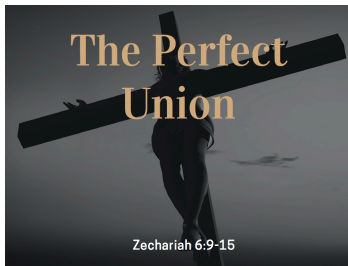


The Perfect Union (Zechariah 6:9-15 February 18, 2018)

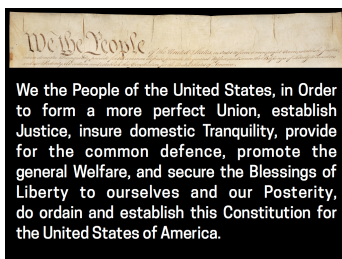


In 2016, Dena and I visited Washington DC.

We did all the touristy things including – some of the nerdy things – like a visit to *The National Archives*.

We lined up and were escorted past the original *Declaration of Independence*, the original copy of *The Bill of Rights* and we also saw the original *US Constitution*.

The Constitution is pretty faded – but if you concentrate you can make out the opening words:



We the People of the United States, in Order to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common defence, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution for the United States of America.

Basically – it says that we believe this set of rules will lead to a more perfect union of our people and will establish justice, insure tranquility, promote welfare and secure blessing.

Well America – how is that working out for you?

One school shooting a week – a government in disorder – and a nation tearing itself apart.

The flaw underpinning the US Constitution – and pretty much every man-made constitution – is that it believes that men are capable of bringing about justice, peace and blessing.

If we suppress our individualism and work together – we can make America or Australia Great Again.

But I want to tell you – men and women never deliver on this promise – never have and never will.

We are too flawed, sinful and selfish.

No man or group of men can ever bring about justice, peace and blessing.

But the framers of the US Constitution were heading in the right direction in one regard concerning this opening preamble.

Their goal of forming a more perfect union – had merit.

But the union that will bring justice, peace and blessing – is **not** a more perfect union of men – **instead** it is **the** perfect union of a holy King and a holy Priest.

This morning we are going to learn this:



A holy kingdom of priests can only be built by the holy Priest-King.

The Priest-King will build His Zion – His church – His kingdom.

This is a truth we have seen repeated throughout the book of Zechariah.

If you are only just joining us – we have been working our way through this book.

It is a book that is very different to most of the books you and I are used to. It is filled with startling images and visions.

Zechariah was God's response to the Jews who returned from exile in Babylon expecting an earthly Zion – a city like David's Jerusalem only greater – to soon be built.

They felt let down when this wonderful earthly kingdom did not spring from the ground.

In this book, God had a message for them. He told them to lift their eyes and have a grander vision – to realise He had a greater plan than some earthly metropolis.

His plan was to build – a new Jerusalem – a heavenly Zion – a holy place, with holy people dwelling with a holy God.

And right throughout this book we find statements telling us that the city builder is coming – the One who will build Zion is coming.

We have seen that the first way God chose to convey His glorious plan was through a series of *Prophetic Visions*.



Over the past few weeks, we have looked at these linked visions.

I remind you of two things we spoke about here.



One of the reasons that these visions are linked is that the structure is designed to highlight certain sections. It highlights the *Summary Vision* and the *Central Vision* that we have looked at in the past few weeks.

But it also highlights the *Summary Enactment* – the last part of this first section – the passage we are looking at today in chapter 6.

Basically, we are meant to realise that this is a very important passage – both theologically and practically.



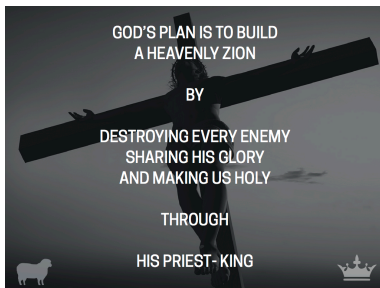
I also remind you that we have seen that these visions highlight *two* tasks of the One who will come.

King functions – Destroying every enemy.

And Priest functions – Making you holy.

In today's passage we are going to see very clearly that these two functions are united in One figure – the Branch – the Messiah – the Saviour – Jesus.

