glory. And our Lord Jesus said, are you able to drink the cup that I drink? Are you able to be baptized with the baptism that I am to be baptized with? And without really understanding what these are, they blurted out and said, yes, oh yes, as long as you give us the right and the left side, we will do everything. We promise.

Now the Lord Jesus said, well, you have to drink the cup that I am going to drink, all of you. You have to be baptized with the baptism that I am to be baptized with, all of you. And of course, our Lord was thinking of the garden of Gethsemane and thinking of Calvary's cross.

Now they didn't understand at that moment, but that was what the Lord was thinking about. But the Lord said, to sit on my right and left is monopoly to give. It is for my father to give.

And the Lord began to teach them again on the true meaning of kingship. The Lord said, in the world, the ruler, they overlord, they lord over their people. The great exercise authority over others.

But this is not to be with you. Because with you, if you want to be the great, you have to be the servant of all. If you want to be the first, you have to be the bondservant of all.

Because the Son of Man does not come to be served, but to serve. And to give his life a ransom. Now, brothers and sisters, here our Lord Jesus shows us the concept of kingship in the heavenly realm, in the kingdom of God, is very, very different from the concept of kings in the world.

As a matter of fact, it is just the opposite. The Lord Jesus said, now in the world, the ruler, the great, they sit high up and they lord over people. They exercise authority, give orders.

But the Lord said, no, this is not among you. If you want to be the great, you have to be the servant of all. And actually the word servant in the scripture is not servant in the modern sense.

It is slave in the ancient sense. In other words, if you want to be great, you have to be a slave to all. Now, what is a slave? A slave is one who has no right of his own.

A slave is one that serves his master. And the Lord said, if you want to be great, you have to be a slave to all. If you want to be the first, it is even worse.

You have to be the bond slave. Bond slave is one who has willingly, voluntarily given himself to his master, to be a bond slave forever. Now, in the Old Testament, you find that a slave, a Hebrew slave, would work for his master for six years.

And in the seventh year, he could go out free. But if that slave loved his master and his family, and he would not go out free. He wanted to be a love slave forever.

So, he would be taken to the door and have his ear pierced to the door post. And with that single pierced ear, he became a bond slave, that is, a love slave forever. He is a slave forever and ever.

And if he has family, all his family members are slaves. Bond slaves. Now, brothers and sisters, here you find, our Lord Jesus showed us, true kingship is servitude.

Now, we never combine these two things together. We think that these two things are poles apart. Kings and servants.

Rulers and slaves. Now, how can you put these things together? They are the opposites. But our Lord Jesus said, these things are one.

True kingship is true servitude. He who serves most is the greatest. Why? Because our Lord Jesus himself set an example for us.

He was born king into this world. And yet he was born in a manger. He was brought up in Nazareth.

And you find that he went into the river Jordan to be baptized. During the three and a half years of his ministry, you find that he diligently served. Now, if you want to see how our Lord Jesus was diligently served as the servant of the Lord, read the Gospel according to Mark.

You find that word straight away. Immediately. Everywhere.

In other words, he was so diligent in serving the Father's will. How he denied himself. And how he served the Father.

And even to the end, you find that when he had his last supper, the Passover supper, with his own disciples. How he got up and washed his disciples' feet. He said, I'm your Lord, I'm your Master.

That's true. But I wash your feet. Therefore, love you one another.

And there you find that he even gave himself for us. He served us to the extent of giving his own life to us on Calvary's cross. Now, brothers and sisters, he said, I come not to be served, but to serve.

And to give my life a ransom for all. Now, this is, he is king because he is the one who serves most. His service, his servanthood qualifies him, demonstrates that he truly is the King of Kings and the Lord of Lords.

So, brothers and sisters, here you find our Lord Jesus is teaching us. He has made us kings. We are kings.

But how are we to demonstrate that we are kings? How are we to prove that we are kings today? It is in this area of servanthood. If we are willing to deny ourselves, if we are willing to bow low even before our brothers and sisters, if we are willing to serve our brothers and sisters, and even to give our life for our brothers and sisters, you find that we demonstrate that we are truly kings unto God. So, you find this matter of kingship has to be recovered in the church.

