

Zerubbabel

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[0 : 0 0] A warm welcome to our services today. And as we come together around the Word of God, let us seek his blessing upon his word.

Let us pray. Eternal and ever blessed Lord, we give thanks unto thee for the great privilege that is ours, when we can come with boldness and with confidence into the very throne room of God.

And as we do so in this act of worship, we ask, O Lord, that it may please thee to grant to us thy spirit, to enable us to worship thee in a way that will be honouring to thy name, and in a way that would be acceptable to thee.

We give thanks that we can come through the merits of thy Son, our Lord and our Saviour, Jesus Christ. We give thee thanks for his finished work upon the cross and for the efficacy of that work, which is able to reconcile us to our God.

and we give thanks, O Lord, for his continual ministry at thine own right hand in the intercession that he makes for his redeemed people and for the great promise that is given to us that he shall return, not to offer himself again as a sacrifice for sin, but to ungather his people and to bring them in body and soul into the inheritance that he has prepared for them, so that we shall be forever with the Lord.

[1 : 5 3] We give thanks for these great promises that we have in thy word, that they have been sealed for us through the blood of the everlasting covenant. And as we come before thee in this act of worship, we pray, O Lord, that it may please thee to anoint us with thine own spirit, for without thee we can do nothing.

We are totally and absolutely dependent upon thy spirit, thy spirit to take thy word and to apply it to our hearts, to open our hearts, to enlighten our understanding, to lead us into thine own truth, that we may profit by coming together today in reading thy word and in meditating upon thy word, that we may be strengthened in our faith, that we may be encouraged in our walk.

We pray, O Lord, that thou would meet with the needs of thy people. Thou knowest our needs. And we give thanks that out of the riches of thy grace, that thou art able to meet with the needs of each and every one of us.

We pray, O Lord, that thou would bless the witness of thy people in their home, in their communities, in their workplace, wherever thy providence will lead thy people, that they may be as shiny lights in the midst of the darkness of the world that is around us.

We ask thy blessing upon our homes and our families. We especially remember those of their number who are indifferent and careless to the claims of thy word.

[3 : 3 9] O Lord, that it may please thee to come and to reveal thyself to them through thy spirit, bringing them to see their need and to bring them to see the sufficiency of Christ to meet with their need, enabling them to embrace him by faith so that they may come to experience thy salvation and to rejoice in thy salvation.

We seek thy blessing upon all our communities. O Lord, may thou come in a day of thine own right hand. May thou bring us to that place of repentance.

May thou bring us to that place where we would sorrow over our sin, where we would turn away from our sin and seek the mercy of God in Jesus Christ, bringing days of awakening among us, when the dead would hear thy voice, when they would be brought alive, when they would seek the Lord while he may be found and call upon him while he is near.

We pray, O Lord, for revival within thy church, that thy people may be stirred up in their hearts and in their souls. O bring us to days when we would cry unto the Lord, crying that thou would manifest thyself in mercy towards us.

Remember, we pray thee, those who are ill, may thine own healing hand be upon them. And bless those who mourn the passing of loved ones. O Lord, our world changes from day to day.

[5 : 20] Thy word tells us that we know not what an hour nor a day may bring forth. But we give thanks that we can come with all boldness and confidence to an unchanging God, that we can seek thy compassion, thy pity and thy mercy.

We pray, O Lord, that thou would remember us as a nation. Have compassion upon us, we pray thee, and in thy mercy turn us again to thyself.

O Lord, we confess that we have sinned against thee. We confess that we have walked our own way. We confess that as a nation we have neglected thy statutes and thy law.

But in wrath, O Lord, remember mercy. Remember how it was customary for us at this time of the year to meet together as a body of thy people, to sit in fellowship with one another around thy table, and to partake of the Lord's Supper.

But how soon things change. But we give thanks that although the privilege is not with us at this time, that the privilege of hearing thy word still continues, and that faith cometh by hearing, and hearing by the word of God.