We have seen that Zechariah is a book with one clear message:



God's plan is to build a heavenly Zion

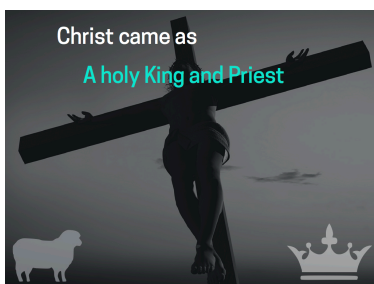
By destroying every enemy, sharing His glory and making us holy

Through His Priest-King

Today we focus on this last line. We look at the One who will build Zion – the Priest-King – the perfect union of these two roles.

To see this – turn with me to Zechariah 6:9.

In verses 9-12 we find this:



Christ came as

A holy King and Priest

We start with verses 9-11:

And the word of the LORD came to me: "Take from the exiles Heldai, Tobijah, and Jedaiah, who have arrived from Babylon, and go the same day to the house

of Josiah, the son of Zephaniah. Take from them silver and gold, and make a crown.

It seems a delegation had recently arrived from Babylon – probably with an offering to help in the rebuilding of the Temple.

Zechariah is commanded to take this offering of silver and gold and take it to the Josiah the son of Zephaniah.

It seems he was a jeweller and he fashioned the silver and gold into a crown.

But then came a statement Zechariah most certainly did not expect – the end of verse 11:

And set the crown on the head of Joshua, the son of Jehozadak, the high priest.

You do **not** set crowns on the heads of High Priests!

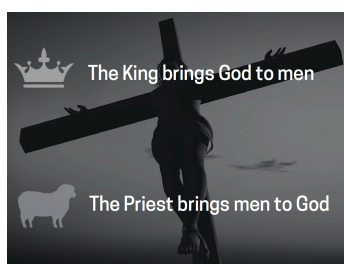
This is a violation of the Law.

To Zechariah – this is as bad as saying – when the Temple is built sacrifice a pig – an unclean animal in it.

There are repeated warnings in Scripture to the people of Israel about never joining the role of Priest and King together – so this act was unthinkable to Zechariah.

There is a huge amount of theology surrounding the offices of Priest and King. There are literally enormous tomes written about this – so I fully realise that what I am about to say is a huge oversimplification.

But in its simplest terms we might describe these roles like this:



The King brings God to men.

The role of the King is to mediate the authority, the power, the Law of a holy God before men.

He stands in the place of God before men.

He destroys the enemies of God and brings peace and justice. He represents God and rules over the Lord's creation.

The Priest brings men to God.

He is tasked with cleansing men and preparing them to come before God. He sacrifices and mediates and cleanses them until they can appear before a holy God.

This what the King and the Priest were meant to do.

Unfortunately, history has shown that men are sinners. Instead of serving God in these roles – it gets twisted and they end up glorifying themselves.

They become more important than the task they were given.

Sin means:

Kings bring themselves to men.

Priests bring men to themselves.

When we think King – we think ruler of a country – they are the final authority. We don't look at them and see God.

When we think Priest – we think of someone like the Pope – someone who promotes himself – God's vicar on earth. We don't see them as a means to show us the way to holiness.

These roles became twisted by our sin.

But, it is important to note that God's original intention was that these offices were to have a different role.

As well, remember that there was a time when the roles of Priest and King were not separated.

Adam is presented in Scripture as the first Priest-King.

The Lord created Adam in His **image** and **likeness** (which implies Kingship – representing God – ruling over God's creation – **and** Priesthood – mediating between the creation and God).

When you read Genesis 1 and 2 – the terms used indicate that both of these functions are present.

Adam was a Priest-King by covenant. However, the fall rendered him disqualified from fulfilling perfectly His function as Priest and King.

Wickedness entered the world.

Then in Genesis 6, God destroyed every trace of wickedness from the face of the earth except for righteous Noah a man who walked with God.

God renewed the covenant and appointed Noah as a Priest-King.

We find him sacrificing – a Priest role and was told to be fruitful and multiply – a King role.

However, in Genesis 9 Noah sinned – he broke the covenant and forfeited this position.

Years later – God in His mercy cut yet another covenant – this time with Abraham.

And surprise, surprise – Abraham sinned. He broke the covenant.

But, this time, God in His mercy did not remove the function of priest and King.

Instead, He declared that the entire nation who would come from Abraham would function as a Priest and King.