In the recovering of the house of God, kingship has to be recovered. You know, in the Old Testament, David, Solomon, they represent kingship in the scripture. And what did they do? You find that David and Solomon, they were the ones used by God to build the temple.

And the name of God rested upon that place. In other words, in building the temple, God had a name upon this earth. The testimony of God was upon this earth.

God was called not only the God of heaven, but he was also the God of the earth, because he had a testimony in the house of God, there in Jerusalem. Now, that was the work of kingship. Now, again you find in the recovery history, when the children of Israel came back from Babylonian captivity, they were under the leadership of Zerubbabel.

And what did Zerubbabel do? He came back to rebuild the house, to restore the testimony of God. You know, during the time of captivity, God was never addressed as the God of the heavens and of the earth. He was addressed as the God of the heavens.

And did God have retreated back to heaven? Why he was? Because he had no place on earth. He had no people on earth. He had no temple on earth.

He had no testimony on earth. And that's the reason why you'll find he was called the God of the heavens, but not God of the heavens and of the earth. But here you'll find Zerubbabel, representing kingship, leading the people back into Jerusalem, to rebuild the house of God, that the name of God might be upon this earth.

The testimony of God was to be re-established on this earth. Now, this is the work of kingship. So brothers and sisters, we are redeemed of the Lord.

We have been made kings unto God. Do you know that we have a mission to fulfill? Do you know that it is the work of being kings unto God, to rebuild the house of God? Today we find the house of God is in ruin. In other words, you'll find God's people are scattered everywhere.

You know when one stone is not upon another stone, that is ruin. And God's people had to be built, these living stones had to be built up together into a holy habitation for God to dwell in the spirit. And this is the work of kings.

The kings has authority. The kings has power to do this kind of work. The work of the kings is to rebuild the house of God.

Bring his people together. And not just throw them together as a pile, but to build them together. Organically build one to another.

Related one to another. Build together in love. And at the same time you'll find the testimony of Jesus will be in the house.

Our Lord Jesus has given his own name to this church. Where two or three are gathered together unto my name, there am I in the midst of them. Now thank God Christ has given his name to us.

We are named after him. And we gather together unto his name. That is, we put ourselves under his name.

And when we do that, he said, I am in the midst of them. His presence is there. Now that is the testimony of the church.

Therefore when you come to 1 Corinthians chapter 14, you'll find when the church gathered together and someone came into their midst, immediately they sensed the presence of the Lord. And they will fall down and say, the Lord is in your midst. Now this is the testimony of Jesus.

That is what the house of God is. And you know in the vision of Ezekiel, you'll find there will be a city. And the name of the city is Jehovah Shammah.

In other words, the Lord is there. Now brothers and sisters, the Lord is going to recover his church and the house of God. And when God's people are built together under his name and his presence is there, this is the testimony of Jesus being recovered.

Now is it true today? We find that God's people are living everywhere on this earth. But are they really being built up together? Are there some people who function as kings to build his people together? When God's people are together and you enter into the midst of them, do you sense the presence of the Lord there? Is the testimony of Jesus being there? Now these are the works of Jesus. So today, brothers and sisters, we have a big work to do.

We are not only priests offering worship to God, bringing people to God, but we are kings. And we are to build God's people together into the house of God. And we are to see to it that the testimony of Jesus will be there.

Now that is the work. Alright, let's go back to Zechariah chapter 4. You know, the prophet Zechariah, on the twentieth day of the eleventh month of the second year of King Darius, that night was a memorable night because that night he was given a series of visions. Now after he had seen a few visions, the last one of course was Zechariah chapter 3 concerning priesthood.

He fell asleep again. Now probably the vision was so tremendous, you know, he fell asleep. Now that often happens.

You remember when our Lord Jesus put the three disciples to the mount of heaven for a good figuration? You will think that that was such an exciting time. Now how could you go to sleep? But the vision was so great, they couldn't stand anymore and they all went to sleep. And I think that that's natural.

