

Zechariah 1-4

INTRODUCTION

Zechariah is called “The Prophet of Hope.”

Like Haggai and Malachi, he was one of three post-exilic prophets, which means he lived during the time of the rebuilding of Jerusalem, after the Babylonians exile.

In fact, Zechariah was just a young boy when he left Babylon to make the first return of 50,000 Jews to their homeland in 536 BC.

As we saw in our study of Haggai last week, one of the first things the Jews did when they arrived in the ruins of the once great capital of Jerusalem, was to go to the temple mount, clear a space of the rubble and set up an altar to offer burnt offerings on.

In this way, they quickly re-established their worship of Yahweh. Next, they made some quick shelters to live in, then set about the primary task of rebuilding a temple.

When opposition arose from their neighbors, they halted work on the temple and turned to the less threatening work of building their own homes.

When the work-stop on the temple extended to 16 years! The elderly prophet Haggai stood up and rebuked the people for their negligence and misplaced priorities.

As we saw last week, in four fiery sermons, he urged the people to put first things first and rally to build the temple.

Zechariah was a younger man who also received a word from the Lord compelling the people to return to the work and stay focused. But whereas Haggai’s message was a rebuke, Zechariah’s was an encouragement.

Haggai called the people to task for their selfishness and out of balance sense of priorities.

Zechariah encouraged the people to work on the temple by pointing to it’s brilliant future as the scene of the Messiah’s glory.

Both men lived and ministered at the same time.

One was elderly, the other young.

One rebuked, the other encouraged.

And working together – the people were stirred and the temple was completed and rededicated in 515 BC, about 5 years after they were stirred up to renew the task by these two prophets.

God uses different means with different people.

Some people are only moved to faithfulness by a stern rebuke. They're the kind of people who need a good kick in the pants to get moving.

And once their motivated in this manner, they're genuinely thankful.

Other people are offended or hurt by rebuke but are strengthened by a tactful word of encouragement.

Some people automatically respect age and see gray hair as a sign of experience and settled, solid wisdom.

Others see the snow-capped dome as a sign of being old fashioned and behind the times.

They need a younger leader to follow because to them youth conveys the idea of energy and the ability to learn and adapt.

Of course all these outward issues may in fact be completely inaccurate.

It may be the young man who's inflexible while the older man easily adapts and has the greater energy.

The younger man may be *way* more experienced and aware than some man whose older but lacks the experience.

The point is, God knows that people are different and so will use different means to rally all His people to accomplish His plans.

Have you ever stopped to wonder *why* there are so many Christian churches in Ventura County?

Historically, one of the reasons why is because of doctrinal differences that cause division.

That's what led to the main divisions between denominations – some disagreement over some doctrinal issue.

But if you were to poll the Christian churches of this county, you'd discover that when it comes to the essentials, they almost all agree.

It tends to be the non-essential, peripheral and stylistic issues that divide churches.

God in His wisdom, allows these differences to exist so that there are a plethora of local churches servicing the community and

no matter what a person's personality is like, they will be able to find a spiritual home where they can plug in and grow. So we have the classic main line church with its formal liturgy and ritual.

The mood is reverent and sober.

The preaching is quiet but eloquent and articulate.

Then we have the Pentecostal church where the tone is loud and a bit chaotic.

The preaching is fiery and passionate.

Between those two extremes is the church that has exuberant worship with more subdued preaching – OR – more subdued worship and more exuberant preaching.

People will visit churches till they find a place where they fit in.

And because people are different, God provides different places so all can find a spiritual home.

Haggai was effective in motivating some to rebuild; whom he missed, Zechariah gathered.

Like Jeremiah and Ezekiel, Zechariah was not only a prophet, but a priest.

His name means, "Yahweh remembers" and this becomes something of the theme of his book.

Yahweh remembered His covenant with the Jews and would fulfill every part of it.

This would have been a strong word of encouragement to a people who were moved often to think they had been cast off and forgotten.

The ever present pile of rubble and blackened ruined walls of the once great Jerusalem were all around them.

Zechariah stand up in the midst of the destruction and calls them to fix their eyes on the future rather than the present or the past.