Exodus 19:5–6:

If you will indeed obey my voice and keep my covenant, you shall be my treasured possession among all peoples; and you shall be to me a **kingdom of priests** and a holy nation.'

Israel as a whole – Israel as a nation – would show God to the world and show the world how to come to God.

Israel was to be a light to the nations.

However, notice that this function is conditional.

If you obey My voice – **if** you keep My covenant – **then** you will be a kingdom of priests to me.

Again – no surprise – Israel broke the covenant – Israel failed to obey.

So, this function was removed from her.

But not immediately. God chose to keep the functions of King and Priest in Israel for centuries.

What only becomes clear as Scripture unfolds is that God chose to keep these functions in the nation as a sign – that a perfect Israel – a perfect Priest-King would come.

But, the giveaway that these were left as signs pointing to someone else is that these two roles were never to be joined in one person within the nation.

God gave strict sanctions against one man bearing both functions.

The Priestly function was given exclusively to the line of Aaron through His son Levi and the Kingly function was given exclusively to the line of Judah.

Thus, it was impossible for the same person to be both Priest and King.

The failures of Adam and Noah and Abraham and the nation of Israel – all showed very clearly that no man could perfectly fulfil the functions of Priest and King.

So now you have a holy God and a sinful nation – separated by the gulf of our failure.

And there is no true Priest-King who can reconcile God and man.

This is the tension we are left with.

This tension is found throughout all the pages of the Law.

But, despite the failures of Adam and Noah and Abraham – man being man – it is no surprise that from time to time some humbly put themselves forward as worthy to fulfil the role of Priest-King.

It never ended well.

Israel's first King was Saul. In 1 Samuel 13 – he was gathering to fight the Philistines – but before they could go into the battle the burnt offerings and peace offering had to be made. This was the role of a Priest.

Samuel was late and the people were restless so Saul thought God made me King – so why can't I make the offerings? He took on the priestly function.

Then Samuel appeared and cried – What have you done? You have been a fool. You have not kept the command of the Lord your God so your kingdom will not continue – the throne will be taken from you.

His arrogant disregard cost him the kingdom.

Or consider the case of King Uzziah in 2 Chronicles 26. He is a good King. We are told he did what was right in the eyes of the Lord.

His list of accomplishments is long.

But, with those accomplishments came pride.

We are told that when Uzziah was at the height of his fame and power, he grew proud and it destroyed him.

He was unfaithful to the Lord because he decided he was worthy to take on the office of a Priest as well as being King. He entered the Temple and prepared to burn incense on the altar.

But Azariah the priest along with eighty other priests of the Lord confronted him.

This is wrong. You are not a Priest. Get out of the Temple.

Uzziah became angry – he refused to leave and went to burn the incense.

And as he reached out his hand – God struck him with leprosy.

He had to hand over the kingship and stay hidden away for the rest of his days.

His epitaph was not – here lies Uzziah the good King – But here lies Uzziah the proud leper.

God was serious – no man should mix the role of Priest and King.

So, now you can imagine Zechariah's shock when he is commanded – go to Joshua the High Priest – and put a crown – a symbol of Kingship on his head.

But, what becomes clear is that God is not proclaiming Joshua as the Priest-King. No, Joshua merely serves as symbol of the coming perfect Priest-King.

Verse 12:

And say to him, 'Thus says the LORD of hosts, "Behold, the man whose name is the Branch."

Israel had always put too much faith in the human offices of King and Priest.

In 1 Samuel they longed for a King like all the other nations.

In Jeremiah 7 they are chastised for putting their trust in the Temple.

Now – after returning from exile they find themselves as a:

Kingdom with no King

Zerubbabel was of the line of David but he is not King. Nor would he become King.

In Jeremiah 22 – a curse on his grandfather Coniah meant he would never become King – in fact the line of Kings seemed to have ended.

As well, they have a:

Priest with no Temple

Joshua is the High Priest but the Temple is not rebuilt and there is nowhere to sacrifice.

No King and no Temple is a disaster for Israel.

Remember – King and Priest are necessary to reconcile holy God and sinful man.

But, importantly this is a situation Israel **never** thought they would find themselves in.

Listen to this promise from Jeremiah 33:

David shall **never** lack a man to sit on the throne of the house of Israel, *and* the Levitical priests shall **never** lack a man in my presence to offer burnt offerings, to burn grain offerings, and to make sacrifices forever.”