You know, our flesh is so weak, we couldn't stand it. So Zechariah went to sleep again. And the angel had to come and wake him up and say, no, there are still more to follow.

It is not complete yet. The recovery of priesthood is not complete. There has to be the recovery of kingship yet.

Now don't forget that. So he was wakened out of his sleep and he was given another vision. It was a vision of a golden lampstand.

Now Zechariah was a priest. You know, to a priest, he should be familiar with lampstand. Now even though he was a young man, he was born actually in Babylonian captivity.

He had never seen the temple. He had never served as priest in the temple. He probably had never seen the lampstand.

But as a priest, from his childhood, he was taught of all the things concerning the temple and the temple service. So with Zechariah, lampstand, golden lampstand was familiar to him. He knew what it was.

It was a lampstand in the holy place. He knew that. But that lampstand was different from what he had heard.

You know, if you read Exodus, chapter 25, you find the golden lampstand is being described there. It was a lampstand made of gold, of beaten gold. And it has seven branches.

And it was made of cup, like almond, and then knob, and flower. You know, it was very beautiful. And then on the seven branches, there were seven lamps.

You know, and of course, oil was poured on the lamp, and the priest was to go in and light the lamp every evening. And the light in the holy place cannot go out day and night. It has to be there forever.

Now that was what you find in Exodus, chapter 25. And when Solomon built a temple, he followed the same pattern, but he made ten golden lampstands instead of one. But this golden lampstand was different.

Why? Because you find that it was a golden lampstand with seven branches, that was true. And of course, with a cup, and knob, and the flowers, that was true. And there was the seven lampstands, but he saw something more.

He saw there was a bowl, a big bowl at the top of the lampstand. And there was seven types to each lamp. You know, seven lamps, and then you have a big bowl there, and from that big bowl, there were seven pipes to each lamp, to supply the oil.

Abundant supply, you can see it. You know, seven pipes going to each lamp. And then he saw there were two olive trees, standing one on the right side, and one on the left.

So when Zechariah saw this, he wondered what it was, because it was different. Not the same. He knew basically what it was, but still, he didn't know exactly what it meant.

So he asked a question. He asked the angel, now what is it? What does it mean? And he asked a second time, because he was so anxious to know. And then the angel began to explain to him.

In other words, the word of God came to him. And the word is, this is the word of the Lord. Not by might, nor by power, but by my Spirit, saying.

There is a message there. Now before we go into this message, I think we have to know a little bit better. The golden lampstand in the temple, is the instrument of light.

Because on the lampstand you have the lamp, and the light there. In other words, the lampstand is not the light. The lampstand is the light holder.

It holds up the light. You know, if you put a light, if you light a light, say a candle, and put it in a very low place, you know, it only shines around a small area. So you have to lift up the light, in order to shine over the whole house.

Now that is the work of the lampstand. And a lampstand in the scripture, signifies the church. Because in Revelation chapter one, you find John saw the vision of seven lampstands, and each lampstand represents a local assembly.

The church in Ephesus, the church in Smyrna, the church in Pergamus, the church in Pythagoras, Sardis, Philadelphia, and Lodicea. So here you will find lampstand in the scripture stands for the church. Now what is the church before God? The church before God is a lampstand.

It is a light holder. It is not the light. In other words, the church is not the end.

It is the means to an end. The end is the light. And we know that Christ is the lamp.

Because in Revelation chapter 21 and 22, you will find that in the holy city, there is no sun nor moon. Because there is no need of moonlight or sunlight. Why? Because the city was filled with the glory of God, and the lamp is the lamp thereof.

So we know that the lamp is our Lord Jesus. He is the light. In Him was light, and the light was the light of man.

He said, I am the light of the world. Our Lord Jesus is the light. He is the lamp.

Now the church is the lampstand. The church is to lift up Christ. Lift Him higher, so that His light may shine over the whole earth.