[6 : 43] And so we pray, O Lord, that thou would accompany the preaching of the word with the power of thy spirit, all that it may go forth in the power and demonstration of thy spirit in convicting and in converting, and in the building of thine own church.

to that end, we pray, O Lord, that thou would bless and accompany the preaching of thy word this day to the ends of the earth. O Lord, we pray that it may go forth in the power of God, turning hearts to thyself.

O Lord, we know that it is the work of thine own hand that shall give thee praise. And we pray, O Lord, that thou would work mightily among us. We pray that thou would bless thy word to us at this hour, as we come to read and to meditate upon it.

O Lord, lead us into thy truth, that we may see new things and old things, that our hearts would rejoice in the Lord. And all that we ask for the forgiveness of our many sins is in the name of our Lord and Saviour, Jesus Christ.

Amen. Now let us read the word of God from the Old Testament and from the book of Zechariah and chapter 4.

[8 : 11] And the angel that talked with me came again and waked me as a man that is wakened out of his sleep and said unto me, What seest thou? And I said, I have looked, and behold, a candlestick all of gold with a bowl upon the top of it, and to seven lamps thereon, and seven pipes to the seven lamps which are upon the top thereof.

and two other trees spied, one upon the right side of the bowl and the other upon the left side thereof. So I answered and spake to the angel that talked with me saying, What are these, my Lord?

Then the angel that talked with me answered and said unto me, thougest thou not what these be? And I said, No, my Lord. Then he answered and spake unto me saying, This is the word of the Lord unto Zerubbabel saying, Not by might, not by power, but by my spirit, saith the Lord of hosts.

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.

Moreover, the word of the Lord came unto me saying, 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.

[9 : 40] For who hath despised the day of small things? For they shall rejoice and 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.

Then answered I and said unto him, What are these two olive trees upon the right side of the candlesticks and upon the left side thereof? 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?

And he answered me and said, Knowest thou not what these be? And I said, No, my Lord. Then said he, These are the two anointed ones that stand by the Lord of the whole earth.

May the Lord bless unto us the reading of that portion of his word. And seeking his help and blessing, let us read again from verse 8.

Zechariah chapter 4, verse 8. Moreover, the word of the Lord came unto me, saying, The hands of Zerubbabel have laid the foundation of this house, and his hands shall also finish it.

[10 : 52] And thou shalt know that the Lord of hosts has sent me unto you. For who hath despised the day of small things? For they shall rejoice and 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. This morning we are going to focus on the fifth vision that was given to Zechariah with its focus especially upon one man by the name of Zerubbabel.

We must remember that these were a people who had returned from the Babylonian exile, and for some of the returnees all this was new to them, including Zechariah, for he would have been born in captivity.

To understand the situation facing Zerubbabel and the temple project, we need to have a little background information. Eighteen years earlier, the king of Persia by the name of Cyrus had decreed that all his captives should be allowed to return to their own lands.

Many of the Jews returned from the Babylonian captivity, and as they came back to Jerusalem, the city was a massive heap. It was in ruins, including the temple.

[12 : 16] The people at the beginning were enthused, motivated, and stirred to rebuild the temple. They located the site of the destroyed temple and rebuilt the altar, and celebrated the Feast of Tabernacles, and reinstituted the system of burnt offerings.

They had the foundation of the temple laid, but they were surrounded by a suspicious and hostile neighbours who were in opposition and who did their best to discourage them from continuing the work of rebuilding the temple.

Soon, morale waned, and this is what properly explains the near abandonment of the rebuilding of the temple. In the meantime, the people had also become preoccupied with making a living and finding comforts for themselves.

They were putting their own comforts and wishes before the purposes of God. They did intend to resume the work, but just not yet, but at some more convenient time.

The Lord, through his prophet Haggai, says about them, This people say the time has not come. The time at the Lord's house should be built.

[13 : 34] But the word of the Lord came by Haggai to Zerubbabel, the governor, and to Jericho, the high priest, saying, It is time for you, O ye, to dwell in your sealed and paneled houses, and this house lie waste.

Their own homes were fitted with the highest contemporary standards, while the temple project was left unfinished. For the returning exiles, the opposition dampened their zeal and affected their determination to press ahead, and so the work on the temple ceased, and in their minds it was only until a more convenient time.

