

EXPECT SUCCESS Sunday School- June 22, 2014

Unifying Topic: HOPE FOR A NEW DAY

Lesson Text

I. God Blesses Zerubbabel (Haggai 2:20-23)

II. Zechariah Receives A Vision (Zechariah 4:5-14)

The Main Thought: The he answered and spake unto men saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts (Zechariah 4:6, KJV).

Unifying Principle: Communities need capable leadership to stay motivated through a project's completion. Where can Christian communities find this kind of leadership? God speaks through the prophets o affirm that the temple will be completed under Zerubbabel— not by human might or power, but by the Spirit of the Lord.

Lesson Aim: To review the importance of hope and patience as explained in Haggai and Zechariah.

Life Aim: To trust God's plan and depend on God's Word with hope and patience knowing that every promise of God will come to pass.

- 2:20 And again the word of the Lord came unto Haggai in the four and twentieth day of the month, saying.
- 2:21 Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth;
- 2:22 And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother.
- 2:23 In that day, saith the Lord of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the Lord, and will make thee as a signet: for I have chosen thee, saith the Lord of hosts.
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- 4:5 Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord.
- 4:6 Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts.
- 4:7 Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it.
- 4:8 Moreover the word of the Lord came unto me, saying,
- 4:9 The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you.
- 4:10 For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth.
- 4:11 Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof?
- 4:12 And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves?
- 4:13 And he answered me and said, Knowest thou not what these be? And I said, No, my lord.
- 4:14 Then said he, These are the two anointed ones, that stand by the Lord of the whole earth.

HISTORY:

Haggai had given his third message to the priest, bringing forth questions that they should know the answers to. Their answers showed them that the people, the nation, their works, and their offerings did not please the Lord. Their hearts were contaminated by sin. They didn't keep their covenant with God and God had brought catastrophes upon them. He allowed them to see how they came up short. Now, as Haggai speaks to them they were to consider now the day; the four and twentieth day of the ninth month; consider now from this day and upward that God would bless them; no matter how things looked. Blessings begin the moment they obeyed the Lord!

LESSON:

Haggai 2:20-23 God Blesses Zerubbabel

2:20 And again the word of the Lord came unto Haggai in the four and twentieth day of the month, saying, This is Haggai's fourth and final message, addressing Zerubbabel, the governor of Judah in the four and twentieth day of the month. The message comes on the same date as the previous one.

2:21 **Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth;**— The first message began with the leader and ends with the leader. However, it seems to be good news. God will cause great commotions, and bring great things to pass. Haggai's prophecy message speaks about a shaking of the heavens

(plural) and earth. He also talked about a shaking in verse 6. We can assume that it is the same and at a later date—the coming of the earthy Davidic Millennial Kingdom of God.

2:22 And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother. The first part of this verse refers back to verse 7, telling Zerubbabel of future events which was to encourage him. God constantly said "I will", meaning what He would do. *I will shake... I will overthrow... I will destroy... I will overthrow...* and in the next verse, *I will take...and make ("I" is understood)*. It sounds like God will pit one against another; they will end-up fighting each other—by the sword of his brother. God will cause panic and confusion in the kingdoms and armies and they will kill each other. This reminds me of Gideon and his 300 soldiers against the Midianites in Judges 7:22. The 300 blew the trumpets and the Lord set every man's sword against his fellow man... God's promises will come to pass!

2:23 In that day, saith the Lord of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the Lord, and will make thee as a signet: for I have chosen thee, saith the Lord of hosts. Three things stand out in this verse:

1. **Zerubbabel is called my servant**, not governor. The Lord promised to "make . . . Zerubbabel" His "servant." The title "My servant" is often Messianic in the Old Testament. It is his descendant Jesus the Messiah who will be the One who will accomplish God's plan.
2. **Zerubbabel will be like a signet.** The signet ring was a symbol of honor, authority, and power. It corresponds to a king's scepter. The ring used by the king for signing of letters and official documents. Likewise, Zerubbabel's ministry was to bear the mark of honor and authority. He would carry with him the authority of Jehovah and would represent Him in all that he did.
3. **Zerubbabel is chosen by God.** Haggai affirms Zerubbabel's position with God. He is proclaiming it to him. This should give Zerubbabel great assurance and confidence, for God has chosen him and is doing all the work to make it possible.

Notice the verse begins, in that day. The messiah will return in that day, but in the meantime, Zerubbabel will be God's servant with the honor and authority, chosen by God to carry out the plan of God.