But the path to the future lies through the work they do today!

ZECHARIAH 1

¹In the eighth month of the second year of Darius, the word of the LORD came to Zechariah the son of Berechiah, the son of Iddo the prophet, saying, ²"The

LORD has been very angry with your fathers. ³Therefore say to them, ‘Thus says the LORD of hosts: “Return to Me,” says the LORD of hosts, “and I will return to you,” says the LORD of hosts. ⁴“Do not be like your fathers, to whom the former prophets preached, saying, ‘Thus says the LORD of hosts: “Turn now from your evil ways and your evil deeds.”’ But they did not hear nor heed Me,” says the LORD.

5 “Your fathers, where are they? And the prophets, do they live forever?

6 Yet surely My words and My statutes, Which I commanded My servants the prophets, Did they not overtake your fathers?

“So they returned and said: ‘Just as the LORD of hosts determined to do to us, According to our ways and according to our deeds, So He has dealt with us.’””

Zechariah gives his first word from the Lord just a month or two after Haggai’s first prophecy.

And as he begins his public ministry, he draws a direct link between the present day and the time of their forefathers.

As I mentioned, not a day passed that the people weren’t confronted with the evidence of their national failure.

The streets of the city were choked with debris.

Piles of rubble lay everywhere.

The city looked like those pictures of Berlin after the Allied bombing raids at the end of the war.

The prophets had come to their ancestors and called them to repentance.

Their failure to heed the word of the Lord had led to their ruin.

Once again the prophets had been sent by God with a call to repentance.

In this case, the repentance that was needed was from their own wayward selfishness, and would be demonstrated by a sincere return to the Lord by rebuilding the temple.

Zechariah is warning them that if they don’t respond in faith, the same fate that befell their forefathers would befall them.

God's word does not alter or change with the passing of the years.
Now we enter a section which stretches all the way to the end of Ch.
6.

We have 8 visions which speak of Israel's role in the plan of God for the new era that is about to dawn in the history of the human race.

That era, of course, is the Coming of the Messiah.
God desired to pour out His manifold blessings on them and their City.

These visions speak of that blessing.

And this is why vs. 1-6 are a call to repentance – if the people are to experience the fullness of God's blessing, it must begin with their sincere repentance and turning back to God.

Zechariah saw all 8 of these visions in one night!

God's program of spiritual blessing set forth in the visions bridges the centuries from the rebuilding of the temple in Zechariah's day to the restoration of the kingdom to Israel under the Messiah.

There's a *basic* pattern to these visions . . .

- 1) some introductory words,
- 2) a description of the things seen,
- 3) a question by Zechariah to the mediating angel for the meaning,
- 4) the explanation by the angel

7On the twenty-fourth day of the eleventh month, which is the month Shebat, in the second year of Darius, the word of the LORD came to Zechariah the son of Berechiah, the son of Iddo the prophet: ⁸I saw by night, and behold, a man riding on a red horse, and it stood among the myrtle trees in the hollow; and behind him were horses: red, sorrel, [meaning spotted or mottled] and white. ⁹Then I said, "My lord, what *are* these?" So the angel who talked with me said to me, "I will show you what they *are*."

10And the man who stood among the myrtle trees answered and said, "These *are the ones* whom the LORD has sent to walk to and fro throughout the earth."

11So they answered the Angel of the LORD, who stood

among the myrtle trees, and said, “We have walked to and fro throughout the earth, and behold, all the earth is resting quietly.”

12 Then the Angel of the LORD answered and said, “O LORD of hosts, how long will You not have mercy on Jerusalem and on the cities of Judah, against which You were angry these seventy years?”

13 And the LORD answered the angel who talked to me, *with good and comforting words.* **14** So the angel who spoke with me said to me, “Proclaim, saying, ‘Thus says the LORD of hosts:

“I am zealous for Jerusalem And for Zion with great zeal.

15 I am exceedingly angry with the nations at ease; For I was a little angry, And they helped—*but with evil intent.*”

16 ‘Therefore thus says the LORD: “I am returning to Jerusalem with mercy; My house shall be built in it,” says the LORD of hosts, “And a *surveyor’s* line shall be stretched out over Jerusalem.”’