Alas, sixteen years have passed, and not one stone has been added to the temple. And when we reflect upon what is happening here, let us examine ourselves and ask ourselves, how do we stand up to criticism and opposition?

Do we become sluggish and laid back regarding the cause of Christ in our communities? Are we more concerned about our own comforts than the welfare of the kingdom of God within our communities?

However, the word of the Lord to Zerubbabel continues through his prophet Haggai, and he says, Consider your ways.

[14 : 59] Go up to the mountain and bring wood and build the house, and I will take pleasure in it, and I will be glorified, saith the Lord. And then we read that Zerubbabel, the son of Shortheol, and Joshua, the son of Josudec, the high priest, with all the remnant of the people, obeyed the voice of the Lord their God and the words of Haggai the prophet as the Lord their God had sent him, and the people did fear before the Lord.

And the Lord stirred up the spirit of Zerubbabel, the governor of Judah, and the spirit of Joshua, the high priest, and the spirit of all the remnant of the people, and they came and did work in the house of the Lord of hosts their God.

Now when Zerubbabel and the people began to rebuild the temple, they were full of enthusiasm, but eventually they became discouraged and weary.

There were those who would have heard of the glory and wisdom of Solomon and the glory that belonged to the temple that Solomon built. There were those who remembered those former days, and the question that may have been lying heavy upon their minds was, would God's favour be upon them as it was in former days?

In the book of Haggai in chapter 2 we read, Who's left among you that saw this house in her first glory? And how do you see it now? Is it not in your eyes in comparison of it as nothing?

[16 : 39] In the book of Esther, chapter 3, we read that, When the foundation of the temple were laid, but many of the priests and Levites and chiefs of the fathers who were ancient men that had seen the first house, when the foundation of this house was laid, before their eyes wept with a loud voice, and many shouted aloud for joy.

You see, those of us who have seen God's blessing richly poured upon our communities in the past, I suppose that such questions as was upon the minds of the people at this time will be upon our minds.

Will God's favour come again upon us and the next generation as it was in former days? And as we reflect upon these thoughts, our emotions will be mixed like the scene which Ezra brings before us when the foundation stone of the temple was laid.

There was weeping and there was rejoicing. Weeping, thinking of former days like the ancient men that had seen Solomon's temple and still rejoicing that the foundation stone of the temple has been laid.

And there can these be, these mixed emotions with ourselves. Weeping as we think of the glory of former days but rejoicing in that the work of the Lord is still progressing.

[18 : 08] However, Zechariah has given certain visions and receives this fifth vision to encourage the people. The angel said to Zechariah, what seest thou?

And I said, I have looked and behold a candlestick all of gold with a bowl upon the top of it and the seven lamps thereon and seven pipes to the seven lamps which are upon the top thereof and two olive trees by it, one upon the right side of the bowl and the other upon the left side thereof.

Now, Zechariah had no difficulty recognizing and describing what it was that he saw. the candlestick or it might be better called the lampstand since candles as such was not involved.

Now, we have come across a lampstand in our study on the furniture of the tabernacle but this lampstand that Zechariah saw is different. For instance, in the tabernacle the priests were busy employed to keep the oil topped up to make sure that none of the seven lamps went out.

But here, without any human help, there is a continuous stream of oil coming straight from the branches of the two olive trees and flowing into the bowl.

[19 : 34] Now, without going into great detail regarding its construction, it is important for us to note that this vision of the lampstand is connected with the temple.

The main purpose of the vision was to encourage the people in their efforts to rebuild the temple. Apart from the lampstand which we recently studied as part of the furniture of the tabernacle, we have other references in the Bible to lampstands or candlesticks.

For instance, in Revelation chapter 1, John sees seven golden lampstands which is later interpreted as the seven churches. The lampstand represents the community of God's people and here it is made of gold to indicate how precious his people are to him.

How precious the community of God's people are to God. However, Zachariah was bewildered by the vision.

He could not understand it and so the angel said to him, 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.

[20 : 55] 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.