Now that is the function of the church. The church never preaches itself. The church preaches Jesus Christ and Him crucified.

The church never draws people to itself. The church points people. So you find that is the lampstand.

The church is the lampstand. Now this lampstand is made of pure gold. It is very interesting, brothers and sisters, if you read the Old Testament.

Sometimes, you know, as a young Christian, when you start to read the Old Testament by Exodus, the first part was very exciting. But when you come to the part of the tabernacle, you skip over. You know, I remember before I was saved, I went to a conference in order to get saved.

I wanted to be saved. And I went to the conference to be saved. But unfortunately, there was one session, a man spoke on the tabernacle.

And he was from North China. And I couldn't really understand him very well. And especially, he talked about the tabernacle.

I knew nothing about the tabernacle. I had no interest in it. But brothers and sisters, after all these years, the more I read the tabernacle, the more I am... And here you find in the holy place.

In the holy place, there are three things. I gave you a lesson on the tabernacle. There are three things.

You find a golden lampstand on one side, a golden table of show bread on the other side, and a golden altar of incense at the front of the veil that separates the holy place from the holy support. Now it is interesting, because you find that the golden altar of incense is made of wood, overlaid with gold. And you find a golden table of show bread is also made of wood and overlaid with gold.

But this golden lampstand is all gold. No wood there. Now that is interesting.

Because wood represents human beings. Man. We all like a tree.

You know, tree in the scripture always represents man. Human nature. Cedar wood, hard wood, represents incorruptible wood.

Human nature. Good human nature. Human life.

But there you find in the lampstand there is no wood. Only gold. And gold represents the nature, the life of God.

So brothers and sisters, what is the church? We often think the church is made up of men. And you quantify it, made up of men and women who are saved. But no.

The church is made up only of gold. No wood there. Now how can it be? The church is the assembling of God's people.

Now how can it be that it is all gold and no wood? It shows that the work of the cross has to work very deeply in our lives. When we come together as the church of God, everything that is working in us has to be eliminated. By the cross.

Whether it is good self or bad self. It has to be eliminated. There is no human opinion.

There is no man's idea. There is no human cleverness. Everything that is of the wood has to be cut off.

Only what is left of God and of His life remain to be built as the church. Now remember this because this is a very, very important point. Now strangely, here you find the gold.

But not just gold nuggets here and there. It is one talent of God bleeding into the form of a lampstand. Now think of that.

A piece of gold to form into a beautiful lampstand. How much beating that gold has to suffer. And you know the beating is not on the wood.

The beating is on the gold. Now we think that our flesh, our natural life needs to be beaten. To be beaten off.

Just like in the world in progress, you know, you have to use the rod on the child to beat off the foolishness in the body of that child. Now we will think that well, so far as our flesh is concerned, that needs to be beaten. Yes.

Beat it. Blue and white. And you need to be beaten.

That's true. Now the life of Christ in us. The gold is the life of Christ in each of us.

Now the life of Christ in each of us, does it need to be beaten? Now beaten is not only to beat off the impurities. Beaten has a positive aspect. To build.

To build. To fall into what God desires. So you know, even we all have the life of Christ in us.

Do not think that because it is the life of Christ, therefore it is bound to be right. When we are together, even the life of Christ in us has to be beaten. In order that we may be saved.

Now often times we say well, this is of the life of Christ in me. So it is bound to be right. Now I have to stand firm on it.

And every brother and sister says that. And we fight against it. To cross even to work on the life of Christ in us.

That we may be beaten into shape. For the Lord. Now that is beautiful.

When God's people, even with the life of Christ in each one of us, we are willing to yield to one another. We are willing to esteem one another as higher than we are. And we are willing to accept the wording of the cross into our very life.

Even the life that we know it is of Christ. Why? Of freedom. And seven branches, seven in the scripture speaks of perfection.

This is perfect. And you find that every branch has cut, knot and flower. And the cut is in the shape of almond.

Now almond in the scripture represents resurrection. Because almond is the first tree that bears fruit at the winter. So it speaks of resurrection.