17 “Again proclaim, saying, ‘Thus says the LORD of hosts: “My cities shall again spread out through prosperity; The LORD will again comfort Zion, And will again choose Jerusalem.”’”

This is the first vision with its explanation.

Zechariah identifies that this was in Feb. of 519 BC – so about 3 months after his first prophecy.

He had a vision of some horses among some trees.

They’re said to be horses God had sent to walk to and fro across the earth.

Throughout the vision the emphasis is on the rider of v. 8, who’s referred to as the “angel of the Lord.”

He sits before the others in what appears to be the position as their commander or leader.

It might be best to see this scene as a reconnaissance patrol returning to give a report to their commander.

Their report is that the earth is sitting quietly.
Another angel who will be Zechariah's companion throughout these visions offers the explanation to what the prophet has seen.

It becomes clear as we read on that this Angel of the Lord who sits astride the first horse is none other than the Messiah.

In ch. 3 he is referred to as the Lord and has the power to forgive sins.

He has given a command to the riders of the other horses to investigate the earth and see what state it's in.

They report back that the kingdoms of the earth are quiet – war is not on the horizon.

The reign of the Persian King Darius would be a time of peace, at least at first.

The Angel of the Lord then asks the Lord of hosts – which is a proof that this is indeed the Messiah – when the peace the rest of the world is enjoying will be enjoyed in Jerusalem.

The Lord then answers that that time has arrived.

The nations which have been so harsh on the Jews and have oppressed them will be judged, while God's blessings will flow to the City of Jerusalem and the nation of Israel.

18Then I raised my eyes and looked, and there were four horns. **19**And I said to the angel who talked with me, "What are these?"

So he answered me, "These are the horns that have scattered Judah, Israel, and Jerusalem."

20Then the LORD showed me four craftsmen. **21**And I said, "What are these coming to do?"

So he said, "These are the horns that scattered Judah, so that no one could lift up his head; but the craftsmen are coming to terrify them, to cast out the horns of the nations that lifted up *their* horn against the land of Judah to scatter it."

In this second vision, Zechariah sees 4 horns and 4 craftsmen.

The horns would not have been difficult to interpret as horns were a well-known symbol of power or strength and in prophetic

imagery spoke of governments and rulers.
The only thing Zechariah didn't know was what 4 governments or nations the horns represented.
The angel tells him they are the nations that had scattered the two nations of Judah and Israel.
So that would be Assyria, Egypt, Babylon and now Medo-Persia.
The four craftsmen are the empires that succeeded each of these and defeated them.
The word "craftsman" means skilled worker – we might use the word "smith" in light of the context.
You see, rulers would take a horn and cover it with metal.
They'd put an iron point on the tip and overlay it with iron ridges and spikes to make it look more fierce.
In this vision, Zechariah sees the rulers of the nations who have oppressed Israel as horns covered with iron.
Then smiths come with their smithy-hammers. Their intent on reducing the horns to nothing.
This vision would have brought comfort to the Jews as they realized that God was in control of history and that the nations of the world were in His divine hand.

ZECHARIAH 2

¹Then I raised my eyes and looked, and behold, a man with a measuring line in his hand. ²So I said, "Where are you going?"

And he said to me, "To measure Jerusalem, to see what *is* its width and what *is* its length."

³And there was the angel who talked with me, going out; and another angel was coming out to meet him, ⁴who said to him, "Run, speak to this young man, saying: 'Jerusalem shall be inhabited as towns without walls, because of the multitude of men and livestock in it. ⁵For I,' says the LORD, 'will be a wall of fire all around her, and I will be the glory in her midst.'"

The man with the measuring line speaks of construction.

The city and its suburbs will see a period of restoration then expansion.

Another angel comes from the Lord with the word that the city will know peace and will get along just fine without walls as God Himself will be her defense.

6“Up, up! Flee from the land of the north,” says the LORD; “for I have spread you abroad like the four winds of heaven,” says the LORD. 7“Up, Zion! Escape, you who dwell with the daughter of Babylon.”

