

Zechariah 4 Commentary

PREVIOUS

NEXT

CLICK VERSE

To go directly to that verse

- Zechariah 4:1 Commentary
- Zechariah 4:2 Commentary
- Zechariah 4:3 Commentary
- Zechariah 4:4 Commentary
- Zechariah 4:5 Commentary
- Zechariah 4:6 Commentary
- Zechariah 4:7 Commentary
- Zechariah 4:8 Commentary
- Zechariah 4:9 Commentary
- Zechariah 4:10 Commentary
- Zechariah 4:11 Commentary
- Zechariah 4:12 Commentary
- Zechariah 4:13 Commentary
- Zechariah 4:14 Commentary

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Chart from recommended resource [Jensen's Survey of the OT](#) - used by permission
[Zechariah Chart](#) from Charles Swindoll
[Another Zechariah Chart](#)

ZECHARIAH					
("Yahweh Remembers")					
Timeline on Zechariah					
Zec 1:1-6	Zec 1:7-6:8	Zec 6:9-6:15	Zec 7:1-8:23	Zec 9:1-11:17	Zec 12:1-14:21
Return to Me Zec 1:3	Messianic Kingdom Visions	The Branch	Four Messages	Two Oracles or Burdens	
Zechariah 1-6			Zechariah 7-8	Zechariah 9-14	
Apocalyptic			Ethical Prophecy 1) Rebuke 2) Reminder 3) Restoration 4) Return	Predictive Prophecy 1) Burden Against the Nations 2) Burden For Israel	
Call to Repentance	Eight Visions (Picture)	Crowning of Joshua	Question of the Fasts (Calendar)	First Burden: Rejection of Messiah	Second Burden: Reign of Messiah
The Way of Salvation	Messianic Kingdom Visions	The Bringer of Salvation	Commands Concerning Present Things	Oracles (Burdens) Concerning Future Things	
	Behold the man...the Branch		Love, Truth and Peace	The Day of the Lord	
PICTURES			PROBLEMS	PREDICTIONS	
ISRAEL'S FORTUNE			ISRAEL'S FASTING	ISRAEL'S FUTURE	

<p>"My house will be built in Jerusalem" Zec 1:16</p>	<p>"Let your hands be strong" Zec 8:9</p>	<p>"HOLY TO THE LORD" Zec 14:20</p>
<p>PLACE: JERUSALEM</p>		
<p>Written During the Building of the Temple 520-518BC</p>	<p>Written after the Temple Was Completed circa 480-470BC</p>	

Charles Feinberg summarizes his Zechariah studies...

"And throughout the prophecy there is presented to us on every page the spotless, blemishless Holy One of Israel, the Lord Jesus Christ, the Messiah and King of Israel. See Him in..."

1. Chapter one as the **Riding One**;
2. Chapter two as the **Measuring One**;
3. Chapter three as the **Cleansing One**;
4. Chapter four as the **Empowering One**;
5. Chapter five as the **Judging One**;
6. Chapter six as the **Crowned One**;
7. Chapter seven as the **Rebuking One**;
8. Chapter eight as the **Restoring One**;
9. Chapter nine as the **Kingly One**;
10. Chapter ten as the **Blessing One**;
11. Chapter eleven as the **Shepherding One**;
12. Chapter twelve as the **Returning One**;
13. Chapter thirteen as the **Smitten One**;
14. Chapter fourteen as the **Reigning One**.

Borrow Feinberg's [Minor Prophets - Zechariah commentary on page 272](#) (note may say "unavailable" which means it is checked out)

Walter Kaiser - "Zechariah is not only the longest of the books of the twelve Minor Prophets, it is one of the most frequently quoted. There are seventy-one quotations from or allusions to Zechariah in the New Testament. One third of these appear in the Gospels and thirty-one are found in the book of Revelation (including twenty from chapters 1–8 and eight from chapters 9–14). Of all the Old Testament books, Zechariah is second only to Ezekiel in its influence on the book of Revelation." — Mastering the Old Testament

Charles Swindoll - "Zechariah is second only to Isaiah in its number of messianic passages. Among Zechariah's explicit references to Christ are the **angel of the Lord** (Zech 3:1-2); the **righteous Branch** (Zech 3:8; 6:12-13); the **King-Priest** (Zech 6:13); the **cornerstone, tent peg, and bow of battle** (Zech 10:4); the **good shepherd** who is sold for thirty pieces of silver (Zech 11:4-13); the **pierced One** (Zech 12:10); and the **coming Judge and righteous King** (Zech 14)."

George Klein - "One of the great ironies concerning the book of Zechariah is its relative obscurity to the **modern church** contrasted with its profound significance to the **early church**. Unfortunately, students of the Bible rarely study Zechariah today. However, strong reasons exist for suggesting that the book ascended to a place of paramount importance to the writers of the New Testament and to the early church at large. "The book of Zechariah exerted a profound influence over the New Testament, particularly in the realm of Messianic passages—a point long noted by New Testament scholars. Several important themes from the book figure prominently in the New Testament. One of the most important of these is the shepherd-king. From Zech 9:9 the King who rode into Jerusalem on a "donkey" reemerges in Matt 21:5 and John 12:15. C. H. Dodd even suggests that Zechariah provided the Gospel writers with material of equal importance to the very testimonia [their eyewitness accounts] of Christ's ministry." — NAC, 61-2

Zechariah 4:1 Then the angel who was speaking with me returned and roused me, as a man who is awakened from his sleep.

KJV Zechariah 4:1 And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep,

BGT Zechariah 4:1 καὶ π στρεψεν ἄγγελος λαλῶν μοι καὶ ἔγειρῶ μεν τρ πον ταν ξεγερθῶ νθρωπος ξ πνου α το

LXE Zechariah 4:1 And the angel that talked with me returned, and awakened me, as when a man is awakened out of his sleep.

NET Zechariah 4:1 The angelic messenger who had been speaking with me then returned and woke me, as a person is wakened from sleep.

CSB Zechariah 4:1 The angel who was speaking with me then returned and roused me as one awakened out of sleep.

ESV Zechariah 4:1 And the angel who talked with me came again and woke me, like a man who is awakened out of his sleep.

NIV Zechariah 4:1 Then the angel who talked with me returned and wakened me, as a man is wakened from his sleep.

NLT Zechariah 4:1 Then the angel who had been talking with me returned and woke me, as though I had been asleep.

NRS Zechariah 4:1 The angel who talked with me came again, and wakened me, as one is wakened from sleep.

- **the angel:** Zec 1:9,13,19 2:3 3:6,7
- **awakened from his sleep:** 1Ki 19:5-7 Jer 31:26 Da 8:18 10:8-10 Lu 9:32 22:45,46

NOT A DREAM BUT AWAKENED BY AN ANGEL

Then the angel who was speaking with me returned and roused me, as a man who is awakened from his sleep. - Zechariah is a bit overwhelmed from the previous vision and now comes vision number five.

Angel in Zechariah - 20x in 19v - Zech. 1:9; Zech. 1:11; Zech. 1:12; Zech. 1:13; Zech. 1:14; Zech. 1:19; Zech. 2:3; Zech. 3:1; Zech. 3:3; Zech. 3:5; Zech. 3:6; Zech. 4:1; Zech. 4:4; Zech. 4:5; Zech. 5:5; Zech. 5:10; Zech. 6:4; Zech. 6:5; Zech. 12:8;

Charles Feinberg - The prophet was aroused as a man is awakened out of sleep, because the period when visions are not presented to prophetic messengers is likened to that of sleep. (Cp. Dan 10:9-11.) (Borrow [Minor Prophets](#))

Fred Hartman gives a helpful background on Zechariah 4 - Vision Five: Israel As God's Shining Light - Since the day the Lord created Israel, His desire has been that she be the repository of His Word as well as the light that would take the message of that Word to all people. Because of her sin, she failed at this task. In fact, the events of the Book of Zechariah took place shortly after Israel's return from the 70-year Babylonian captivity into which God had sent her as a chastisement for her disobedience. The remnant who had returned to their homeland still wondered if the Lord had forsaken them. The first four visions given to Zechariah offered some hope. The Lord promised to choose Jerusalem as His own city. He promised to remove and destroy the enemies of Israel. Jerusalem would be very great, dwelling in a peace that the Lord promised would come. Zechariah's fourth vision involved the cleansing of Joshua the high priest, indicating that a day is coming when that nation and people will be forgiven and cleansed. However, the purpose for which God chose Israel-to be the shining light to the nations-had not yet been accomplished. There was still a question to be answered: Can Israel become the shining light God purposed her to be? The fifth vision provided the answer and, in the process, dealt with their immediate need to rebuild the Temple

James Smith - THE SUPREMACY OF THE SPIRITUAL Zechariah 4:1-7

This vision of the Candlestick, or Lampstand, teaches us that there is in God's purpose a real and vital relationship between spiritual and visible things. We might look at this vision in connection with—

