

**Outline of  
the Messages for the Full-time Training  
in the Fall Term of 2004**

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**GENERAL SUBJECT:  
THE INTRINSIC SIGNIFICANCE OF THE LORD'S RECOVERY  
FOR THE BUILDING OF THE CHURCH  
AS THE HOUSE OF GOD AND THE CITY OF GOD**

Message Eight

**Experiencing Christ as Everything in the History of God for the Building of God**

Scripture Reading: Zech. 1:18-21; 4:12-14; 6:12-13; 10:1, 3, 8, 12; 14:9

- I. Zechariah indicates that the all-inclusive Christ, who is the centrality and universality of God's move to fulfill His economy on earth, is intimately involved with human history and with the great human empires, especially the empires of Persia (chs. 1—6), and Greece and Rome (chs. 7—14):**
  - A. The focal point of the divine history within human history is the two comings of Christ for the testimony of Jesus, the building of God—4:2-3; 6:12-13:
    1. 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).
    2. 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).
  - B. Christ as the last Craftsman in Zechariah 1:18-21 is the crushing stone, who will crush the totality of human government, signified by the four sections of the great human image in Daniel 2:31-33—cf. Joel 1:4; Dan. 7:3-8, 12:
    1. The crushing stone is the corporate Christ, Christ with His overcomers, who are His dispensational instrument to end this age—Joel 3:11; Zech. 14:5; Rev. 12:1-2, 5.
    2. After coming to crush the aggregate of human government, the corporate Christ—Christ with His overcoming bride—will become a great mountain to fill the whole earth, making the whole earth God's kingdom.
    3. Thus, the great human image will be replaced with the eternal kingdom of God, the corporate Christ in the image of God—Dan. 2:34-35, 44-45.
  - C. The world situation has always been the indicator of the Lord's move on earth:
    1. The mystery of lawlessness is working today among the nations and in human society; this lawlessness will culminate in the man of lawlessness, Antichrist—2 Thes. 2:3-10:

- a. Antichrist will be the power of Satan, the embodiment of Satan; he will persecute and destroy the people of God—both the God-fearing Jews and the Christ-believing Christians—Dan. 8:24; Rev. 12:17; 13:7.
  - b. Antichrist will demolish and desolate the temple of God and the city of God; he will cast down the truth to the ground—Dan. 9:27; 8:12.
  - c. Antichrist will have sharp insight to perceive things and will speak things against the Most High—7:8, 20, 25.
  - d. Antichrist will wear out the saints of the Most High—v. 25; cf. Mark 6:45-52.
  - e. Satan and Antichrist want the souls of men to be the instruments for their activities in the last age—Rev. 18:11-13; 2 Tim. 3:5; cf. Zech. 12:1.
2. The ten kings typified by the ten toes of the great image in Daniel 2 will be under Antichrist, who will be the last Caesar of the revived Roman Empire; all of this will transpire in Europe—Rev. 17:10-14:
- a. Before the crushing of Antichrist and the totality of human government transpires, the Lord's recovery must spread to Europe and be rooted there.
  - b. The United States, Europe, and the Far East are the three influential factors of the present situation of the world; the recovery has taken root in the United States and the Far East, but there is a void in Europe.
  - c. Europe, in the consummation of the fulfillment of the vision concerning the great human image in Daniel 2, is more vitally crucial than any other country or race—the crushing of the two feet of the great human image being the crushing of the entire human government.
  - d. The spreading of the truths of the Lord's recovery will be a preparation for the Lord's coming back to bring the recovery and restoration not only to Israel but also to the entire creation—Matt. 24:14; cf. Rev. 5:6.
  - e. We should tell the Lord, "Lord, these days are the consummation of the age. Lord, in these days rekindle my love toward You."

**II. Zechariah's burden was to help those who returned to Jerusalem, the ground of oneness, see God's purpose, which was to build up the temple on Mount Zion as the center and reality of His interest on earth:**

- A. The church life is today's Jerusalem; within the church life there must be a group of overcomers, who are today's Zion—Zech. 8:2; 9:14-17; cf. Rev. 14:1-5.
- B. Zion is the high peak, the center, the uplifting, the strengthening, the enriching, and the reality of the church, the holy city; if there are no overcomers in a local church, that church is like Jerusalem without Zion.
- C. The full-time training is for the producing of the overcomers; we have to make a resolution to be overcomers, overcoming anything that is against Christ or that replaces Christ and determined to gain the honor of being well-pleasing to Him—Judg. 5:15; 2 Cor. 5:9.

**III. For the building of God, Christ is the growing and producing Shoot, the infusing and building stone, and the cherishing and nourishing Shepherd—1 Cor. 3:9, 12; Heb. 13:20; Eph. 5:29:**

- A. “Thus speaks Jehovah of hosts, saying, Here is a man, whose name is the Shoot; and he will shoot forth from his place and will build the temple of Jehovah...He will be a priest on his throne”—Zech. 6:12-13:
1. The Shoot of Jehovah denotes that through His incarnation Christ is a new development of Jehovah God for the Triune God to branch Himself out in His divinity into humanity—Isa. 4:2; 7:14; Matt. 1:22-23:
    - a. It also denotes the riches, the refreshing, the vigor, the growth, and the producing power of the divine life.
    - b. As Christ grows in us, we grow with the growth of God, with the increase of God as life—Col. 2:19.
  2. Christ is the High Priest and the King, so He is the Builder of God’s house—Gen. 1:26; Zech. 6:12-13; Heb. 8:1-2; 4:14-15:
    - a. To live Christ is to live in the corporate priesthood to intercede for God’s people and minister God into them for God’s expression—7:25-26; 8:1-2.
    - b. To live Christ is to live in the corporate kingship under God’s golden administration and be filled with the heavenly situation, condition, and atmosphere of His ruling presence for the enjoyment of the crucified and resurrected Christ—Ezek. 1:26; Rev. 22:1; 1 Kings 10:18.
- B. “I am about to bring forth My servant, the shoot. For here is the stone that I have set before Joshua—upon one stone are seven eyes”—Zech. 3:8b-9a:
1. 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—v. 9; 4:10; Rev. 5:6; 4:5.
  2. The seven eyes are for infusing all that Christ is into our being so that we might become the same as He is for God’s building; through His infusing as the living stone, the foundation stone, the cornerstone, and the topstone of grace, we become living stones for the building of God—Isa. 28:16; Psa. 118:22; Matt. 21:42; 1 Pet. 2:4-8; Zech. 3:9; 4:7.
  3. We need to daily pay the price to gain more of the sevenfold intensified Spirit of grace as the golden oil for the golden lampstand, the testimony of Jesus—vv. 6, 12-14; 12:10; Eph. 3:2; Rev. 1:9.
- C. Christ came as a Shepherd, shepherding in Favor (grace) and Bonds (binding); grace is for our being mingled with God and binding is for our being bound into oneness—Zech. 11:7; 2:1-2, 5, 8-9, 11; John 21:15-17:
1. While the Lord is so favorable to us, we should ask Him to send us even more favor, more grace, more “rain”—Zech. 10:1; 12:10.
  2. After being visited by the Lord as the Shepherd, every weak sheep among God’s people becomes a horse of majesty—10:3.
  3. Often during our time of morning revival, the Lord whistles to us, calling us and gathering us to Him; the Lord’s whistling is not shrill, but mild and gentle, somewhat like the singing of a bird—v. 8.
  4. The Lord strengthens us in Himself, so that we may walk about in His name—v. 12; Col. 3:17.
  5. “And Jehovah will be King over all the earth; and in that day Jehovah will be the one God and His name the one name”—Zech. 14:9.