God now calls for those who had remained in exile in Babylon to come back to their homeland.

8For thus says the LORD of hosts: “He sent Me after glory, to the nations which plunder you; for he who touches you touches the apple of His eye. 9For surely I will shake My hand against them, and they shall become spoil for their servants. Then you will know that the LORD of hosts has sent Me.

Verse 8 is a tangled knot of archaic Hebrew grammar and presents translators with a tough task of interpretation.

The idea is that the Angel of the Lord, who is the Messiah, is referring to the Father, who has sent Him to execute judgment on the nations, and by so doing, to revealing His glory as the Judge of the Earth.

The basis of this judgment, as in the previous visions, is the way they have treated God’s people Israel.

Note carefully what God says at the end of v. 8.

The nations who have oppressed Israel will be judged because the Jews are the “apple of God’s eye!”

That phrase, the apple of the eye, has come to mean one’s treasure.

It’s a phrase drawn from scripture and shows yet again how much of our English language and how many of our idioms are drawn from a Biblical base.

But the phrase “apple of the eye” is actually a mis-interpretation of Hebrew words, based on a faulty translation of the word “babah” (baw-baw).

The Old KJ translators didn’t know what the word meant and

mistook it for “apple.”

More recent research has discovered it means “hollowed out place” and refers to the *pupil* of the eye.

You know how protective you are of your eye!

If you’re working on something and it snaps or breaks and a piece goes flying at your eye, you are ultra diligent to duck or turn your head.

The eye is a highly sensitive organ and we protect it with all zeal. God is saying here that he who provoke and oppress Israel is actually poking God in the eye!

He will not let that go unrequited!

Yasser Arafat and the Palestinian Authority are poking God in the eye today.

France and several other nations of the European Community are poking God in the eye because of their oppression and opposition to Israel.

When Egypt, Syria, Iran and Iraq move to trouble Israel, they are jabbing their fingers in God’s face.

And when the US pressures Israel to make concessions of land in return for the promise of support and peace, we’ve taken our finger out and have started to warm it up.

But even more, what God said to ancient Israel because of His covenant with them, He says to us as His new covenant people.

Today, the Church is the apple of God’s eye.

Ephesians 1 makes it clear that during this era, this dispensation called the Church Age, we are now the beloved people of God and the objects of His redemption attention.

We are the ones He protects like the apple of His eye.

Do not hate your enemies – rather pity them!

They do not know what they do when they oppress and oppose you – they are poking God in the eye, and unless they repent – they will know His swift and fearsome judgment!

10“Sing and rejoice, O daughter of Zion! For behold, I am coming and I will dwell in your midst,” says the LORD.

11“Many nations shall be joined to the LORD in that day, and they shall become My people. And I will dwell in your midst. Then you will know that the LORD of hosts

has sent Me to you. ¹²And the LORD will take possession of Judah as His inheritance in the Holy Land, and will again choose Jerusalem. ¹³Be silent, all flesh, before the LORD, for He is aroused from His holy habitation!”

These are the words of the Messiah who will come to not only fully restore Jerusalem, but all of Israel from her northern to her southern borders and from the Mediterranean Sea to the eastern deserts.

And in that day, His rule will unite many nations into a godly confederacy that will replace oppression with justice and mercy.

ZECHARIAH 3

¹Then he showed me Joshua the high priest standing before the Angel of the LORD, and Satan standing at his right hand to oppose him. ²And the LORD said to Satan, “The LORD rebuke you, Satan! The LORD who has chosen Jerusalem rebuke you! Is this not a brand plucked from the fire?”

Once again the Angel of the Lord is presented here and given the title of Lord who speaks to God the Father as Lord.

Note that in all these spellings it is the all-caps designations which means this is the word Yahweh!

So we have Yahweh calling another Yahweh! The only way to reconcile this is to understand two separate persons who together are the *One* Yahweh.

This fits perfectly with the orthodox Christian understanding of the Trinity!

Zechariah sees the high priest Joshua standing in front of the Messiah.

At Joshua’s right hand is Satan – who’s in a posture of opposition.