God had promised them that there would forever be a king on the throne of David and a Priest making offerings before God.

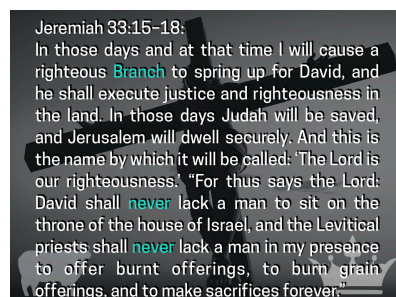
The lines of King and Priest would not fail.

In fact, in the very next verses Jeremiah says it is more likely that God’s covenant to bring day and night each day will be broken – it is more likely that the sun will not come up tomorrow – than that His promise concerning a King forever and Priest forever would be broken.

But, here we are after the exile and **both** of these promises seemed to have failed.

What is going on?

Like most problems – the context gives us the answer.



Verses 15 and 16 tell us how God would fulfil this promise:

In those days and at that time I will cause a righteous **Branch** to spring up for David, and he shall execute justice and righteousness in the land. In those days Judah will be saved, and Jerusalem will dwell securely. And this is the name by which it will be called: ‘The LORD is our righteousness.’

These promises will be fulfilled by the appearing of the righteous Branch who will fulfil these promises.

So, when Zechariah says – “Behold, the man whose name is the Branch” – it is very clear he is not saying Joshua is the Branch.

He is saying – this scenario is meant to point to the coming Branch – the One who will join the roles of Priest and King – to save His people.

The Old Testament is full of references to the Branch from David who will come.

Isaiah 11 is one of the most famous. It speaks of a Branch arising from the stump of Jesse – David's father.

All of these references clearly point to Jesus – the Messiah.

And in case there is any doubt, the New Testament then directly links this Branch to Jesus (Romans 15).

Jesus is the Branch from Jesse – the father of King David.

Luke 1:32–33 says of Jesus:

The Lord God will give to him the throne of his father David, and he will reign over the house of Jacob forever, and of his kingdom there will be no end.

Jesus will reign from the throne of David forever.

Tonight – Rob is beginning Matthew and there we will see Matthew chart His genealogy. Jesus is shown to be the Branch – the Son of David – the one with the right to rule from the throne of David forever.

There is no doubt that Jesus fulfils this promise of a King forever.

But what about this promise of Priest forever?

What about all of the passages in Scripture saying you can't link the roles of King from David and Priest from Levi – together?

Does Jesus break the Law?

No!

Notice here that the prophecy in Jeremiah does **not** say the Priest to come will be a Levite.

It says the Priest to come will offer sacrifices before God in the place of the Levites.

This coming Priest is clearly greater than the Levites.

Here is where another strand to this story comes together.

Genesis tells us of how Abraham – is given the role of Priest-King. But in Genesis 12 Abraham sins and shows he is not worthy.

Then in chapter 14 – after defeating the Kings who captured his nephew Lot, Abraham meets a very unusual figure – Melchizedek.

He is not related to Abraham, not part of his genealogy.

In Genesis 14:18, Melchizedek is described as King of Salem **and** a Priest of God Most High.

Abraham recognises his greatness and gives him a tenth of the spoils and Melchizedek blesses him.

Here is someone who has no part in Abraham's line – someone who is a Priest-King and someone who is greater than Abraham.

Now we move to the most quoted Psalm in the New Testament – Psalm 110.

Let me read the opening verses:

The LORD says to my Lord: "Sit at my right hand, until I make your enemies your footstool." The LORD sends forth from Zion your mighty scepter. Rule in the midst of your enemies! Your people will offer themselves freely on the day of your power, in holy garments; from the womb of the morning, the dew of your youth will be yours.

Someone who is David's Lord will come.

He will be a King – He will conquer and rule His enemies, He rule Zion with a mighty sceptre.

All of that is something the Jews expected.

But then comes this:

The LORD has sworn and will not change his mind, "You are a priest forever after the order of Melchizedek."

This One will also be a Priest – He will be a priest forever after the order of Melchizedek.

This puzzled the Jews.

But, the book of Hebrews unpacks this Psalm for us.