One might have expected the angel to explain the vision, but that has to wait for a while. Instead, what Zachariah has seen in the vision should convey a message to Zerubbabel, who was in charge of rebuilding the temple.

the words might and power are practically the same. The word might refers to material wealth or military capability or great workforce, while the word power has more to do with physical strength.

Not by might, nor by power, but by my spirit, saith the Lord of hosts. Who art thou, O great mountain?

Before Zerubbabel thou shalt become a plain. As Zerubbabel looks at what was available to him in comparison to what was available to King Solomon when he built the temple, it was so small and so weak.

[22 : 15] In 1 Chronicles chapter 22 and 29, we are told of the lavish provision that David had set aside for King Solomon a hundred thousand talents of gold and a thousand talents of silver and of brass and iron without weight.

For it is in abundance, timber also, and stone have I prepared that thou mayest add thereto. Now I have prepared with all my might for the house of my God, the gold for things to be made of gold, and the silver for things of silver, and brass for the things of brass, and the iron for things of iron, and wood for the things of wood, onyx stones, and stones to be said, glycerin stones, and of diverse colours, and all manner of precious stones, and marble stones in abundance.

But when you compare that situation with the one facing Cerebubble, there was indeed little might and little power.

And it would seem that Cerebubble was feeling very discouraged. However, the message to Cerebubble was to press on with renewed vigour, despite the lack of might and power.

This was to be the way forward. The challenges facing him was great, but those challenges could only be overcome by the strength given him by the Lord.

[23 : 47] Not by might, not by power, but by my spirit, saith the Lord of hosts. There were many obstacles facing Cerebubble.

We have already noticed some of them. There were still surrounded by a people that was hostile to them under cause. In the book of Esra, we are told of a specific event that took place.

In Esra chapter 5, we are told that the local Persian governor sent his officials to Jerusalem, challenging their authorization to build the temple. And unsatisfied, they sent their appeal to King Darius in Babylon, accusing the Jews of sedition and asking him to find out if they had ever been authorized to rebuild the city.

And Esra chapter 6 records for us what happened. King Darius reacted to his governor's complaint by ordering a search of the royal archives to see if a record could be found.

And a scroll of Cyrus' order was found and as a result, King Darius gave his support to Serubible and the Jews. He said, let the house of God be alone.

[25 : 07] Let the governor of the Jews and the elders of the Jews build this house of God in his place. Moreover, I make a decree, what ye shall do to the elders of these Jews for the building of this house of God that offer the king's goods even of the tribute beyond the river, for worth expenses be given unto these men that they be not hindered, and that which they have need of both young bullocks and rams and lambs for the bondofferings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which are at Jerusalem, let it be given them day by day without fail, that they may offer sacrifices of the saviors unto the God of heaven, and pray for the life of the king and of his sons.

Also, I made a decree that whosoever shall alter this word, let timber be pulled down from his house and be set up, let him be hanged thereon, and let this house be made a dunghill for this.

And the God that hath caused his name to dwell there, destroy all kings and people that shall put to their hand to altar and to destroy this house of God which is at Jerusalem.

I, Darius, have made a decree, let it be done with speed. As a covenant people, they were small. As a covenant people, they were weak and vulnerable.

However, the way forward for God's covenant people were not by might, not by power, but by my spirit, saith the Lord of hosts.

[26 : 46] There is a valuable lesson for us to learn here, and always to keep it before our minds, that God is able to overcome all obstacles by his spirit.

One commentator writes, if success is to be gained in the achievements of the people of God, it will not be secured by what man can do, but by the spirit's work.

In his commentary on Zechariah and this portion of the book, John Calvin writes, said simply, nothing splendid or worthy of admiration among the Jews, it was needful that what we find here should have been declared to them.

Even that his own power was enough for God with no aid came from any other quarter. When therefore we now see things in a despairing condition, let this vision come to our minds that God is sufficiently able by his own power to help us where there is no aid from any other.

For his spirit will be to us for lamps, for porridge and for olive trees, so that experience will at length show that we have been preserved in a wonderful manner by his hand alone.

[28 : 26] All this message is greatly needed in our day when many churches have decided that if they are going to prosper and survive, it will be by the adoption of might and power.