The Messiah turns to Satan and rebukes him.

Take careful note of this entire scene as we read on . . .

³Now Joshua was clothed with filthy garments, and was standing before the Angel.

4Then He answered and spoke to those who stood before Him, saying, “Take away the filthy garments from him.” And to him He said, “See, I have removed your iniquity from you, and I will clothe you with rich robes.”

5And I said, “Let them put a clean turban on his head.”

So they put a clean turban on his head, and they put the clothes on him. And the Angel of the LORD stood by.

In this vision, God is allowing Zechariah to see a spiritual renewal of the holy priesthood.

Joshua, the Jewish high priest who had helped lead the return of the Babylonian exiles some 16 years before had been re-invested with the office of High priest by the sovereign and gracious action of God in forgiving him and consecrating him to his office.

Forgiveness is the sovereign and gracious action of God – it is neither merited nor earned by our own acts of penance or by showing ourselves worthy.

Forgiveness is all about the forgiver, not the forgiven.

Forgiveness is mercy and grace meeting one another and God had forgiven Joshua.

Satan was right there to do his best to hinder forgiveness from being offered on one hand, and then accepted by faith on the other.

God’s response was simple – “BEAT IT!”

“I will show favor to whom I will show favor – and YOU shall not stop me.”

Picture it this way – I go shopping for a present for my wife.

The present is simply and only meant to express my love for her! She’s done nothing to merit it – I just love her and want to show her.

So I ask Charley one day if he wants to go with me to the jewelry store to look for a gift for Lynn.

As we’re driving, he asks, “Why are you buying your wife a gift? IS there a special occasion?”

“No” I say, “I just want to get her a present.”

He says, “You know Lance, I don’t think Lynn’s been a very good wife lately. She’s not been coming to the office to bring you

lunch and she doesn't iron your clothes very well. In fact, I've heard some rumors that she's flirting with other guys and giving you dirty looks behind your back."

My response would be to pull over to the side of the road, and tell Charley to step off!

But what if I went to the store, bought the gift and Charley went back to the office and called Lynn and began to berate her with the same disqualifying comments.

If she stayed on the line and listened to them, she might become depressed and get into a place where she felt unworthy of my love and affection.

The best thing she could do is to quickly hang up on the lies.

That is the picture here.

God had drawn a bold line between a past marked by failure and the new day of His forgiveness and renewal.

Satan was right there to try to dissuade the Lord from showing His favor by pointing out the Jew's wretched history of failure.

That's what he does – he's the accuser of the brethren – who stands day and night and tries to mess up the free flow of God's blessing by accusing us before the throne.

But it's the throne of grace – so even though the accusations may be true – and they probably are – God forgives us based on His grace, not our worthiness!

Failing to hinder the source of the blessing, the devil then comes to the receiving end and attempts to hinder us from taking blessing by mashing us down with guilt and a sense of unworthiness.

What we need to do is remember this vision.

Joshua didn't take off his own filthy rags and don the new vestments of his office.

Others did it for him as the Lord stood by to oversee the entire process.

All we need to do is come before the Lord and by faith lay hold of His forgiveness.

When the enemy tries to foul us and hinder the free flow of mercy and grace, we must get our eyes off the filthy rags and on to the smiling face of the Lord who stands before us.

6Then the Angel of the LORD admonished Joshua, saying,

7“Thus says the LORD of hosts:

‘If you will walk in My ways, And if you will keep My command, Then you shall also judge My house, And likewise have charge of My courts; I will give you places to walk Among these who stand here.

8 **‘Hear, O Joshua, the high priest, You and your companions who sit before you, For they are a wondrous sign; For behold, I am bringing forth My Servant the BRANCH.**

9 **For behold, the stone That I have laid before Joshua: Upon the stone *are* seven eyes. Behold, I will engrave its inscription,’ Says the LORD of hosts, ‘And I will remove the iniquity of that land in one day.**

10 **In that day,’ says the LORD of hosts, ‘Everyone will invite his neighbor Under his vine and under his fig tree.’”**

As Joshua has been forgiven, cleansed and restored to the office of high priest, he must now re-consecrate himself to obedience to God.