I. The Temple of God as a Witness. The temple was not yet built, but God saw it already as a perfected thing, as the prophet saw the Golden Candlestick—complete with its bowls, and lamps, and pipes; with its oil, and the two olive trees standing by as living, unfailing source of supply for the lamps. This is what the temple of God was to be for His people: a witness for Him. But a lampstand is not all that was needed. There must be lamps and a plentiful supply of oil if light is to shine. Without the oil (emblems of the Holy Spirit) even a golden lampstand might become a stumbling block. So the message of this vision is: "Not by might, nor by power, but by MY SPIRIT, saith the Lord of Hosts" (v. 6). How applicable this truth is to—

II. The Church of God as a Witness. The secret of the Church's power lies in the constant flow of the Holy Spirit. This Spirit, like the oil, comes from the living and abiding Sources, the Father and the Son (John 14:16–18). Let us give heed to Jehovah's warning that this building is not to be reared by mere human might or power, but by His Spirit. In these days there are many substitutes for the power of God's mighty Spirit in doing Christian work. Some trust the power of money, some education, some organisation, some legislation, and some the power of numbers. None of these are to be despised, but none of them, nor all of them together, can do the work or take the place of the Holy Spirit. None of these can convict the world of sin, or righteousness, and of judgment. None of these can quicken a dead soul into newness of life and reveal the things of Christ. None of these can clothe the message of the Gospel with power to win souls for Christ. None of these can be a "Comforter" to the troubled spirit or make intercession for us with unutterable groanings. None of these can breathe the breath of life over a valley of dead bones (Ezek. 37:9). In this great God honouring work it is the SPIRIT that quickeneth, the flesh profiteth nothing. The secret of the Church's power is the operation of the Holy Spirit. What is true of the Church as a whole is true of the individual life. "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts." "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me" (Acts 1:8). "Have ye received the Holy Ghost since ye believed?" (Acts 19:2).

ILLUSTRATION - Hundreds of thousands of spectators lined San Francisco Bay on September 25, 2013, to watch two boats battle one another for the oldest trophy in international sport, the America's Cup. That year, Oracle Team USA overcame a 1–8 deficit to defeat Emirates Team New Zealand 9–8 in the largest comeback in the race's 162-year history.

Larry Ellison, the billionaire who sponsored Oracle Team, reportedly spent more than \$100 million to win the race. He commissioned a 72-foot catamaran yacht that weighed seven tons, sported carbon fiber sails 131 feet tall, and reached incredible speeds of over 50 miles per hour. He hired an experienced 11-member crew to man the ship and put veteran captain Sir Ben Ainslie in charge.

But none of those things were the most essential part of the ship's victory—not the expert crew, not the high-tech sails and engineering, not the big money, not even the tactics of the captain. None of those things were the most essential part. As with any sailing race, victory ultimately depends on the wind. (Exalting Jesus)

A W Tozer - An Unchanging Book in an Ever-changing World

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." (Zechariah 4:6)

One area of thinking that needs reform is our practical beliefs about God's design for mankind. I emphasize practical beliefs, because there is a difference between nominal beliefs and practical ones. A nominal belief is what you hold in name, and the practical belief is what you hold in reality and what holds you. While probably there are not many faults to be found with the nominal beliefs, there are a great deal to be found with the practical beliefs. These practical beliefs need restoration to their happy and bright state with faults and abuses purged.

It has been a long time since Jesus was born in Bethlehem, died on the cross, rose again the third day, ascended to the right hand of God the Father Almighty and sent the Holy Spirit to establish His church. Since those days there have been changes in the world so radical, sweeping, all-pervading and revolutionary as to be entirely incredible to anybody living in Jesus' day.

Restoration to belief in the truth

Today's world was entirely unimaginable to the people of those times. Have these changes forced God to modify His plans for His church and for mankind? Here is where we have fallen by the wayside. Here is where we need a reformation, a purgation, a removal of the faults and a restoration again of the faith of Christians to a belief in the truth.

Many Christians say, without a question, "Yes, that is true." Actually, I suppose they would not like to have it put to them like that: People do not like the most realistic constructions. What would the liberals and modernists say if you backed them in a corner with the question, "Do you think God has been forced to change His mind?" I do not think anybody would quite have the courage to say yes. Nevertheless, they do say it little by little until they have brainwashed their people.

In effect, they say that the Bible must be interpreted in the light of new developments. A book that was written in the day when people rode donkeys must be reinterpreted to mesh with contemporary society. They say that the prophets and apostles mistook what God intended to do. The Bible is outmoded and largely irrelevant. Irrelevant means that it is not related to anything. Outmoded means we have new modes of thinking and living now, so the Bible is out-of-date—a back-issue magazine. We must, therefore, reassess its teachings and rethink our beliefs and hopes.

I am not overstating this at all. This is what is being taught today. It gets into the newspapers, and people are saying that the Bible must be interpreted in the light of all these changes. The apostles and prophets were mistaken. They had ideas that were good and

advanced for their day, but not advanced for our day. We know more about ourselves, human motivation and the nature of things than they did back then. Therefore a book written when people thought the earth was flat and the sun rose in the morning, crossed over the earth and went down into the sea cannot possibly be taken seriously. While it certainly contains some beautiful poetry and some marvelously inspiring thoughts about human nature and the world in which we live, nevertheless all this is to be understood and reinterpreted, reassessed and rethought.

I challenge the idea that we are advanced. I know the majority of modern educators, newspaper writers, TV personalities, radio reporters, politicians and all the rest do not agree with me. Nevertheless, I challenge the idea that we are any further advanced than they were in the days of Jesus.

If we are so advanced, then I want to ask some questions. Why do we kill thousands of human beings each year with automobiles? Because we ride automobiles instead of donkeys, we are advanced? If we are so advanced in our day, why are the penitentiaries packed full and the mental hospitals crowded? If we are so advanced, why is the whole world a powder keg? If we are so advanced, how is it that we have weapons that can annihilate the world? If we are so advanced, why is it that people cannot walk alone in the parks anymore? Why is it that workers who get out at midnight never walk home alone anymore? Why is it in this advanced age that drugs, violence, abortion and divorce are soaring?

There is a mind-set that thinks every motion is progress. Every time you move you are progressing. Then there is the mind-set that thinks whenever you move in a straight line you are going forward, forgetting that you can move in a straight line and be going backward.

The tragedy of the century

The tragedy of the century is that Protestants have accepted this as progress and actually believe it. The children of the protesters, children of the Reformation, have been brainwashed and indoctrinated by those who believe that changes have made a difference in God's plan, a difference in Christianity and a difference in Christ. We have been brainwashed to believe that we cannot read the Bible as we used to. We must now read it through glasses colored by change. We have been hypnotized by the serpent, the devil, into believing that we no longer have a trustworthy Bible, so Protestantism is no longer a moral force in the world.

Protestantism is not a force in this world because we have sold out to the brainwashers. Instead of being the sons and daughters of the protesters, we are now yes-men and yes-women. Running our Protestant world are people who talk solemnly about Christ but who do not mean what the Bible means. They talk about revelation and inspiration, but they do not mean what our fathers meant.

The second prominent tragedy is that the gospel churches are confused and intimidated by numbers. They accept the belief that there has been change and that Christians must adjust to the change. The word used is adjustment. We must get adjusted, forgetting that the world has always been blessed by the people who were not adjusted. The poor people who get adjusted cannot do much anyhow. They are not worth having around.

In every field of human endeavor progress has been made by those who stood up and said, "I will not adjust to the world." The classical composers, poets and architects were people who would not adjust. Today society insists that if you do not adjust you will get a complex. If you do not get adjusted, you will have to go to a psychiatrist.

Jesus was maladjusted

Jesus was among the most maladjusted people in His generation. He never pretended to adjust to the world. He came to die for the world and to call the world to Himself, and the adjustment had to be on the other side.

The contemporary world is a result of radical changes down the generations amounting to revolution: the scientific revolution, the industrial revolution, the communications revolution, the philosophical revolution and the social revolution. Are we going to accept the belief that the Bible must be interpreted anew in the light of these developments? Are we going to allow ourselves to accept the doctrine that the prophets and apostles were mistaken about God? Are we going to allow society to tell us that the Bible is outmoded and largely irrelevant and must therefore be reassessed in the light of modern advancements?

Has God changed? Are we going to accept it? Is there a change in the purpose of God? Have the changes in human society startled or shocked God?

Must we, in order to remain intellectually respectable and have good standing with these who doubt the Word, humbly say, "Well, I do not believe in miracles"? Or have we got enough of our Protestant protest and courage to stand up and say, "I believe in miracles whenever God Almighty wants to perform them. I believe that whenever God wants to do anything that is out of the ordinary and contrary to or at least above the common processes of nature, He is able to do it. I believe the miracles of Jesus Christ were real miracles. I believe the miracles of the Old Testament were real miracles." Are we going to allow ourselves to be brainwashed along with all the rest? Or are we going to dare to stand and protest and be known over this country as being Protestants indeed? We

would be people who refuse to adjust but who make the world adjust to us.