And cut speaks of portion. In other words, the resurrection life of Christ is cut. And then knob.

Knob is concentration. In other words, it speaks of abundant life. Not only life, but abundantly.

You know, character. A character of Christ being formed in us. And then flower.

That's the beauty of Christ. The beauty, the virtues of Christ are all being manifested. Now brothers and sisters, this is what the church is to be formed.

So when the light began to shine in the seven lamps, you know the light reflect on the branches and magnify the glory of the Lord. You know, it's a beautiful, beautiful thing. And that is what the church is to be.

To be the testimony of Jesus. That Christ, his beauty, his character, his resurrection life may be manifested. That is the golden lamp stand.

So here you'll find the difference. This is the basic meaning of the lamp stand. But to Zachariah, you'll find that he is given to understand another aspect concerning the lamp stand.

It is not so much of the basic structure of the lamp stand. Actually, the emphasis is on the supply of the lamp stand. So the emphasis there is on the supply.

Now, for the lamp stand to give light, you need plenty of oil. You may have the lamp stand, but if there is no oil, then there is no light. So you'll find that the whole vision is concerning, the emphasis is concerning the supply.

How to make that lamp stand fulfill its function as the light holder? That Christ may be exalted. So that's the reason why you'll find he saw a big bowl. And you'll find the seven pipes to each lamp.

Plenty of supply. You know, not just one pipe to each lamp. You know, sometimes we think that it means that each one pipe to each lamp.

But no, in the original, it's seven pipes to each lamp. And in order to have all these supply, you have two olive trees standing there, supplying the oil. So that there will be plenty of supply.

That the testimony of Jesus may shine. So here you'll find. The message is, not by might, nor by power, but by my Spirit said the Lord.

Now brothers and sisters, you know in this world, when you want to build something, when you want to accomplish something, it depends on your mind. That is your force, your influence. How much influence do you have? Now if you want to accomplish anything, it depends on your power.

How much power do you have? Now if you have lots of influence, and if you have great power, you can build up a kingdom for yourself. That's the way to succeed in this world. But you'll find in the building of the house, in the restoring of the testimony of Jesus, it is not by might, nor by power.

On the contrary, you'll find that might or power can be an obstacle. Might and power are problems to the building of the house of God. To the maintenance of the testimony of Jesus.

How often we find when brothers and sisters come together, and we try to exert our natural influence, or we try to use our natural energy, our power. When we are doing that, we break up God's testimony. We destroy the house of God.

So here you'll find the lesson that the Spirit of God wants to teach Zerubbabel is, now you are building the house of God. That is the work of kings. You are to maintain the testimony of God.

That is your work. But remember, not by might, nor by power. Do nothing because you are a seed of David.

Therefore you have the influence. Therefore you have the power to do that. No.

Not by might, nor by power, but by myself. The Holy Spirit is the only one who is able to build. The Holy Spirit is the only one who can maintain the testimony.

You have to deny your own power and your own might, and rely upon the Holy Spirit. Now if you do, then you will be able to function as true kings. Now of course, when Zerubbabel led the people of Israel back to Jerusalem to rebuild the house of God, he was met with difficulties.

There was mountain there. And the mountain to Zerubbabel at that time was the Samaritans. You know, they are their neighbors.

The Samaritans were mixed race. In other words, they were partly Jewish and partly Gentile. And that was the problem.

Because they would bring what is of the world into the building of the house of God. And when they were not allowed to do it, they used all kinds of means to stop their work. Mountain.

You find that in the building of the house of God there was mountain there. But brothers and sisters, here you find the Lord in the vision towards Zerubbabel. Say, O mountain, before Zerubbabel you shall become.

You know, mountain here is personified. We know that behind every mountain there is Satan. No, he is the mountain actually.

He is the one who raise a mountain after mountain in order to block the way of the building of God's house. To bring in the testimony of Jesus. Now, brothers and sisters, this is not only true in the time of Zerubbabel, it is true at every age.