Zechariah 4:5-14 Zechariah Receives A Vision

Zechariah's name means Jehovah remembers. He is a prophet, probably born in Babylon during the seventy year Babylonian captivity. He is the author of this book. There are a total of eight visions. *Chapter 1—The Vision of the Horses; The Vision of the Horns; Chapter 2—The Vision of the Measuring Line; Chapter 3, the fourth vision* focused on Joshua the high priest (*The Vision of the High Priest*), and by extension, the cleansing and restoration of the nation to her divinely appointed role as priest. Now, we have come to the fifth vision in *Chapter 4* which focuses on the civil leader Zerubbabel, a descendant of David, to encourage him in the work of rebuilding the temple— *The Vision of the Lampstand and Olive Trees*. Zacharich began his preaching ministry in the eighth month in the second year of Darius (Zech.1:1). He delivered his first message between Haggai's first and second messages. In a vision in chapter 4, an angel comes to Zechariah in the second year of Darius. In this fifth vision he saw a **golden candlestick** (representing the deity of Christ) with a bowl upon it with **seven lamps** (representing the fullness of the Holy Spirit); and **two olive trees** (representing an unlimited supply of oil) by it, one upon the right side of the bowl, and the other on the left side. Olive oil was used in those days to fuel the lamps. The lampstand is the 7-branched kind used in the tabernacle with the addition of a bowl on the top of it in order to maintain an abundant supply of oil and pipes to carry the oil to keep the 7 lamps burning. The picture is of an abundant supply. He questions the angel as to the meaning of what he sees.

The vision is explained: (1) Concerning the golden candlestick (vv. 6-10) and (2) Concerning the two olive trees (vv. 11-14)

4:5 Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord. The angel takes for granted that Zechariah surely knows what he sees and asks, Don't you really know? Zechariah reiterates with a "No, my Lord."

4:6 Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts. This would be the Word of the Lord Zachariah is to give to Zerubbabel. Zerubbabel is the governor who was given the responsibility of rebuilding the temple in Jerusalem (Ezra 3:2, 8), while the prophets Haggai and Zechariah gave the moral and spiritual encouragement to resume the work

on the temple. The Word clearly speaks pertaining to what God would do. ⁴Though the Temple was not yet complete, its completion did not depend on human might and will. The project's completion depended on the Lord's Spirit. God will abundantly supply everything!

4:7 Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it. Zachariah speaks of Zerubbabel's problem addressing it as a great mountain in front of Zerubbabel. Mountains in scripture denote kingdoms. This great mountain here is the Persian kingdom, which is resisting the completion of the Temple. The question is, who is Persia, that it should oppose the servant of the Lord... With assurance Zechariah speaks that it will become a plain (like a flat surface) leveled by God. When Zerubbabel operates under the Spirit's authority, the outcome is guaranteed according to verse 6. No opposition will be able to stop the completion of the temple. ²There are ceremonial stones in the completion of a building; the first stone is the cornerstone or foundation stone. The foundation stone begins the rest of the building. The second stone is the capstone, which tops off the building. And it will be the final stone to be put in place on the building. And shoutings and crying, Grace, grace unto it will be boisterous which brings great joy with thanksgiving over its completion! ³The capstone to the Temple, symbolizes the finished work and Grace of the Messiah, whose death brings (Isaiah 53) forgiveness to the whole world. For this reason, when the capstone is brought forward, there are shouts of "Grace" because it is through the death of the Messiah (Christ) that God offers grace to humanity. It's all about forwarding the redemptive plan of God!

4:8 Moreover the word of the Lord came unto me, saying,– Zachariah says furthermore, the Word of the Lord is still speaking to Zechariah.

4:9 The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you. You've heard the saying, "*What you start, I will finish?*" Well, in this case, Zerubbabel had laid the foundation of the temple and his hands shall also finish it. God gave a clear promise of this! Zerubbabel as governor over Judah, was a picture of the Messiah, who would also build His Temple, and complete His Temple. ⁴The Temple is really a picture of the true Temple, which are made up of bricks of believers, with Christ as the head. Jesus declared Himself greater than the Temple completed by Zerubbabel. However, at the completion of the temple, Zechariah will know that the Lord of hosts hath sent the angel unto him. Zechariah understood the angel's words.