When you adjust, you are dead. The same is true if a church adjusts to these ideas. If you adjust, you are done. But if you dare to stand, the world will adjust to you. I can promise you that. Not all will adjust to you, but at least some will.

Some have asked themselves, "Is communism the unforeseen and unpredicted invasion? Is that what God did not know about, what Christ did not foresee?" Has Christ, after having come down the centuries triumphant, at last met His Waterloo? What is your answer to that? My answer is a loud, roaring, resounding no! He has never met His Waterloo and He never will. He, the Lord Christ, is going to ride the sky on a white horse, and upon His thigh will be written, "KING OF KINGS AND LORD OF LORDS" (Revelation 19:16). The rich men, the mighty men, the scientists, the doctors and the lords of finance will cry for the rocks and the mountains to fall on them, to hide them from the wrath of the Lamb and the fury of His power.

Have God's people at last been plucked out of His hand? He said we would never be plucked out of His hand, but did He know enough to tell us that? Have there been some new advancements and developments that He did not foresee? The answer again is no!

Shall we surrender?

Shall we surrender to the world? No! Shall we surrender to liberalism? No! Shall we surrender to apostate Protestantism? The answer is no! Shall we surrender to the brainwashed churches whose preachers are afraid to stand up and talk as I am? The answer again is no!

Our church is going to go the way of the gospel. We are not radicals nor fools. We do not fast 40 days. We dress like other people, drive vehicles and have modern homes. We are human and like to laugh. But we believe that God Almighty has not changed and that Jesus Christ is the same. He is victorious, and we do not have to apologize for Him. We do not have to modify, adjust, edit or amend. He stands as the glorious Lord, and nobody needs to apologize for Him.

If our answer to the questions I have asked is yes, then we leave to our children a heritage of nothing but death. I say now, shall we believe the ringing words, "For I am the Lord, I change not" (Malachi 3:6)? I believe them. Shall we believe that "Jesus Christ the same yesterday, and to day and for ever" (Hebrews 13:8)? I do. We must believe the words that say, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God" (Revelation 2:7). "He that overcometh shall not be hurt of the second death" (2:11). "To him that overcometh will I grant to sit with me in my throne" (3:21).

We are not going to be sheep running over the precipice because other dumb sheep are running over it. We see the precipice—we know it is there. We are listening to the voice of the shepherd, not the voice of terrified sheep. The terrified, intimidated sheep are going everywhere.

I stand solidly and protest this. I believe we need a reformation back to the belief that God knew what He was talking about in the first place. We need to get back to the belief that Jesus Christ did not miss anything but foresaw it all, back to the belief that the apostles spoke as they were moved by the Holy Spirit. We must return to the belief that our fathers who gave us the great creeds were not fools but wise saints who knew what they were talking about. We must get back to the belief that Protestants are to protest, dissenters are to dissent and nonconformists must refuse to conform.

How the covenanters stood

Read history and see how the covenanters stood and died rather than give up to the enemy. Are we satisfied to be degenerate sons of great fathers? Consider A. B. Simpson who walked the shores of the Atlantic Ocean with cardboard in the soles of his shoes because he did not have money to buy new ones. He prayed and groaned in spirit and cried to God for people of all nations who had not heard the gospel. He prayed "Oh God, I believe Jesus Christ thy Son is the same yesterday, today and forever." We are his descendants, but we ought to spend a day in sackcloth and ashes.

At 36, Simpson was a Presbyterian preacher so sick that he said, "I feel I could fall into the grave when I have a funeral." He could not preach for months at a time because of his sickness. He went to a little camp meeting in the woods and heard a quartet sing, "No man can work like Jesus/ No man can work like Him." Simpson went off among the pine trees with that ringing in his heart: "Nobody can work like Jesus; nothing is too hard for Jesus. No man can work like Him." The learned, stiffnecked Presbyterian threw himself down upon the pine needles and said, "If Jesus Christ is what they said He was in the song, heal me." The Lord healed him, and he lived to be 76 years old. Simpson founded a society that is now one of the largest evangelical denominations in the world, The Christian and Missionary Alliance.

We are his descendants and we sing his songs. But are we going to allow ourselves to listen to that which will modify our faith, practices and beliefs, water down our gospel and dilute the power of the Holy Spirit? I, for one, am not!

I am cheered to know so many of you are with me on this. We are going to go to the New Testament and be Bible Christians. We are going to sell out to God and not the devil. We are going to pray more, read our Bibles more and attend prayer meeting more. We are going to give more and break bad habits by the power of God. We are going to become Christians after God's heart. We are going to be protesters in an hour when the smooth, sickly, slippery, rotten, backslidden, degenerate, apostate Christianity is accepted. We are going to stand for God, to act like simple Protestant Christians, to act like our Presbyterian Scottish forebears, to act like our English Methodist forebears, to act like the dear old Baptist who broke the ice in the creek and baptized people in the freezing water. They had a saying in those days, "Nobody ever caught a cold getting baptized in the ice." God Almighty saw to it that nobody ever died of pneumonia.

Those Protestant forebears made these two nations, the United States and Canada. They made this continent. Are we going to be descendants of which they should be ashamed? Or are we going to say, "Lead on, we are following. You followed Jesus Christ, and we are following you."

John Thomas was a dear old Welsh preacher I used to hear. While he preached he would raise his hands and say, "You supply the grit and God will supply the grace." He was right. You've got the grit; God has the grace. (from Rut, Rot or Revival)

Steven Cole - [Zechariah 4:1-14 Preventing Spiritual Burnout](#) Excerpt from Cole's Conclusion: (Based especially on the words "**Not by might nor by power, but by My Spirit,' says the LORD of hosts.**" (Zech 4:6)

I'm no mechanic, but I do know that you can't run a car without oil or you'll burn up the engine quickly. I am a pastor, and I also know that you can't serve the Lord without the continual supply of the oil of God's Spirit or you'll **burn out**. The solution to **burnout** is not to quit working for the Lord. Working for the Lord—being His lampstand—is the greatest thing you can do with your life. The solution to **burnout** is to see the great importance of God's work and then to open your life to the continual, abundant supply of God's Spirit as you do His work. **Have you checked your spiritual dipstick lately?**

Zechariah 4:1-6

Go Light Your World

Do you feel as if you're burning out in your service for God? You may want to supply spiritual light to your dark world till the end of your life, but you wonder if you can. You won't burn out if you understand and apply the truth of Zechariah 4:1-6.

The prophet saw two olive trees that supplied oil to a bowl that fed seven lamps on a golden lampstand. As we think about the reality behind this symbolism, we can be encouraged. You and I are not the source of light that enlightens the world. We can only receive the oil of the Holy Spirit that fuels the living flame He produces. If we burn steadily through the long, dark hours, it is because we have learned to yield our lives to the Spirit's unlimited supply of power and strength. This comes only through continual fellowship with Jesus our Savior.

It needs to be said again and again: It's not what we do for the Lord, but what He does through us that enlightens and enriches others. We must be satisfied to be a bright and shining lamp, drawing from the hidden resources of the indwelling Spirit of Christ. Our role is to help others see the glory of His light. And we must remember daily that every demand placed upon us is a demand placed upon Him.— David H. Roper

Help me, dear Lord, to be honest and true
In all that I say and all that I do;
Give me the courage to do what is right,
To bring to the world a glimpse of Your light. —Fasick

Let your light shine—whether you're a candle in a corner or a lighthouse on a hill.

Zechariah 4:2 He said to me, "What do you see?" And I said, "I see, and behold, a lampstand all of gold with its bowl on the top of it, and its seven lamps on it with seven spouts belonging to each of the lamps which are on the top of it;

KJV Zechariah 4:2 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 his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof:

BGT Zechariah 4:2 κα ε πεν πρ ς με τ σ βλ πεις κα ε πα ρακα κα δο λυχν α χρυσ λη κα τ λαμπ διον π νω α τ ς κα πτ λ χνοι π νω α τ ς κα πτ παρυστρ δε ς το ς λ χνοι ς το ς π νω α τ ς

LXE Zechariah 4:2 And he said to me, What seest thou? And I said, I have seen, and behold a candlestick all of gold, and its bowl upon it, and seven lamps upon it, and seven oil funnels to the lamps upon it:

NET Zechariah 4:2 He asked me, "What do you see?" I replied, "I see a menorah of pure gold with a receptacle at the top and seven lamps, with fourteen pipes going to the lamps.

CSB Zechariah 4:2 He asked me, "What do you see?" I replied, "I see a solid gold lampstand there with a bowl on its top. It has seven lamps on it and seven channels for each of the lamps on its top.

ESV Zechariah 4:2 And he said to me, "What do you see?" I said, "I see, and behold, a lampstand all of gold, with a bowl on the top of it, and seven lamps on it, with seven lips on each of the lamps that are on the top of it.

NIV Zechariah 4:2 He asked me, "What do you see?" I answered, "I see a solid gold lampstand with a bowl at the top and seven lights on it, with seven channels to the lights.

NLT Zechariah 4:2 "What do you see now?" he asked. I answered, "I see a solid gold lampstand with a bowl of oil on top of it. Around the bowl are seven lamps, each having seven spouts with wicks.