Whenever God's people there were beginning to function as kings unto God, to bring His kingdom, to build the house of God, to maintain the testimony of Jesus, you will find Satan will raise a mountain after mountain before you to block your way. And in human eyes there are mountains, not just hills. You know, I remember when I was in Switzerland, you know, and when I saw a mountain, I said, well, that's a mountain, there can be no mountain down there, you know.

But to us it looks like a mountain, huge, impossible, you cannot get through. But brothers and sisters, the power of the Holy Spirit can reduce that mountain into a mountain. That's the reason why not by might nor by power.

Now, who can remove a mountain? We cannot do that. You know, in Chinese legend, there was a man called Yu Gong, the fool. And when he opened the window, he saw a mountain there, blocking his view.

So he decided that he will remove that mountain. So he started to dig that mountain, you know, and cut away the stone. And he had such a determination, now that's Chinese legend.

And he had such a determination, he said, if I cannot remove it, I can only remove a little bit. My son will do that, if my son cannot do that, my grandson will do that, and generation after generation. So finally, the mountain, God was so afraid, and he removed it.

Now that was a legend, not real. But I just want to illustrate it to show you that who can remove a mountain? Nobody can do that. But thank God, we have one who is able to remove the mountain and pass it into the sea.

If we have. In other words, it is God who does it. It is the power of the Holy Spirit.

There is no power greater than the power of the Holy Spirit. As servants of God, as bond servants of God, as love slaves of God, we are doing His bidding, we are doing His work, we are building His house, we are maintaining His testimony. Brothers and sisters, when we are doing that, there will be all kinds of problems, all kinds of difficulties, mountains after mountains.

But we need not be afraid. Because if we depend upon the Spirit of God, these mountains will become plain. And we who lay the foundation will finish.

Now of course we know our Lord Jesus. He is not only the foundation of the house of God, He is also the top. Now here in Zechariah 4, He is the head of the corner.

You know, the cornerstone is the stone that joins the house together. And according to Ephesians chapter 2, He is the cornerstone that joins the Jews. You know, we are far apart.

But He is the cornerstone. Join us together. He is not only our foundation stone, He is also the cornerstone.

He is not only the cornerstone, He is the topstone. Like the top of the pyramid. He can do it all.

In other words, that is what the church is. The church is the body of Christ. The fullness of Him who is all grace, grace unto Him.

Not only grace comes out of our Lord Jesus. The Word became flesh. Tabernacle of a man.

Full of grace and truth. And from His grace we receive grace. But also grace be unto Him.

You know, the word grace. You know, that we may offer up our thanksgiving to Him. Because it is all of His doing.

The stone with seven eyes. That is the eyes of the Lord. When the eyes saw the plummet in the hand of Zerubbabel.

Now look, plummet. You know, when you build a house you need a plummet. Now the plummet is to make the building straight.

So that it will not deviate. You know, and of course we know that in the building of the house everything has to be according. We have to build everything according to Christ.

And brothers and sisters, do we have the plummet in our hand? Are we using the plummet when we are building? Or do we just come and according to our fancy we will build according to what we think should be done? No. We have to have the plummet in our hand. And if we do, then our Lord will be joyful.

But still we haven't explained it. So, Zechariah said, well, very good, but what about these two trees? Why is it that there are two olive trees standing there? And he asked again, he said, how about these two olive branches? And strangely he saw in the vision that the olive branches poured out gold into the wood. Not oil, gold into the wood.

Now no wonder he couldn't understand. So the angel explained to him and said, now the two olive trees are the two sons of, who stand before the Lord of the whole world. Historically speaking, these two trees represent Joshua because the remnant, they return under the dual leadership of Zerubbabel representing royalty and Joshua representing.

Now, that's history. But spiritually speaking, throughout the ages, in the building of the house of God, recovery of God's testimony, you find that these two olive trees represent the overcomers of the church. Why is it it is olive tree? Because it is tree that produces.

In other words, according to the New Testament term, it means that these are people who are full of the Holy Spirit. You know, there is a difference between filled with the Holy Spirit and full of the Holy Spirit. To be filled with the Holy Spirit is an experience.