4:10 For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth. Though the rebuilding of the temple, smaller than Solomon's, may have been discouraging to some; may seem inferior to the former; may seem totally wasted time, but it has been the forerunners of great things to come which could not come if the day of small things had not taken place. The small and barren things: at that time, people were mocking them for their rebuilding the Temple; and then there were some hearts that were downcast because they remembered the glory of Solomon's Temple. Even small things can accomplish God's eternal purpose! In the end people will rejoice because of these small things and will see the plummet (the plumb line) which is an instrument used by masons and carpenters, to draw perpendicular lines with, in order to judge whether the building is upright. In the Hebrew text it is called a "stone of tin." They shall also see those seven in Zerubbabel's hand. The seven are the eyes of the Lord which run to and fro throughout the whole earth. In Chapter 3, *seven eyes* are said to be *upon one stone*, laid before Joshua. The stone is interpreted to be the Messiah. He's watching over all things, and building upon that stone; upon that sure foundation will bring His perfect strength in his weakness and perfect spiritual vision in their small things. They will learn a lesson that God does not despise the small things or the day of small beginnings. They are not to despise but they are to rejoice in small beginnings!

4:11 Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof?– Zechariah questions the angel about the two olive trees. The two olive trees supply oil to the bowl. The graphic picture is of limitless oil, supplied automatically without human agency, flowing from the trees down to the bowl down to the lamps.

4:12 And I answered again, and said unto him, What be these two olive branches which through the two golden

^{1,2,3,4}<http://www.truthnet.org/Zechariah/Chapter4/Zechariah-4.htm>

<http://www.pitwm.net/pitwm-sundayschool.html>

pipes empty the golden oil out of themselves?— Again Zachariah questions the angel. The two olive branches are the two men who occupied the supreme positions in those offices at that time: Zerubbabel and Joshua. Together they foreshadow the Messiah in which these two offices are combined. The two olive branches emptied the golden oil. The flowing oil in the lamps was a picture of the Spirit of God, which is the fuel source for the lamps.

4:13 And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Zachariah didn't have a clue as to the meaning of what it meant.

4:14 Then said he, These are the two anointed ones, that stand by the Lord of the whole earth. The two olive trees are the two anointed ones that represent the kingly (governmental power) and priestly offices (religious power) in Israel through which the blessing of God was to flow. Zerubbabel and Joshua represent the two anointed ones that stand by the Lord of the whole earth. Through them the light and message of God was mediated to the people of Israel in those post-captivity days. Post-captivity prophets spoke to God's people after they had returned from the land of captivity. These anointed ones would not be the two witnesses in Revelation. They will come in the time of the Great Tribulation where they (probably Moses and Elijah) would serve in a royal and priestly capacity, witnessing to the soon coming of the Messiah, the king of the earth.

SUMMARY:

God sends a message of encouragement to Zerubbabel, the governor, by the prophet Haggai. He's a pre-picture of the Lord, and he needed encouragement. God's faithful men and women need encouragement from time to time. God gives him five "I wills" Now that's pretty plain as to God's intentions for Zerubbabel. Whatever work God has begun in you, He is well able to finish it. In every event He has the final say-so! (Haggai 2:20-23)

⁵There are two very different kinds of men. It reminds me of how very different God's preachers are today. Haggai was the more practical of the two. Zechariah was the visionary. Haggai was the man who was interested in building. He was practical. Zechariah was the dreamer who looked forward to the future and the predictions God had for the future. God uses both of those kinds of prophets. But it is Haggai God uses to tell the people, "Your priorities are out of order."

Zechariah begins with his fifth vision from the angel of the Lord to also encourage Zerubbabel, the governor. All that's going to be done in Zerubbabel's life will be done by God's Spirit, and by human might or power. He is not to give up because of small beginnings but know that there is always something greater when God begins it. The significance of the vision of the olive trees represented the kingly and priestly positions that Zerubbabel and Joshua were to occupy, and the candlestick represented a continuous flow of God's anointing; endowment of the Holy Spirit; authority, and vision to finish the project before them. Zachariah assured Zerubbabel that everything is done by God's power. The small beginnings will lead to a greater beginning and end (**Zechariah 4:5-14**).

APPLICATION:

Our hope is in the spoken and written Word of God. It's His plan and it's His outcome that will bring it about in our lives. Our job is to trust and obey whom He plants to give that spoken Word. Everyone needs encouragement from time to time to keep us focused. God Bless!

⁵ http://www.sermonoutlines.org/vines__haggai_1.html
<http://www.pitwm.net/pitwm-sundayschool.html>