NRS Zechariah 4:2 He said to me, "What do you see?" And I said, "I see a lampstand all of gold, with a bowl on the top of it; there are seven lamps on it, with seven lips on each of the lamps that are on the top of it.

- **What:** Zec 5:2 Jer 1:11-13
- **a lampstand all of gold:** Ex 25:31-38 37:17-24 40:24,25 1Ki 7:49,50 1Ch 28:15 2Ch 4:7 2Ch 4:20-22 13:11 Jer 52:19 Mt 5:14-16 Rev 1:12,20 2:1
- **bowl:** 1Ki 7:50
- **seven:** Ex 25:37 Rev 4:5
- **seven spouts.** Zec 4:12

AN UNUSUAL LAMPSTAND

He said to me, "What do you see?" And I said, "I see, and behold, a lampstand all of gold with its bowl on the top of it, and its seven lamps on it with seven spouts belonging to each of the lamps which are on the top of it; Contrast the 7 branched menorah or lampstand in the tabernacle (Ex 25:31-40). Above this lampstand there was a bowl that served as a reservoir for oil. Then there were **seven spouts** (or pipes) leading to each of the 7 lamps of the lampstand. The picture is that of an abundant supply of oil to the lamps of the menorah.

THOUGHT - Have you ever felt small, powerless, overwhelmed, experiencing opposition on all sides? God's encouragement to you dear believer in Zechariah 4 is don't despise the small things. Remember it is not your power, but the supernatural power of the Spirit that will enable you to climb whatever "mountain" that is before you.

Fred Hartman - From that bowl emerged "seven pipes to the seven lamps" (4:2b). Commentators offer two explanations. Some hold that there was one pipe from the bowl to each lamp. Others believe that there were seven pipes to each lamp. This view, promoted by scholars David Baron and Charles Feinberg, is based on their translation of the original language, which, they believe, points to seven pipes to each lamp, the Lord thereby signifying a sufficient and abundant supply of oil. Such construction would ensure that the lamps would never run dry of fuel.

Charles Feinberg - The prophet saw in the vision a golden candlestick, or candelabrum, or more properly a lampstand. The one in the tabernacle of Moses described in Exodus 25:31-40 and Ex 37:17-24 is the basis of this vision. The Romans carried off the one from the Temple in AD 70, as seen on the Arch of Titus at Rome. Interestingly enough, the candelabrum is the symbol of the new state of Israel also. The one in Zechariah's vision differed in four particulars from that of the tabernacle and Solomon's Temple: it had a bowl, pipes, olive trees, and two golden spouts. The lights themselves were doubtless very simple—small, shallow vessels of shell shape still found in Palestine—with a lip at the outer and narrower end, from which the wick protruded. Note the number seven in Zech 4; it is the number of fullness or perfection. In verse 2 we find seven lamps and seven pipes; in verse 10, seven eyes. The lampstand was all of gold, suggesting purity and preciousness. There were seven lamps to the lampstand, and seven pipes to each lamp. Some follow the Latin and Greek translations of the Old Testament in holding that there were but seven lamps with one pipe to each. In the original Hebrew the numeral is repeated; in other words, there were seven pipes apiece or forty-nine in all. The whole

picture is intended to convey the thought of an unlimited supply which needed no human instrumentality for replenishing, as did the lampstands in the tabernacle and the Temple. The larger the number of the oil pipes, the brighter the light of the lampstand. Many who make no distinction between the Church and Israel (a demarcation which is one of the clearest in the Bible), think the figure stands for the Church. It is true that lampstands are used as a figure of the Church in Revelation 1:12, 20, and that the Church is compared to lights in Philippians 2:15, but the Church is not a matter of prophecy in the Old Testament. The Church is first foretold in the New Testament in Matthew 16:18. The symbol in Zechariah's prophecy refers to Israel when restored to the Lord and the means of light to the world, as God originally intended. God planned to have in them a kingdom of priests (cp. with Zec 3) and a holy nation (cp. with this chapter). See Exodus 19:6 (Borrow [Minor Prophets](#))

Believer's Study Bible - The basis of the fifth vision was the **lampstand** in the Mosaic tabernacle (Ex. 25:31-40; 37:17-24), but this one has some extra features which collect a continual supply of oil from the two trees to keep the lamps burning. As the fourth vision was intended to be an encouragement to Joshua, so this vision is a reassurance to Zerubbabel, the governor, that his efforts have not been in vain. The golden lampstand symbolizes God's purpose for the Jewish nation to be a light to the Gentiles, directing their way to God. This function is only fully accomplished by the work of the Holy Spirit, symbolized here by the oil that is abundantly supplied (v. 6). The use of lampstands to symbolize the churches in the Book of Revelation (1:12, 20) does not imply that Zechariah's vision speaks of the church. It does indicate that God's people in any age are to be light in a dark world. The spiritual principles in v. 6, then, apply equally to Christian ministries today. Israel's promised destiny is bound up in her acceptance of the Messiah of whom the Holy Spirit gives witness (cf. Rom. 11:11, 12, 24-27).

David Baron writes on the **lampstand** "The candlestick itself—the central object of this vision—is doubtless a figurative representation of the seven-branched candlestick in the Temple. There it stood in the Holy Place . . . not only as the emblem and representation of what the whole redeemed family shall finally be "when in union with their risen, glorified Lord they shall for ever shine in the sanctuary of God," but also as typifying Israel's high calling in relation to the other nations. In his midst a great light had shone—the light of the self-revelation of the glory of Jehovah—not only for his own illumination, but that he might be the candlestick, the light-bearer, and light-diffuser all around. . . . We know how terribly and sadly Israel failed to respond to God's purpose concerning Him. ([The Fifth Vision: The Candlestick \(Chap. iv.\)](#))

J J Stubbs - Question: "Will the Nation, Lord, Be a Testimony for Thee Again?" In this vision God speaks to the remnant who would be concerned, with some degree of exercise, about the testimony of the nation. They had lost their power and potential for God as a people. Having been seventy years in captivity in Babylon they were now spiritually weakened. Would they ever be restored to such an extent that they would once again be a power and a light for God to the Gentiles? God, through the prophet, gives encouragement to them. The message of the vision is that, yes, under God the remnant will still have a testimony to be maintained through the Spirit. The nation can and, prophetically, will be a light bearer again and God will enable them to be effective in their witness. The key verse very decidedly in this chapter is v. 6, where God says, "Not by might, nor by power, but by my spirit, saith the Lord of hosts". This statement contains the very essence of the message of this vision. The heartening message is that God can empower His people for Himself. There is a clear and significant order in the fourth and fifth visions, which should be commented on, as it suggests a very practical lesson for God's people today. The cleansing of Joshua in the previous vision comes before the vision here of the lampstand. This surely shows to us that God will bless, use, and give power only to those who have been cleansed. The nation in the future will experience the cleansing power of the work of Christ at Calvary and then God will take them up to be His light bearer to the Gentiles. The reader should take note of this order: cleansing first and then power. No believer can really be used as God intends if the prerequisite of cleansing in the life has not been attended to. (What the Bible Teaches – Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi)

Lampstand ([04501](#)) **menorah** from **ner** = a lamp) refers to a stand, not the candlestick itself. These were used to hold candlesticks or wicks and were in common use in a house (2 Ki. 4:10). Literal lampstand in the Tabernacle and Temple (Ex. 25:31-35; 26:35; 30:27; 31:8; 1 Ki. 7:49) and figuratively of Zerubbabel (Zech. 4:2, 11). **TWOT** says "This mem-preformative noun represents the stand upon which a lamp was placed (special lamp place)".

Coppes has a lengthy note on **lampstand** - These seven lamps represent God's perfect (PTOT. p. 362f.) leadership over his people. These "lights" were to burn always being trimmed morning and evening (Leviticus 24:2). While they were being trimmed the attendant was to burn incense representing the prayers of God's people (Exodus 30:7-8; cf. qāṭar). In 2 Samuel 21:17 (nēr; cf. 1 Kings 11:36), David's death is represented as the quenching of Israel's lamp. Hence, he is viewed as the one who leads Israel into a blessed state (cf. nūḥ). David, in turn, confessed that Jehovah was his lamp (2 Samuel 22:29), i.e. the one who enlightened his path through darkness (cf. John 3:20-21) and led him into a state of blessedness nūḥ; cf. Proverbs 13:9; Job 29:3). Psalm 119:105 (cf. Proverbs 6:23) celebrates the word of God as the lamp to the feet of the godly. Christian readers will recognize this "leadership" of "word" and "light" as a foreshadow of Christ (John 1:1-13). As K-D shows, Psalm 132:17 uses "lamp" as a figure of the Messiah (it is parallel to the well-known figure "branch"). Thus, "lamp" is a symbol of God's personal leading (2 Samuel 22:29), through his word, through his chosen king and, ultimately, through his messiah. God's leader was to lead his people as a priestly

nation, i.e. a nation which was to lead all nations to God in worship. In Zech. 4 the prophet speaks of a lampstand (i.e. the OT church: cf. KD) attached to an uninterrupted and unceasing supply of oil (i.e. the Holy Spirit; cf. KD). The interpretation (Zech. 4:6ff.) applies the figure to Zerubbabel (and his followers), but it seems obvious that the figure extends well beyond his day to the messianic era, indeed, cf. Rev. 1:20. This symbolism underlies the NT statements that Christians are the light of the world (Matthew 5:14) whose lamps are always to burn (Luke 12:35; Phil. 2:15) and shine before men (Matthew 5:16) leading the ungodly to God and basking in a state of blessed expectation of and preparation for Christ's return.[That the lampstand stands for the church also in the NT must be granted (Rev. 1:20). However, the symbolism of the lampstand apparently is double. Zech. 4:6 strongly implies that the lampstand symbolizes also the Spirit of God. Rev. 4:5 seems to build on this when it calls the lamps the "seven spirits of God" (cf. Rev. 5:6). That the seven spirits of God are not seven different spirits, but the one Spirit seven-fold in his perfection seems to be proved by the position of the seven spirits of God bracketed between the Father and the Son as a source of benediction in Rev. 1:4. r.l.h.] (Online [Theological Wordbook of the Old Testament](#))