What do we see in our own day? Redefinition of worship. Our God is a principle of reverence and fear and in comes elements of entertainment.

Mix the preaching of the word with jokes that will make people laugh. Avoid truths that might offend people. Do not mention sin and hell.

The time given to preaching of the word gets less and less. Give the people the good feeling factor. Blind them to the reality of the truth that we are all hell-deserving sinners.

Dilute the gospel and what we end up with is no gospel at all. If we are all good and going to heaven, why did the Son of God, Jesus Christ, die on the cross?

[29 : 37] Even the atoning work of Jesus Christ has been attacked. In our day there is need that this principle should ever be our guide, not by might, nor by power, but by my Spirit, saith the Lord of hosts.

If we are going to see days of awakening and revival, it will not come by human might or power, but by the outpouring of the Spirit of God.

It should not surprise us that Paul wants us quench not the Spirit. We are dependent upon the Spirit of God.

For without the Spirit of God, we can do nothing. We may be small in number.

God's people are always a small flock. We may encounter hostility. God's people are a sheep sent among wolves. We may be despised and ridiculed.

[30 : 41] We may be mocked, scorned and derided, but the Lord's object is to draw us away from the world and our dependency upon earthly help and to hold us totally dependent upon himself.

Not by might, not by power, but by my Spirit, saith the Lord of hosts. There is always the temptation when we see ourselves as congregations getting smaller and weaker that we turn to might and power instead of prayer and dependency upon the Spirit of the Lord.

It is a dangerous mindset when we come to think that we can achieve the growth of the Church by our own strength and power and bypassing the Spirit of the Lord.

If I may quote John Calvin again, it is indeed certain that God acts not immediately or by himself, for he employs various means and makes us in a service of the ministration of men, but a design is only to teach us that we are very foolish when we look around us here and there or when in our world various hopes and various fears and various anxieties affect us.

For we are to be so dependent on God alone as to be fully persuaded that his grace is sufficient for us. Though it may not appear, we are fully to confide in God alone through poverty and want, although poverty and want may surround us on every side.

[32 : 31] John Calvin reminds us there that God does not reject the labors of his people in building and defending the Church, but that the Church is built up and preserved not by human and common means, as if the Lord was not earnest when he acts by his people, but that the Church is built and preserved by means extraordinary and beyond all our hopes and all our thoughts, not by might, not by power.

But by my Spirit, saith the Lord of hosts. Oh, to be dependent on God alone, to be fully persuaded that his grace is sufficient for us.

Although poverty and want may surround us on every side, to have our confidence in God, to confide in God, to depend upon God, to lean upon God, our dependency upon the Spirit of the Lord.

Paul asserted this principle when he came to preach among the Corinthians. In the first letter in chapter 2, he writes, For I determined not to know anything among you, save Jesus Christ and him crucified.

And I was with you in weakness and in fear and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of the power, that your faith should not stand in the wisdom of men, but in the power of God.

[34 : 15] This preaching was plain and straightforward. So that it would be by God's Spirit, through God's Word, that hearts of the people were touched, that minds were persuaded and people were born again and converted.

Those of us who are Christians know that this in our own personal experience, that without the work of the Holy Spirit, we would not have come to faith. The Shorter Catechism puts it like this, Effectual calling is the work of God's Spirit, whereby convincing us of our sin and misery and lightening our minds in the knowledge of Christ and renewing our wills, he doth persuade and enable us to embrace Jesus Christ freely offered to us in the Gospel.

Our growth in the Christian life is dependent upon the Holy Spirit. Last week we mentioned that our justification is an act wherein we are declared righteous by God, having the righteousness of Christ imputed to us.

It is a judicial act by God alone. However, we also noted that sanctification is the work of God's free grace and that there can be no justification without sanctification.

sanctification. In a matter of justification was an act done to a person, but that a person is active in regards to their sanctification.

[35 : 48] In a matter of justification, it is an act done to a person. But in a matter of sanctification, the person is active.