The writer of Hebrews says – yes Jesus came from the tribe of Judah which speaks of Kings not Priests – **but** He is also a Priest of the order of Melchizedek by virtue of the power of His indestructible life.

Priests who were men – Priests from Levi – they were not sinless – they were not perfect – they died – and their sacrifices were not sufficient.

But Jesus – was sinless – He lives forever – and His one-time sacrifice was sufficient.

So, through His sinless life, His sufficient death, His resurrection to the right hand of the Father – Jesus becomes a Priest forever.

He does what Adam, Noah, Abraham, David, Aaron could never do.

He alone is the perfect King and perfect Priest.

These threads of a perfect King and perfect Priest who minister forever are found throughout Scriptures.

In the books of Samuel these themes are clear.

You have the failed priest Eli – who receives a prophecy from a man of God that his line will not continue – but 1 Samuel 2:35:

I will raise up for myself a faithful priest, who shall do according to what is in my heart and in my mind. And I will build him a sure house, and he shall go in and out before my anointed forever.

Straight after this – Samuel begins ministering. But in chapter 8 we find Samuel cannot be this faithful priest because his house does not last into the next generation – his sons turn from the Lord and pervert justice.

Later, David receives this promise from God in 2 Samuel 7:11–16:

The LORD declares to you that the LORD will make you a house. ... I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever. I will be to him a father, and he shall be to me a son. And your house and your kingdom shall be made sure forever before me. Your throne shall be established forever.' ”

But in chapter 11 we find – David is not that perfect Son. His sin against Uriah and Bathsheba show this.

His sons sin. Finally, his line appears to end.

But God's promise is not ended.

He will raise up a faithful priest and a faithful king – who will minister forever.

Although Scripture is clear – Jesus is the only One who can do this – it should surprise no one that even today men still try and unite the office of King and Priest – as if a man can fulfil these roles.

Mormons have their Melchizedek Priesthood.

Catholics have their Priest who sits on the throne of Peter.

But – Scripture is clear – there is only One who can destroy every enemy and make us holy.

Revelation 19 – He is King of Kings and Lord of Lords – He destroys every enemy.

Revelation 5 – He was slain and by His blood He ransomed us.

This vision points to one figure and only one – Jesus.

All of the great confessions recognize this. For example – here is the *Westminster Shorter Catechism*.

Q. 25. *How does Christ execute the office of a priest?*

A. Christ executes the office of a priest, in his once offering up of himself a sacrifice to satisfy divine justice, and reconcile us to God; and in making continual intercession for us.

Q. 26. *How does Christ execute the office of a king?*

A. Christ executes the office of a king, in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies.

He comes to show us God – and to show us the way to God.

But do know what? Despite how clear this passage in Zechariah is – most Jews still refused to believe it.

In the time between Zechariah and Jesus – while a few authors said – perhaps the Branch will bear both offices – most said no – there have to be two – a King and a Priest – because no man can be both.

And what a surprise – most of the focus went to the office of King.

So, when Jesus finally came – they were only expecting a King who would save.

The people lined the road shouting Hosanna – Save Now!

But this was not save us from sin – this was save us from Rome.

They fully expected Him to go to Pilate's mansion and overthrow him.

But, when Jesus acted as a holy Priest and went instead to the Temple and cleansed it – that was it – they rejected Him.

He was not the Priest or King they wanted.

In Zechariah we have a powerful picture. **Behold** the man! – a Priest crowned amid the ruins of the Temple – but a picture of the coming Branch.

Centuries later – John the Baptist would point to one person – Jesus and He would cry:

Behold the Lamb of God who takes away the sin of the world! (John 1).

Behold the true Priest!

But men refused to accept it. He did not look like any Priest they knew of.

And then later – Pilate – the earthly ruler of Palestine would point to the same man – dressed in a purple robe, with a crown of thorns on His head – covered in bruises and cuts and cried:

Behold the man! (John 19).

From the mouth of this pagan ruler came a truth – Behold the One who is your King!

Their response was – crucify Him, crucify Him.

Incredibly – Pilate tried one more time:

Behold your King!

And the people cried – we have no king but Caesar – crucify Him.

He is not our Priest – He is not our King.

I don't know how else to put this – *Jesus is a Priest* – but one unlike any Priest we know.