See [image of Lamp, Lampstand](#) - from [Dictionary of Biblical Imagery \(see online\)](#)

Zechariah 4:3 also two olive trees by it, one on the right side of the bowl and the other on its left side."

KJV Zechariah 4:3 And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof.

BGT Zechariah 4:3 καὶ ὁ λαὸς πῶς μακάρεσιν τοῖς λαμπάδου καὶ αἱ ξεινων

LXE Zechariah 4:3 and two olive-trees above it, one on the right of the bowl, and one on the left.

NET Zechariah 4:3 There are also two olive trees beside it, one on the right of the receptacle and the other on the left."

CSB Zechariah 4:3 There are also two olive trees beside it, one on the right of the bowl and the other on its left."

ESV Zechariah 4:3 And there are two olive trees by it, one on the right of the bowl and the other on its left."

NIV Zechariah 4:3 Also there are two olive trees by it, one on the right of the bowl and the other on its left."

NLT Zechariah 4:3 And I see two olive trees, one on each side of the bowl."

NRS Zechariah 4:3 And by it there are two olive trees, one on the right of the bowl and the other on its left."

- Zec 4:11,12,14 Jdg 9:9 Ro 11:17,24 Rev 11:4

AN ADDED FEATURE TWO OLIVE TREES

Also two olive trees by it, one on the right side of the bowl and the other on its left side." Recall that **olive trees** were the source of oil for fuel in the ancient world, this this symbolizes fuel for the lampstand (menorah). Later in Zech 4:14 we see that **the two olive trees** represent "the two anointed ones, that stand by the LORD of the whole earth". These two olive trees represent Joshua and Zerubbabel. The bowl connected to the olive trees is a picture of abundant supply, essentially a limitless supply which is provided not by human effort but by God's provision.

MacArthur - The graphic picture is of limitless oil, supplied automatically without human agency, flowing from the trees down to the bowl, down to the lamps. (Borrow [MacArthur Study Bible](#))

Moody Bible Commentary (borrow) - While this depiction seems impossible, it is a vision, not an actually engineered menorah, that the angel needed to explain (Zech 4:4–5).

ESV Study Bible - Arranged around the bowl were **seven lamps**, each of which had **seven lips** (i.e., "spouts"). Individual seven-spouted lamps have been uncovered by archaeologists, but the combination of seven around a single bowl is unmatched. The result would be 49 wicks to give light, a kind of "super-menorah." (Borrow [ESV Study Bible](#))

NET NOTE - The MT, supported by a Qumran manuscript, reads "seven and seven," which would be fourteen. But Hebrew normally

says “four and ten.” The LXX simply reads “seven,” suggesting the MT has a case of dittography. The vision apparently describes two olive trees providing olive oil by pipes to a large basin atop the menorah. From this basin two pipes extend to each of the seven lamps of the menorah, for a total of fourteen pipes in all.

David Guzik - One of the more tedious duties of the temple service was the constant care of the lamps on the golden lampstand. They had to be continually refilled with oil, cleaned of soot, and their wicks had to be maintained. In this vision, Zechariah sees “self-filling” lamps, fed directly from two olive trees. In the temple, the lamps were fueled by pure, specially prepared olive oil. The lampstand Zechariah saw in his vision was fed straight from the trees.

QUESTION - [What is the significance of the olive tree in the Bible?](#)

ANSWER -The olive tree is mentioned frequently in the Bible, from as early as the time of the flood when the dove from the ark brought an olive branch back to Noah, to Revelation 11:4, where the two witnesses are represented as two olive trees. As one of the most highly valued and useful trees known to the ancient Jews, the olive tree is significant for several reasons in the Bible. Its importance in Israel is expressed in the parable of Jotham in Judges 9:8–9: “One day the trees went out to anoint a king for themselves. They said to the olive tree, ‘Be our king.’ But the olive tree answered, ‘Should I give up my oil, by which both gods and humans are honored, to hold sway over the trees?’”

Rather common in the Holy Land, the olive tree is a multi-branched evergreen with a knotted trunk, smooth, ash-colored bark, and oblong, leathery leaves that are silvery green. Mature, cultivated olive trees grow to 20 or more feet in height and produce small flowers of yellow or white around the first of May. When the blooms begin to fall, olives, the fruit of the tree, start to form. At first, the fruit is green but turns to a deep, blue-black or dark green color when the olives are fully ripened and harvested in early fall.

In the ancient Near East, olive trees were an essential source of food (Nehemiah 9:25), lamp oil (Exodus 27:20), medicine (Isaiah 1:6; Luke 10:34), anointing oil (1 Samuel 10:1; 2 Kings 9:3), sacrificial oil (Leviticus 2:4; Genesis 28:18), and wood for furniture (1 Kings 6:23, 31–33).

An extremely slow-growing plant, the olive tree requires years of patient labor to reach full fruitfulness. Being well-suited to grow in the Mediterranean climate, the olive tree played a significant role in the region’s economy. The outer, fleshy part of the oval-shaped fruit is what yields the highly valuable commodity of olive oil. Still today, olive oil is considered good for health.

The olive tree and olive branch have been symbols of peace and reconciliation ever since the account of Noah’s flood. When the dove brought Noah “a plucked olive leaf in its beak,” the olive branch represented new life sprouting on the earth (Genesis 8:11). The olive tree was alive and growing. The promise of the dove’s olive branch was a new beginning for humanity, peace and reconciliation with God, renewal, and revival. The slow and hearty growth of the olive tree also implies establishment and peace. Some of the oldest olive trees in the world still grow today in the Garden of Gethsemane on the Mount of Olives.

The flowering olive tree is a symbol of beauty and abundance in the Bible. The tree’s fruitfulness and ability to thrive suggests the model of a righteous person (Psalm 52:8; Hosea 14:6), whose children are described as “vigorous young olive trees” (Psalm 128:3, NLT). Olive oil was also used in the anointing and coronation of kings, making it an emblem of sovereignty.

Olive tree oil is symbolic of the anointing of the Holy Spirit, as it was used as the carrier for a mixture of spices that made up the holy anointing oil. In Zechariah 4, the prophet has a vision of two olive trees standing on either side of a solid gold lampstand. The olive trees supply the oil that fuels the lamps. The two olive trees represent [Zerubbabel](#) and Joshua, the governor and high priest. The Lord encourages them not to trust in financial or military resources, but in the power of God’s Holy Spirit working through them (verse 6). As in other Old Testament analogies, God’s Holy Spirit is represented by the oil of the olive tree.

The process by which olives are beaten and crushed to produce olive oil contains spiritual significance as well. Jesus Christ was beaten and crushed on the cross so that His Holy Spirit would be poured out on the church after His ascension to heaven. In essence, Jesus Christ is God’s olive tree, and the Holy Spirit, His olive oil. It is not mere coincidence that Christ’s agonized prayer, just before His arrest, occurred in [Gethsemane](#), a place of many olive trees and whose name means “olive press.”

God uses the imagery of an olive tree in Jeremiah 11:16–17 to remind His people of the covenant relationship He has with them. God’s people (the nation of Israel) are depicted as an olive tree and God as the farmer. He planted them as a beautiful olive tree but warned He would cut them down if they disobeyed His laws and worshiped false gods. The apostle Paul makes use of this imagery to teach a lesson to Gentile believers in Romans 11:17–24. Paul chooses the cultivated olive tree to portray Israel and the wild olive tree to represent Gentile believers. The cultivated olive tree is pruned and nurtured so that it bears much fruit. The fruitless, ineffective branches are trimmed and discarded, but the root remains intact. God has preserved the holy root of Israel and pruned off the worthless branches.