The person is active and they're striving against sin and contending for holiness. Sanctification is not an act, it is a work. Nevertheless, while we are active in our sanctification, it is not achieved by our power and might, but by God's spirit through our believing use of the ordinary means of grace.

God's word, the sacraments, and prayer. While we are active in our sanctification, it is not achieved by our power and might, but by God's spirit through our believing use of the ordinary means of grace.

His word, the sacraments, and prayer. In Romans chapter 8, Paul writes, For if ye live after the flesh, ye shall die, but if ye, through the spirit, do mortify the deeds of the body, ye shall live.

In other words, the power that enables us to turn from sin and live holy lives is God's spirit. It is by the spirit's work in us and through us that we come to faith and also that we grow in faith.

[37 : 21] Zerubbabel would have been keenly aware that the task before him was great and he would have been conscious of his own weakness in the face of the many obstacles that was before him. These obstacles seem to Zerubbabel just like mountains.

But the angel said, 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.

Scripture often speaks of mountains as powers that oppress and attack and cause a people to struggle. We may face great mountains in our struggle with sin, with the world and with the devil.

God does not promise immediate success in our struggle. It may bring us to the brink of despair but for those who trust in the Lord, sin, the world and the devil will ultimately be cast down.

Who art thou, O great mountain? Whatever the mountain that you are facing today and finding it hard to contend and cope with, whether it be frustration over a sense of failure within your own family or with your work or in your own personal life, frustration over a sense of failure in your spiritual life, a failure in your struggle with that besetting sin that is always, that is always eating away at you.

[38 : 50] But notice a promise. Before serupable, thou shalt become a plain. Serupable is to leave the leveling of the mountain to God while he gets on with the work that God has given him.

And this must be through a very part of our lives, whether it is in the ministry of the world or in our witness, whatever the obstacles that we have to contend with and that, and there may, there may be many, there may be as mountains, but we are to get on with the work that God has given to us and leave the leveling of those mountains to God.

who art thou, O great mountain, before serupable, thou shalt become a plain. The promise continues.

He shall bring forth the headstone thereof with shoutings, crying, grace, grace, unto it. The word or term, headstone or topstone, signifies the stone at the top of the building that marks the completion of the building.

Serubal, you see, had promised that he will be successful. Therefore, the angel says, the hands of Serubal have laid the foundation of this house. His hands also shall finish it.

[40 : 12] And thou shalt know that the Lord of hosts has sent me unto you. This is a reminder for us that every spiritual achievement is to be attributed to the grace of God.

Paul says in Ephesians chapter 2, for by grace are you saved through faith and that not of yourselves, it is the gift of God. This is the principle by which we are to live as Christians.

Our lives may be filled with many obstacles and opposition, but the grace of God is sufficient for his power is made perfect in our weakness.

Serubal was just at the beginning of the work assigned to him. It would take another four years for the temple to be completed, but here he is given a promise that he did not lay the foundation in vain, that it would pay fruit, that the top stone would be placed marking the completion of the building and that it was all achieved by the grace of God.

You see, the promises of God should be a stimulus for us to, not to inaction, but to action. They should spur and stir us up to action.

[41 : 28] Whatever obstacles that we may have to contend with, it is of God's grace and power that ensures our success.

It is God's grace and power that ensures success, but God's people have to do the work nonetheless. God's aim in all this is that thou shalt know that the Lord of hosts has sent me unto you.

Serupable was to gain more knowledge of God, more knowledge of his grace, and more knowledge of the truthfulness of God's word. all for who hath despised the day of small things.

For they shall rejoice and see the plummet in the hand of Serupable with those seven. They are the eyes of the Lord which run to and fro through the whole earth. Serupable could have asked, where do I begin?

Well, he would begin by beginning. A small beginning when he first laid the new foundation stone, but one stone upon another, upon another, and after four years he was laying the top stone with shoutings and crying, grace, grace, unto it.

[42 : 49] Small beginnings can lead to great endings when it is done through faith in God. Paul could say, I can do all things through Christ which strengthens me.

Here we read, for they shall rejoice and shall see the plummet in the hand of Serupable. The plummet is a way to God used to ensure the building of straight walls.