If he faithfully follows the Lord in his personal life and in the duties of his office, then the Lord will establish him and bless his ways.

But Joshua needs to understand that his ministry is different from the high priests who have come before him.

The Lord adds something to his office that was new.

He, and those priests who would serve after him, would be instrumental in bringing forth the Messiah – here referred to as the Branch – meaning of the root of Jesse, one of the descendants of David.

Several of the prophets had already referred to the Messiah as the Branch in this way.

Zechariah knew this so the angel didn’t have to explain.

The way they would help prepare the way for the Messiah was by faithfully attending to the temple ritual and ensuring the nation did not stray from it’s roots in the things of God.

Just as the word branch was used to refer to the Messiah and was a well-known symbol that needed no explanation, so was the image of the tone in v. 9.

The stone which the builders rejected would become the cornerstone of God's new work.

Just as the people of Zechariah's day were rebuilding the temple in which Joshua would officiate as high priest, God is saying that he would do His own stone work and lay a stone that would be the foundation of a living temple – as pictured by the 7 eyes.

Paul refers to this living spiritual temple in Ephesians and says it's the Church, built on the foundation of the apostles and prophets with Christ Himself being the chief cornerstone.

In Rev. 5:6, Jesus is presented as a lamb with 7 eyes, and these are said to be the 7 spirits of God.

In Isa 11:1-2, we're told what these 7 spirits are: They are the 7-fold ministry of the Holy Spirit . . .

¹And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: ²And the spirit of the LORD [1] shall rest upon him, the spirit of wisdom [2] and understanding [3], the spirit of counsel [4] and might [5], the spirit of knowledge [6] and of the fear of the LORD [7]; ³And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: ⁴But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

The Lord's word to Zechariah was meant to be an encouragement to Joshua that the Lord was now fully restoring the office of high priest and that soon he would be officiating in a restored temple which would be the scene of future glory from which the Messiah would inaugurate His reign and build a new temple that transcended the limitations of the earth.

When the Messiah came, the entire nation of Israel would know

renewal and each family would enjoy its own measure of prosperity and safety instead of the historic Jewish lot of being harassed and oppressed.

By the way – the name *Joshua* is the Hebrew rendering of the name Greek name, *Jesus*.\

As high priest, Joshua prefigures the role of Messiah.

ZECHARIAH 4

1 Now the angel who talked with me came back and wakened me, as a man who is wakened out of his sleep.

2 And he said to me, “What do you see?”

So I said, “I am looking, and there *is* a lampstand of solid gold with a bowl on top of it, and on the *stand* seven lamps with seven pipes to the seven lamps. **3** Two olive trees *are* by it, one at the right of the bowl and the other at its left.” **4** So I answered and spoke to the angel who talked with me, saying, “What *are* these, my lord?”

5 Then the angel who talked with me answered and said to me, “Do you not know what these are?”

And I said, “No, my lord.”

6 So he answered and said to me: “This *is* the word of the LORD to Zerubbabel: ‘Not by might nor by power, but by My Spirit,’ Says the LORD of hosts.

7 ‘Who *are* you, O great mountain? Before Zerubbabel *you shall become* a plain! And he shall bring forth the capstone With shouts of “Grace, grace to it!”’”

8 Moreover the word of the LORD came to me, saying:

9 “The hands of Zerubbabel Have laid the foundation of this temple; His hands shall also finish *it*. Then you will know That the LORD of hosts has sent Me to you.

This vision was specifically to strengthen the governor Zerubbabel. The prophet saw a golden lampstand.

From the way it’s described it sounds similar to the one found in

the temple.

There were seven lamps, which would have been cups of oil with a wick coming out of one side.

Attached to the central stalk of the lampstand was a bowl that was higher than the cups.

Coming out from this bowl were 7 tubes that led to each of the 7 lamps.

On either side of the lampstand were olive trees.

As we read on we discover that these two trees dripped oil into receptacles that were attached to tubes that led to the bowl on the lampstand, keeping them furnished with a steady supply of oil.

A lamp supplied in this way would never need attending if the oil was of the purest quality.