The Gentiles, represented by the wild olive tree in Romans 11, have been grafted into the cultivated olive root. As a wild olive tree,

their root was weak. Their branches were incapable of bearing fruit until they were grafted into the nourishing, life-sustaining root of the cultivated olive tree. Gentile believers now share in Israel's blessings, but Paul warns, "Do not boast that you are better than those branches. But if you do boast—you do not sustain the root, but the root sustains you" (CSB). Paul wants Gentile believers to understand that they have not replaced Israel. God has done a beautiful thing for the Gentiles, but Israel is still God's chosen nation and the source of the riches of salvation that the Gentiles now enjoy.

Jesus Christ, Israel's Messiah, is the [root of Jesse](#), or the root of the cultivated olive tree. From Him, Israel and the Church draw their life. [GotQuestions](#)

QUESTION - [What was olive oil a symbol of in the Bible?](#)

ANSWER - In the Bible olive oil is mentioned several times as the oil used for lighting lamps (Leviticus 24:2; Exodus 27:20). Olive oil was also used for anointing oil (Exodus 30:23–25) and as part of the grain offerings (Leviticus 2:1–10). Kings were anointed with olive oil as a sign that they were chosen by God to rule (1 Samuel 16:1). As an important ingredient in the recipe for anointing oil, olive oil was used to sanctify priests (Exodus 29:7), the tabernacle, and all its furnishings (Exodus 40:9). Olive oil was also used in cooking. Olive trees grew in Israel ([Deuteronomy 8:7–8](#)), and the people in that region used the oil from pressed olives as people in other cultures might have used butter or animal fats.

Olive oil was an important part of Jewish culture because of its many uses. Because of its centrality to much of Jewish life, olive oil was sometimes used as a symbol of richness, joy, and health (Jeremiah 31:12; Hebrews 1:9). Times of judgment were described as a season when "the olive oil fails" (Joel 1:10).

Olive oil can also be seen as a symbol of the Holy Spirit (or possibly of faith) in Jesus' [parable of the ten virgins](#) (Matthew 25:1–13). The five wise virgins in the wedding party had made sure they had olive oil for their lamps as they waited for the bridegroom to come. The five foolish virgins did not think ahead and had brought no oil. As the bridegroom drew near, the five foolish virgins begged the wise ones for some of their oil. But the wise virgins could not spare any. While the foolish virgins were out buying more oil, the bridegroom came, and their chance to join the wedding celebration was gone forever.

Jesus gave the point of the parable: "Therefore keep watch, because you do not know the day or the hour" (Matthew 25:13). At the end of the age, when Jesus comes back, some will be ready for His arrival (illustrated by the wise virgins who had olive oil); others will not be ready (symbolized by the foolish virgins who had no oil). Considering the olive oil as a symbol of the Holy Spirit (or of faith), we could say that only those who have the Spirit (or faith in Christ) are truly ready for Jesus' second coming.

Not every reference to olive oil in the Bible is symbolic, of course. But there are passages in which olive oil can be a picture of the [Holy Spirit](#), the One who sanctifies us, fills us, readies us to see Christ, and brings us light, joy, and spiritual health. [GotQuestions.org](#)

Zechariah 4:4 Then I said to the angel who was speaking with me saying, "What are these, my lord?"

KJV Zechariah 4:4 So I answered and spake to the angel that talked with me, saying, What are these, my lord?

BGT Zechariah 4:4 καὶ πηρὶ πησα καὶ ἐπον πρὸς τὸν ἄγγελον τὸν λαλοῦντά μοι λέγων τὸ σπινθάρτα κριε

LXE Zechariah 4:4 And I inquired, and spoke to the angel that talked with me, saying, What are these things, my lord?

NET Zechariah 4:4 Then I asked the messenger who spoke with me, "What are these, sir?"

CSB Zechariah 4:4 Then I asked the angel who was speaking with me, "What are these, my lord?"

ESV Zechariah 4:4 And I said to the angel who talked with me, "What are these, my lord?"

NIV Zechariah 4:4 I asked the angel who talked with me, "What are these, my lord?"

NLT Zechariah 4:4 Then I asked the angel, "What are these, my lord? What do they mean?"

NRS Zechariah 4:4 I said to the angel who talked with me, "What are these, my lord?"

- What: Zec 4:12-14 1:9, 19 5:6 6:4 Da 7:16-19 12:8 Mt 13:36 Rev 7:13, 14

ZECHARIAH SEEKS AN INTERPRETATION OF THE TWO TREES

Then I said to the angel who was speaking with me saying, “What are these, my lord?” - Zechariah has never seen a menorah like the one in his vision! While some think "**these**" refers to the olive trees just mentioned, others think these refers to the lamps. Assuming Zechariah is asking about the olive trees, the angel will not answer this question until Zech 4:14.

NET NOTE on **these** - Here *these* must refer to the lamps, since the identification of the olive trees is left to vv. 11-14.

Zechariah 4:5 So the angel who was speaking with me answered and said to me, “Do you not know what these are?” And I said, “No, my lord.”

KJV Zechariah 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.

BGT Zechariah 4:5 κα περ θη γγελος λαλ ν ν μο κα ε πεν πρ ς με ο γιν σκεις τ σπιν τα τα κα ε πα ο χ κ ριε

LXE Zechariah 4:5 And the angel that talked with me answered, and spoke to me, saying, Knowest thou not what these things are? And I said, No, my lord.

NET Zechariah 4:5 He replied, "Don't you know what these are?" So I responded, "No, sir."

CSB Zechariah 4:5 "Don't you know what they are?" replied the angel who was speaking with me. I said, "No, my lord."

ESV Zechariah 4:5 Then the angel who talked with me answered and said to me, "Do you not know what these are?" I said, "No, my lord."

NIV Zechariah 4:5 He answered, "Do you not know what these are?" "No, my lord," I replied.

NLT Zechariah 4:5 "Don't you know?" the angel asked. "No, my lord," I replied.

NRS Zechariah 4:5 Then the angel who talked with me answered me, "Do you not know what these are?" I said, "No, my lord."

- **Do you not know what these are** Zec 4:13 Mk 4:13
- **No:** Ge 41:16 Ps 139:6 Da 2:30 1Co 2:12-15

So the angel who was speaking with me answered and said to me, “Do you not know what these are?” - The angel seems surprised Zechariah did not know the meaning of the two olive trees, especially given Zechariah's priestly background.

And I said, “No, my lord.” - NET - So I responded, "No, sir."

Zechariah 4:6 Then he said to me, “This is the word of the LORD to Zerubbabel saying, ‘Not by might nor by power, but by My Spirit,’ says the LORD of hosts.

KJV Zechariah 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.

BGT Zechariah 4:6 κα περ θη κα ε πεν πρ ς με λ γων ο το ς λ γος κυρ ου πρ ς Ζοροβαβελ λ γων ο κ ν δυν μει μεγ λ ο δ ν σχ ι λλ ν πνε ματ μου λ γει κ ριος παντοκρ τωρ

LXE Zechariah 4:6 And he answered and spoke to me, saying, This is the word of the Lord to Zorobabel, saying, not by mighty power, nor by strength, but by my Spirit, saith the Lord Almighty.

NET Zechariah 4:6 Therefore he told me, "These signify the word of the LORD to Zerubbabel: 'Not by strength and not by power, but by my Spirit,' says the LORD who rules over all."

CSB Zechariah 4:6 So he answered me, "This is the word of the LORD to Zerubbabel: 'Not by strength or by might, but by My Spirit,' says the LORD of Hosts.

ESV Zechariah 4:6 Then he 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.

NIV Zechariah 4:6 So he 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 Almighty.

NLT Zechariah 4:6 Then he said to me, "This is what the LORD says to Zerubbabel: It is not by force nor by strength, but by my Spirit, says the LORD of Heaven's Armies.

NRS Zechariah 4:6 He 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.

- **Not by might nor by power:** Zec 9:13-15 Nu 27:16 2Ch 14:11 Isa 11:2-4 30:1 32:15 63:10-14 Eze 37:11-14 Ho 1:7 Hag 2:2-5 1Co 2:4,5 2Co 10:4,5 1Pe 1:12
- **might:** 2Ch 32:7,8 Ps 20:6-8 33:16,20,21 44:3-7

Related Passages:

Ezra 5:1-2 When the prophets, Haggai the prophet and Zechariah the son of Iddo, prophesied to the Jews who were in Judah and Jerusalem in the name of the God of Israel, who was over them, 2 then Zerubbabel the son of Shealtiel and Jeshua the son of Jozadak arose and **began to rebuild the house of God which is in Jerusalem**; and the prophets of God were with them supporting them.

Haggai 1:14 So the LORD stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Jehozadak, the high priest, and the spirit of all the remnant of the people; and **they came and worked on the house of the LORD of hosts, their God,**

THE ANGEL'S ENCOURAGING WORD

Then he said to me, "This is the word of the LORD to Zerubbabel saying, 'Not by might nor by power, but by My Spirit,' says the LORD of hosts - Apparently the work on rebuilding the Temple had stalled. God uses His messenger, this angel, to encourage Zerubbabel regarding the task of rebuilding the Temple. While Zerubbabel and others had begun to rebuild the Temple, this passage (and verse 7) is teaching that it would not be completed by human effort but by supernatural energy provided by the Spirit thus calling for a shout of grace in verse 7 (grace being unmerited favor).