Serupable was to be an example for others for when they saw the plummet in his hand they were encouraged and they began to rejoice. For they shall rejoice and shall see the plummet in the hand of Serupable with those seven.

They are the eyes of the Lord which run through and fro through the whole earth. Here we are brought to understand the omniscience of God as he looks upon all his people and all their endeavours for him.

I think that we can apply the same principle here as we did last week regarding Joshua the high priest. Joshua's dad in Clen spoke of that which was beyond itself.

[43 : 57] So, although historically Serupable built the temple nevertheless it was a figure of something that was beyond itself. Serupable and the temple project speaks to us a greater Serupable who is building the true temple as Paul writes to the Ephesians chapter 2.

Now therefore ye are no more strangers and foreigners but fellow citizens with the saints and of the household of God and are built upon the foundation of the apostles and prophets Jesus Christ himself being the chief cornerstone in whom all the buildings fitly framed together groweth into an holy temple in the Lord in whom ye are also built together for an application of God through the Spirit.

The Serupable of the New Testament which is the Lord Jesus Christ and the temple are his own redeemed people. Today let me and you see the plummet in the hand of our Lord Jesus Christ and let us rejoice and not despise the day of small things for the great mountain will become a plain and the Lord will rejoice over his people over his temple the top stone shall be laid by Jesus Christ with shoutings and cries grace grace unto it.

In the book of Revelation we are told that his redeemed people shall sing unto him that loved us and washed us from our sin in his own blood and hath made us kings and priests unto God and his Father to him be glory and dominion forever and ever.

Amen. 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? 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 and he answered me and said knowest thou not what these be and I said no my lord then said he these are the two anointed ones that stand by the Lord of the whole earth.

[46 : 04] The two who are anointed in Hebrew is literally the two sons of oil and this of course refers to Joshua and Serubbabel and their role as God's appointed officers for his people.

They stand by means to serve. It pictures Joshua and Serubbabel as servants of the Lord of all the earth. The oil signified the Holy Spirit and these two are the branches which dispense the oil.

They appointed channels for conveying the blessing of the Holy Spirit to the lampstand to the people of God to the covenant people of God. As we have already noted both Joshua as priest and Serubbabel as governor spoke of that which was beyond themselves because all this is a foreshadowing of the Lord Jesus Christ who was anointed and through whom the Holy Spirit came in fullness to the church.

All of this was so that the people would be encouraged to continue in their work of rebuilding the temple. And may it be an encouragement for us today to continue in the work of the Lord knowing that our work is not in vain in the Lord that the plummet is in the hands of our Serubbabel and what our Serubbabel has begun will be completed.

The foundation stone the corner stone has been laid and the building will be completed. There will be stone upon stone stone upon stone until the top stone is laid and there will be that shouting and crying grace, grace unto it.

[47 : 51] May we be encouraged today. We may look upon it as a day of small things. We may look upon our own weakness and our vulnerability. humility. We may look at how weak we are and how vulnerable we are and how without strength we are.

We may look upon it as a day of small things but my friend let us look beyond these things and let us look at our Serubbabel who has a plummet lying in his hand.

And let us look to the Lord Jesus Christ. Be focused on him. Be encouraged in him.

Be strengthened in him. May the Lord bless our thoughts. Let us pray. Eternal and ever blessed Lord.

As we reflect back on days when our communities were truly blessed. When awakening and revivals were taking place.

[49 : 00] And when we look upon our own day. A day of weakness. A day without strength. A day we may evaluate as a day of small things.

And yet oh Lord we pray that we would not be discouraged but that we may be strengthened by looking where the plum line is that it is in the hands of our Serubbabel.

That where he has begun that good work that he will bring that work to perfection. That the cornerstone has been laid and a stone upon stone upon stone has been built upon that cornerstone.

And that the day shall come when the top stone shall be laid. And when people will give all glory to the grace of our God. We pray oh Lord that we may be strengthened in our faith encouraged in our witness strengthened in our walk that we may go on looking into Jesus the author the finisher of our faith.

We pray oh Lord that thou would continue with us. May the grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all now and forever more.

[50 : 18] Amen.