Full of the Holy Spirit is a state. We must not only be filled with the Holy Spirit, constantly filled with the Holy Spirit, but we need to be in the state of always being full of the Holy Spirit. You know, in the early church, you find this is the situation.

You know, our Lord Jesus, He was full of the Holy Spirit. You remember when He returned from temptation, He was full of the Holy Spirit. And in that state, He began to minister.

And then you find in the book of Acts, even the seven that were chosen to serve the table, they were people full of the Holy Spirit. Now, you were to serve the table, you don't need to be filled with the Holy Spirit. You don't need to be full of the Holy Spirit.

No, if you want to serve the table in the house of God, you need to be full of the Holy Spirit. And then again you find in chapter 11, the bottom verse. A good man, full of the Holy Spirit.

So here you find that in the recovery of the house of God, of the testimony of Jesus, you need people who not only have experience of being filled with the Holy Spirit, but should be constantly filled, in other words, full of the Holy Spirit. Like the olive tree. Sons of oil.

They are characterized by oil, that is by the Holy Spirit. Like the five wise virgins. They not only have oil in the lamp, but they have oil in the vessels.

You know, this is full of the Holy Spirit. In other words, they are under the constant rule of the Holy Spirit. They live under the rule of the Holy Spirit.

And this kind of people, they are able to supply oil. And strangely you find that what they poured out into the bowl was gold, not oil. Why? Because when a person is full of the Holy Spirit, what comes out of him is Christ.

The Holy Spirit never speaks of himself. The work of the Holy Spirit is to glorify Christ. The work of the Holy Spirit is to build Christ in us.

Build Christ's character in us. And that is the reason why. A person that is full of the Holy Spirit, what pours out is Christ.

He supplies Christ to the church. And in turn, when that gold gets through the pipe to the lamp, it becomes oil. You know? And it supplies life.

So brothers and sisters, the message for the rebuilding of God's house, and the recovery of the testimony of Jesus, we need people who are able to function as real kings. Not in the sense of striving in the church who is the greatest. Not in the sense of trying to get to a position that you can give orders.

But rather in the sense that you are able to humble yourself to serve as a servant, bond slave unto God. Now we need such people. And you cannot be such people unless you are.

No one can do that. Brothers and sisters, naturally we are proud. Naturally we always ride like the high position.

Who wants to be the doorman? Nobody wants to be the doorman. It is only the Holy Spirit. When we are filled with the Holy Spirit, and the Holy Spirit will put the character of Christ in us, that is the time we are able to supply Christ to the church.

That the church may be able to maintain the testimony of Jesus in you. So may the Lord have mercy upon us, that we will not just be there waiting to be served, but let it come to our hearts that He has made us kings. And the kings is to serve.

Serve the purpose of God. Serve God's house. Build God's house.

And let this come into our hearts. And let us be before the Lord and say Lord I cannot do it. Not by might nor by power.

You have to fill me with Thy Holy Spirit. That by Thy Holy Spirit I will be able to do it. Now, if the Lord will touch our hearts and enable us to be those olive trees who stand before the Lord of the whole world.

We do not stand before them. We stand before the Lord of the whole world. Then you will find we will surely be kings.

Brothers and sisters, if we serve as kings today, when the Lord shall return, when He shall rule over this whole world, that is the time that you are qualified. Dear Heavenly Father, O our hearts do bow low before Thee. What grace Thou hast given to us.

What redemption Thou hast accomplished in Thy beloved Son, our Lord Jesus Christ. O we do thank Thee that Thou hast not only washed us from our sins, but Thou hast made us kings. Who are we Lord? That we are kings, that we may serve God's purpose.

We may do His bidding. That we may build His house. That we may maintain His testimony.

Lord this is too much for us. But we do thank Thee that this is what Thou hast called us to be. And we do ask Thee Lord to fill us with Thy Spirit.

That we may be able to function today as kings unto God. We want to see Thy Kingdom come. We want to see Thy Kingdom return.

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