THOUGHT- Note that the pattern is God's sovereign provision and power interacting with human effort (in other words they still had to lay the stones manually). This pattern of 100% dependent and 100% responsible is found throughout the Scriptures. See the ["Paradoxical Principle of 100% Dependent and 100% Responsible"](#)

Henry Morris - nor by power. This assurance would encourage the governor to proceed with the building of the temple, regardless of the great opposition the project had generated. The promise likewise should encourage Christians in every future time not to rely on political power, strength of numbers or human stratagems to do the work of God, but on God's Spirit. The New Testament frequently stresses this great truth (1 Corinthians 1:26-31). (Borrow [Defender's Study Bible](#))

Charles Feinberg - The word might may mean "army" also, but it does not make sense here. Actually there is not much difference in meaning between the words might and power. All kinds of power available to man are meant: physical, mental, or moral. These at their best are insufficient for the task in hand or any work for God. Man's weakness is no hindrance in the work of God, because He supplies the power of the Spirit of God. (Cp. 1 Sa 14:6; Ho 1:7; 2 Co 12:9-10; Heb 11:34; also 2 Co 4:7.) That which was ministered to the nation was the grace and power of the Spirit of God, pictured by the oil. (Borrow [Minor Prophets](#)).

THOUGHT - "How timely this message is for our day with its complex and manifold committees, boards, drives, plans, organizations, contests, budgets, sponsors, rallies, groups, and much more. These can never avail in themselves to bring about the accomplishment of the task God has entrusted to us; since it is from first to last a spiritual work, it must be by the omnipotent and unfailing and unerring Spirit of God. The arm of flesh fails; He never does." ([Charles Feinberg](#))

David Guzik - **Might** focuses on collective strength, the resources of a group or army. **Power** focuses on individual strength. God says, "not by the resources of many or one, but by My Spirit. It will not be by your cleverness, your ability, or your physical strength that the temple will be rebuilt, but by the Spirit of God." This was the **Spirit**—the breath—the ruah of the LORD which worked in

creation (Genesis 1:2), at the Red Sea, to open and close it (Exodus 15:8, 10) and that gave life to dead bones (Ezekiel 37:1–14). Looking back to the vision earlier in the chapter, we see that God wanted Zerubbabel to know that the Holy Spirit would continually supply his need, just as the oil trees in the vision continually supplied oil to the lamps on the lampstand. God wants His supply and our reliance on the Holy Spirit to be continual. (**ED**: COMPARE COMMANDS TO CONTINUALLY BE FILLED WITH THE SPIRIT IN Eph 5:18+ AND CONTINUALLY WALK BY/LIVE BY THE SPIRIT IN Gal 5:16+).

THOUGHTS BY SPURGEON - "Oh! May God send us poverty; may God send us lack of means, and take away our power of speech if it must be, and help us only to stammer, if we may only thus get the blessing. Oh! I rave to be useful to souls, and all the rest may go where it will.

"O churches! take heed lest ye trust in yourselves; take heed lest ye say, 'We are a respectable body,' 'We are a mighty number,' 'We are a potent people;' take heed lest ye begin to glory in your own strength; for when that is done, 'Ichabod' shall be written on your walls and your glory shall depart from you. Remember, that he who was with us when we were but few, must be with us now we are many, or else we must fail; and he who strengthened us when we were but as 'little in Israel,' must be with us, now that we are like 'the thousands of Manasseh,' or else it is all over with us and our day is past.

Believer's Study Bible - This is the key to the interpretation of the vision. Man's weakness is no hindrance to God, nor is man's strength an aid to God. He works out His purposes by His Holy Spirit (cf. Hos. 1:7; 2 Cor. 4:7; 12:9, 10). No verse is more germane to the life of today's affluent church than this one. Nations and churches truly prosper, not as a result of their erudition or financial resources, but only because God's power is operative.

Fred Hartman - The last portion of verse 6 is often quoted, but frequently out of context. It is often appealed to when God's people realize that they cannot accomplish certain things in their own strength. And while the statement is certainly applicable to such a situation, several major points of interpretation must be considered to derive its full meaning. **First**, the statement is addressed to Zerubbabel, and its meaning must, therefore, be related to verse 7, which pictures Zerubbabel as the great Temple builder. **Second**, might, in the original language, has the connotation of the strength of many. Power, on the other hand, gives the idea of the strength of one mighty person or leader. This conveys the idea that the restoration of Israel, both in the day of Zechariah and in the future glorious day of the Messiah, would not be accomplished by a great host of armies or by one great human leader. Instead, it would be accomplished by the power of the Holy Spirit. **Third**, we understand, of course, that the primary interpretation deals with the rebuilding of the Temple, which was to be accomplished by Zerubbabel. Verse 7 indicates that God would enable him to complete this task and set the headstone of the Temple. The headstone is the final stone used in the construction of a building.

MacArthur - The purpose of the vision was to encourage Zerubbabel to complete the temple rebuilding, to assure him of divine enablement for that venture and the endless supply for the future glory of Messiah's kingdom and temple. The lampstand pictured Israel fully supplied by God to be His light then and in the future. It must be noted that the church has temporarily taken this role presently (cf. Eph 5:8, 9; Rev 1:12, 13, 20), until Israel's salvation and restoration to covenant blessing and usefulness. Cf. Ro 11:11–24. Neither human might, wealth, or physical stamina would be sufficient to complete the work. Only an abundant supply of the power of the Holy Spirit, pictured by the "bowl" (v. 2) would enable him to carry out the task, and enable Israel in the Messiah's kingdom to be a light again to the world by the operation of the Spirit (cf. Eze 36:24). (Borrow [MacArthur Study Bible](#))

Moody Bible Commentary (borrow) on Zechariah 4:6–10 - 4:6–10. The angel gave Zechariah a message for Zerubbabel, a descendant of King David, the head of the Davidic house and the governor, explaining the essential meaning of the vision in summary form: God's work would be done not by might (strong or firm, used of all kinds of human resources including wealth or physical strength (Gn 34:29; Ps 84:7; Ec 10:10) nor by power (human strength, Jdg 16:5; Is 44:12), but by God's Spirit (Zch 4:6). His point was that Zerubbabel would overcome the great mountain, or obstacle before him and turn it into a plain (4:7), referring to the completion of the construction of the temple (4:9). Despite the small beginnings of the temple (4:10), there would ultimately be shouts of Grace, grace to it, meaning, "Lovely, how lovely it is!" (4:7). Also, God, in His omniscience (seven ... eyes), will see the temple and approve (4:10). Although the message to Zerubbabel, as an event in space and time, was given in 520 BC, the book of Zechariah was written many years later, after the completion of the second temple. Thus, Zechariah's prediction had come true already, and readers of the text would have been aware of the near-term fulfillment of this prediction, giving them confidence in the eschatological fulfillment to which the rest of the prophecy points.

David Guzik - **By My Spirit**: Why oil is a good representation of the Holy Spirit:

1. Oil lubricates when used for that purpose—there is little friction and wear among those who are lubricated by the Spirit of God
2. Oil heals and was used as a medicinal treatment in Biblical times (Luke 10:34)—the Spirit of God brings healing and restoration
3. Oil lights when it is burned in a lamp—where the Spirit of God is there is light

4. Oil warms when it is used as fuel for a flame—where the Spirit of God is there is warmth and comfort
5. Oil invigorates when used to massage—the Holy Spirit invigorates us for His service
6. Oil adorns when applied as a perfume—the Holy Spirit adorns us and makes us more pleasant to be around
7. Oil polishes when used to shine metal—the Holy Spirit wipes away our grime and smoothes out our rough edges

QUESTION - [What does God mean when He says, “Not by might nor by power but by My Spirit?”](#)

ANSWER - After the Jewish people experienced exile in Babylon, [King Cyrus of Persia](#) allowed 50,000 of them to return to Jerusalem and rebuild the temple under Zerubbabel, governor of Jerusalem. At the time, Zechariah, a prophet and priest of Israel, received several visions from the Lord. In one of those visions, God delivered this key message: “This is the word of the LORD to Zerubbabel: Not by might, nor by power, but by my Spirit, says the LORD of hosts” (Zechariah 4:6, ESV).

In this period of Israel’s history, the prophets Zechariah and Haggai were both ministering. While Haggai encouraged the returned Jewish exiles in their work of rebuilding the temple, Zechariah urged them to repent of sin and renew their covenant with God. Spiritual renewal would be essential to their survival and worship of God once the temple was rebuilt.

Construction on the temple, which had been stopped by opposition from neighbors, resumed under the exhortation of Zechariah and Haggai. Zechariah experienced a series of [night visions](#); in the fifth one, he saw a solid gold lampstand. Two olive trees provided the lampstand with its oil supply, which flowed through two golden pipes (Zechariah 4:1–3). The key message of the vision is contained in the words of verse 6: “Not by might, nor by power, but by my Spirit.” The work of rebuilding the temple would only be accomplished by God’s Spirit and not by human might nor power.