And that's the picture God intends Zechariah to glean.

It's reinforced by the statement, **“Not by might nor by power, but by My Spirit.”**

God is encouraging the governor Zerubbabel that He will be with him and sustain him in the arduous task of leading the people in such a dangerous and needy time.

Zerubbabel doesn't need to look to his own strength or wisdom – He can draw on God's *supernatural* power.

The Holy Spirit would equip him to fulfill the duties of his office as governor and civil head of the city.

The Lord says that just as Zerubbabel presided over the laying of the foundation of the temple some 16 years before, he will still be ruling when it is completed.

In fact, he'll preside at the ceremony that places the last stone, the capstone, on the temple.

God will supernaturally empower Zerubbabel to overcome every obstacle, here represented by a great mountain.

The task of leading might seem totally overwhelming – but God is here affirming His active participation.

10 For who has despised the day of small things? For these seven rejoice to see The plumb line in the hand of Zerubbabel. They are the eyes of the LORD, Which scan to and fro throughout the whole earth.”

Remember last week how in Haggai we saw that some wept when they saw the form the new temple was taking?

They'd seen Solomon's temple in all its grandeur and glory and the new one appeared like a shack in comparison.

Zechariah is here given a word to tell Zerubbabel to not be disheartened by the nay-saying and criticism of some of the people.

Beginnings are usually small.

Seeds are small – but look what they produce.

In any substantial building project, a large part of the work is unseen and hidden and appears to the sight of the casual viewer as inconsequential.

The foundation is being laid, and the bigger and higher the building, the more time is invested in the unseen work of the foundation.

The work of God often begins small – as He tests our hearts to see how faithful we'll be with the small things.

If we can't walk with the with the walkers, what makes us think we'll be able to compete with the runners?

There are a lot of people who desire a ministry, but they want a stage and a public platform not a quiet ministry.

They think they should be in the spotlight and aren't willing to sit in a chair in the nursery.

There are men who think they're called to be pastors – but week after week when there's an announcement that workers are needed in the Sunday School, they never apply.

At Calvary Chapel of Costa Mesa, because the church and ministry is so massive, they have a steady stream of guys who come in saying the Lord has revealed to them that they are to be pastors.

They think that the staff at CCCM is going to go all goo-goo eyed and immediately give them an office and a title.

Instead, one of the pastors introduces them to the head of the maintenance staff and they are given a job sweeping the parking lot.

The idea is – you want to minister – okay, serve by sweeping.

More guys than not walk away disgusted.

If you sense the Lord's prompting to service, I would encourage you to be sensitive to the needs already before you.

And remember – no matter how great the apparent obstacles – as for Zerubbabel, so for you – it is by the Lord’s Spirit that you shall overcome, not by your own power and might.

The *seven* mentioned here are the eyes of the Lord which oversee all things.

God tells the governor that it is His delight to see the plumb line in his hand as he sets himself to stay focused on the task of rebuilding the city and nation.

11 Then I answered and said to him, “**What are these two olive trees—at the right of the lampstand and at its left?**” **12** And I further answered and said to him, “**What are these two olive branches that *drip* into the receptacles of the two gold pipes from which the golden oil drains?**”

13 Then he answered me and said, “**Do you not know what these are?**”

And I said, “No, my lord.”

14 So he said, “**These are the two anointed ones, who stand beside the Lord of the whole earth.**”

The lampstand represents Israel while the two olive trees represent Zerubbabel and Joshua.

From the beginning it was God’s intention that the nation of Israel be the light of truth to the rest of the world.

This period would lay the foundation of a new era, the Messianic age, in which Gentiles would have the light of the gospel shined on them.

The lampstand is a picture of Israel’s role of being the light of the world, and in that day it was Zerubbabel’s and Joshua’s role to provide the assistance and encouragement the workers would need to lay the foundation of the new era.

These two are the olive trees who through the supernatural empowering of God in their own lives would have the resources to assist the others.

But all of this foreshadows the Messiah who is the Light of the World.

The two olive trees, foreshadowed by Zerubbabel and Joshua, will be fulfilled in the two witnesses of the book of Revelation.