He has no earthly Temple. His sacrifice is His own body – and He makes one sacrifice only.

Jesus is a King – but one unlike any King we know.

He is humble, poor, no army, no kingdom, and He came to subdue us.

This is not the Priest-King men expected.

They rejected the One sent to save them.

Even as Christians – even as those who know who Jesus is – even we have to be careful that we don't follow in the footsteps of the Jews.

We want a Priest. But we want a Priest who will make us holy without us doing anything.

So, we can struggle when Jesus says – I have declared you holy – but now live holy.

We want a King. But we want a King to overthrow our enemies – to build us an earthly Zion – to reward us with eternity.

So, we can struggle when Jesus says – My kingdom is not of this earth.

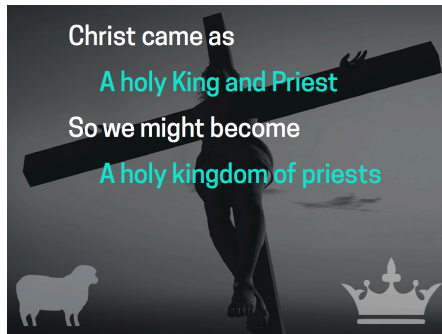
In My kingdom the first are last.

In My kingdom you serve and are the least.

But – this is the Priest-King we need. There is salvation and life in no one else.

No one else can show us God and show us the way to God.

Now in verses 12-14 we find why this Branch came.



Christ came as

A holy King and Priest

So we might become

A holy kingdom of priests

Verses 12 and 13:

For he shall branch out from his place, and he shall build the temple of the LORD. 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.

The Branch comes to build the Temple.

What does this mean?

Remember in chapter 4 we saw that Zerubbabel would build the *earthly* Temple.

So, this Temple must be something else. This must be the Temple without walls of chapter 2.

When Jesus arrived – He stunned the Jews by saying – His body was the true Temple – and it would be built by His death and resurrection in just three days (John 2).

Then in passages like 1 Corinthians 3 and Ephesians 2 – the church – you and I – are called the Temple of God.

Jesus unites us to Himself – to His body – through His death and resurrection and in this way He builds the Temple – He builds His church.

In 1 Peter 2 – Peter picks up on this and says – Jesus – the living stone – is building us by making us living stones – and adding us stone by stone to His spiritual house.

And he says – the end result is that we become a royal priesthood.

We become a **kingdom of priests** – a holy nation.

But even then Jesus is not done. The end of Ezekiel – the end of Revelation speaks of a heavenly Temple – a new Jerusalem – the final stage of Zion – when a holy people in a holy place are finally united with a holy God – and it is Jesus – the Branch – who finishes this building.

There He rules as a King forever and a Priest forever – the One who saved His people by destroying every enemy and making them holy.

And in doing so – He receives all honour.

This is what is behind the statement – He will build the Temple.

This prophecy is clear. In the Messiah and in Him alone – God will unite these offices.

The counsel of peace between them means that these two – Priest and King can be united in harmony – only in Jesus – for a purpose – to build the Temple – to build Zion.

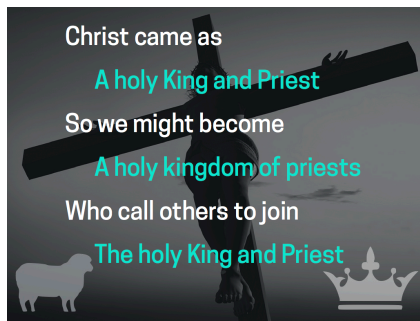
As a sign that God will do this – look at verse 14:

And the crown shall be in the temple of the LORD as a reminder to Helem, Tobijah, Jedaiah, and Hen the son of Zephaniah.

To make sure no one thought Joshua was the Branch – they whipped the crown off his head – and they were to put it on display in the Temple when it was built so those who brought the offering and those who were yet to come would know – this is not for any earthly man – this points only to the One in whom God will unite the roles of Priest and King – the Branch.

Only this One can build Zion – only this One can save your soul – only this One can make you a holy kingdom of priests.

But, Jesus didn't give His life to build His holy kingdom of priests just to have us sit around and wait for him to come back. He builds spiritual Zion – He made us His – for a great purpose.



Christ came as

A holy King and Priest

So we might become

A holy kingdom of priests

Who call others to join

The holy King and Priest

We find this in verse 15:

“And those who are far off shall come and help to build the temple of the LORD. And you shall know that the LORD of hosts has sent me to you. And this shall come to pass, if you will diligently obey the voice of the LORD your God.”

Jesus builds the Temple – but there are some He use to help Him build.

Who are they?

Those who are far off.

Who are those who are far off?

It is us.

Those who once were not part of Israel but God graciously grafted in to Zion.

Ephesians 2:13 picks up on this:

But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.

Jesus will build the Temple – Zion – with men and women from every tribe and tongue and people and nation.

If you remember back to chapter 4 the Jews were told that when Zerubbabel would put the last stone atop the earthly Temple – the Jews would know this was the plan of God.

Here we are told – when we see a living Temple made up of men and women from every nation – we will know the Branch is building His spiritual Zion – and we will know this was the plan of God.

The church was always the plan of God and it is the work of God and God alone.

Notice – we know we are His – we know we are part of Zion – **if** we obey His voice and help build the Temple of the Lord.

But, in what way do we – you and I – help build the Temple of the Lord?

Back in 1 Peter 2 – Peter picks up on this.

He says – we are chosen and precious – living stones built into a spiritual house.

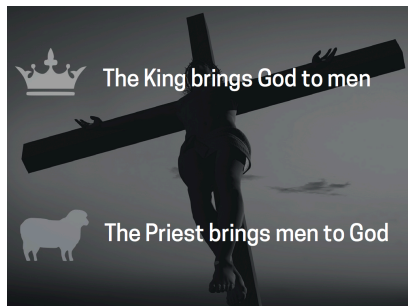
He says once we were not a people – we were far off. Now we are His precious possession. Now we are now a royal priesthood.

Now the mantle of a kingdom of priests falls to us.

Why – because we are to join the Branch in building Zion.

In showing men God and the way to God.

Peter says we do it by – proclaiming the excellencies of Him who called us out of darkness into His marvellous light.



The church is a *kingdom* – we bring God to men.

We declare His glory, His might, His power, His excellencies – to a dying world.

The church is a *priesthood* – we bring men to God.

We tell them of the sacrifice made once for all that can cleanse them.

Brothers and sisters – the story of Priest and King began in the garden with Adam.

It ends in the new Jerusalem with the only One who met the requirements of Priest and King – serving as a King forever and a Priest forever.

But today – we live in the time between times.

The Priest-King has come – and He will come again.

But the way He mediates His Kingship – His Priesthood – today – is through us – the church – you and me – the Kingdom of Priests He built with His blood.

We are just as flawed and sinful as Adam and Noah and Abraham – but here is the difference between us and them.

Our role is not to be a perfect Priest-King. No man can fulfil this. Our role is help to build Zion by pointing men and women to the true Priest-King – to say – Behold the man who is the Branch – the One who will build Zion.

If we join Him – we cannot fail – because He cannot fail.

That is our task. That is our calling. That is our privilege. To be used by the Branch to build Zion.

The Perfect Union **(Zechariah 6:9-15 February 18, 2018)**

Main Point: A holy kingdom of priests can only be built by the holy Priest-King.

Please pick a few relevant questions from each section and ensure the majority of the time is focussed on application.

General Questions:

1. What did God intend the role of a King to be? What did God intend the role of a Priest to be?
2. Why did God choose Adam, Noah and Abram to function as Priest-Kings knowing they would fail in their task?
3. Why did God separate the roles of Priest and King in Israel?
4. In what way was Israel to be a kingdom of priests?
5. How does Jesus qualify to be a King and a Priest?
6. In what ways does Jesus fulfil these roles? How does He do this forever?
7. Why did the Jews reject Jesus as King and Priest?
8. How does the church assume the role of a kingdom of priests?
9. In what ways do we help to build the Temple?

Application Questions:

1. How can you fulfil the function of a Priest? How can you fulfil the function of a King?
2. In what areas do you fight Jesus's Priesthood over your life? What can you do about this?
3. In what areas do you fight Jesus's Kingship over your life? What can you do about this?
4. How is our church doing as a kingdom of priests? How are you doing bringing God to men and men to God?
5. How does focussing on Jesus as our perfect eternal Priest and King help you to rejoice and worship Him?