In many places in the Old Testament, the Lord’s Spirit is represented by oil (Isaiah 61:1–3; 1 Samuel 16:13). The abundant supply of oil in Zechariah’s vision is the Holy Spirit’s power, which would help Zerubbabel finish rebuilding the temple (symbolized by the large lampstand). The lampstand’s light signified that Israel, God’s covenant people, were to shine forth light and glorify God in the earth.

Both in the Old and New Testament, God’s people are called to shine the light of God’s glory into all the world (Isaiah 60:1–3; Matthew 5:14–16). It is the great commission of every believer (Matthew 28:19–20). Just as Zerubbabel would need to depend on the Spirit of the Lord to accomplish the work, so do Christians today. God’s people have no ability in themselves to shine the light of God’s truth to those walking in darkness.

The word for *might* in Zechariah 4:6 is often translated as “army,” “force,” “ability,” or “efficiency” and is associated with human resources. It also relates to financial means and can be connected with wealth. The term *power* implies purposeful force, firm resolve, dynamic strength, and resoluteness. Not by might nor by power—not by their own abilities, plentiful resources, or fierce determination—would God’s people build the temple and send God’s light into the world. Only by the Spirit of the Lord would their work and worship become a light broadcasting into all the earth (Acts 1:8; John 16:7–15).

As the physical labor of [rebuilding the temple](#) was being done, a spiritual renewal was also taking place. Joshua, the high priest, and Zerubbabel were not to trust in financial resources or military prowess, but in the mighty power of God’s Spirit working through them: “It is not by force nor by strength, but by my Spirit, says the LORD of Heaven’s Armies. Nothing, not even a mighty mountain, will stand in Zerubbabel’s way; it will become a level plain before him! And when Zerubbabel sets the final stone of the Temple in place, the people will shout: ‘May God bless it! May God bless it!’” (Zechariah 4:4–7, NLT).

God had made a similar promise to those who remained faithful to Him in Hosea’s day: “But I will show love to the people of Judah. I will free them from their enemies—not with weapons and armies or horses and charioteers, but by my power as the LORD their God” (Hosea 1:7, NLT).

Zerubbabel need not be discouraged by human limitations or afraid of earthly obstacles, and neither should present-day Christians (Romans 8:31; cf. Haggai 2:5; Isaiah 41:10). When God calls us to a purpose, His Spirit fills and equips us to complete it (Acts 2:17–18; John 3:34; Ephesians 1:18–20). As the apostle Paul learned, human weakness is no obstacle because God’s power is perfected in it: “That is why, for Christ’s sake, I delight in weaknesses, in insults, in hardships, in persecutions, in difficulties. For when I am weak, then I am strong” (2 Corinthians 12:10; see also Hebrews 11:34).

Our God-given work is guaranteed to be successful, not by human might or power, but by the guidance and empowering of God’s Holy Spirit poured into our lives like the [oil](#) that fueled Zechariah’s lampstand.

C H Spurgeon from [Independence of Christianity](#) - The grand thing the church wants in this time, is God’s Holy Spirit. You all get up plans and say, “Now, if the church were altered a little bit, it would go better.” You think if there were different ministers, or different church order, or something different, then all would be well. No, dear friends, it is not there the mistake lies; it is that we want more of the Spirit. It is as if you saw a locomotive engine upon a railway, and it would not go, and they put up a driver, and they said, “Now,

that driver will just do.” They try another and another. One proposes that such-and-such a wheel should be altered, but still it will not go. Some one then bursts in amongst those who are conversing and says, “No, friends; but the reason why it will not move, is because there is no steam. You have no fire, you have no water in the boiler: that’s why it will not go. There may be some faults about it; it may want a bit of paint here and there, but it will go well enough with all those faults if you do but get the steam up.” But now people are saying, “This must be altered, and that must be altered;” but it would go no better unless God the Spirit should come to bless us. You may have the same ministers, and they shall be a thousand times more useful for God, if God is pleased to bless them. You shall have the same deacons, they shall be a thousand times more influential than they are now, when the Spirit is poured down upon them from on high. That is the church’s great want, and until that want be supplied, we may reform, and reform, and still be just the same. We want the Holy Spirit.

John MacArthur - SUSTENANCE FOR THE RIGHTEOUS

Not by might nor by power, but by My Spirit. Zech 4:6

God’s Word, prayer, and the Holy Spirit all work together for the benefit of God’s servants. The Spirit’s special part is to grant all that is necessary to sustain the righteous.

The Holy Spirit is called “the Spirit of Christ” and “the Spirit of God” (Rom. 8:9). He can be called by either title because He is within the Trinity and proceeds from the Father in the name of Christ (cf. John 14:26).

The apostle Paul knew the Holy Spirit as his indwelling teacher, interceder, guide, source of power, and all-sufficient provider. That’s what the Spirit is for all believers. Paul’s confidence in knowing that all things work together for good (Rom. 8:28) was based on the provision of the Spirit, who “helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered” (v. 26).

Knowing what the Spirit provides will help you face with tremendous confidence anything that comes your way.

Zechariah 4:6

The builders of the Panama Canal faced enormous obstacles of geography, climate, and disease. Most of the construction was supervised by Colonel George Washington Goethals. He had to endure severe criticism from many back home who predicted that he would never complete the “impossible task.” But the great engineer was resolute and pressed steadily forward. In his work without responding to those who opposed him. “Aren’t you going to answer your critics?” a subordinate inquired. “In time,” Goethals replied. “How?” the man asked. The colonel smiled and said, “With the canal!” And his answer came on August 15, 1914, when the canal opened to traffic for the first time.

If we tried to respond to all who criticize us as we follow the Lord, nothing worthwhile would be accomplished. But if we are confident we are doing God’s will, we can close our ears to ridicule and press on with the work. Completing the task is often the best way to silence the critics. —R. W DeHaan (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

God Judges us by what we do, not by what others say.

Zechariah 4:1-7

It’s Done By The Spirit

July 11, 2000 — by David C. Egner

A man who worked for a television station accepted an invitation to attend a church’s drama about the death and resurrection of Jesus. At the conclusion, a pastor invited attendees to call the church if they wanted to talk about what they had seen and heard. Simon, who was a skeptic, called the next day and made an appointment to meet with a pastor.

Later that same year, after several meetings and much soul-searching and thinking, Simon decided to trust Jesus as his Savior. He grew rapidly as a believer, and he was part of the cast in the next year’s drama.

This type of testimony is encouraging because so often it seems that our efforts to shine the light of the gospel into our communities are met with resistance.

In today’s Bible reading, former Jewish exiles who were trying to rebuild Jerusalem were facing opposition from their neighbors. God reminded them that success would not come by human might or power, but by God’s Spirit (Zechariah 4:6).

As part of Christ's church today, we may get discouraged by resistance to the gospel. We too need to remember that God's work is not done by our might or power, but by the Holy Spirit. Our responsibility is to speak out faithfully in His name and leave the results to Him. (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Thinking It Over

Do you have friends or neighbors who have been resistant to the gospel? Are you continuing to pray for them? Are you trusting God for the results?

Heart-work is God's work—not ours.

G Campbell Morgan - Not by might, nor by power, but by My Spirit, saith the Lord of Hosts.—Zech. 4.6

In this chapter we have the fifth vision. It is that of the golden candlestick. To the devout Hebrew its signification was patent. In the Holy Place, just outside the Holiest of all, there stood the golden lampstand, a perpetual symbol of the function of the nation in the purpose of God; as the table of shewbread was a symbol of its fellowship with Him. The nation was created to be a centre of light to all the nations. In the visions granted to Zechariah, this, then, was a representation of ideal Israel. It fittingly followed that of the priest, cleansed, and so prepared for the fulfilment of the priestly office. The whole vision was intended to show that the nation could only fulfil that function as it was in direct and maintained communion with God. Not by her might or power among the nations could she reveal the truth about God; but only by the life illumined and energized by His Spirit. Zerubbabel and Joshua stood symbolically for the offices of king and priest, merged in Messiah; through submission to Whose authority, and appropriation of Whose mediatorial work, a perpetual supply of that Spirit can be received. The vision is beautifully pictorial, and full of illumination. The principles apply to the Church equally with Israel. Not by might and power, of money or of organization, can she witness to her Lord; but only by His Spirit. A full supply of that Spirit is ever at her disposal through Him, Who is the one King-Priest. (Borrow [Life applications from every chapter of the Bible](#))

There are times when God calls us to the simple. The mundane. The ordinary. Our willingness to do those things may well qualify us for greater service later on. Scripture reminds us not to despise "the day of small things" (see Zechariah 4:10).

Larry Richards - Seven channels to the light" Zech. 4:1–14. This fifth vision teaches dependence on God's Spirit, the resource who enables us to live holy lives while we await the Promised One's appearance. The vision was directed to Zerubbabel, the governor who was also of David's line. Even though, in that "day of small things," Judea seemed completely insignificant and powerless, the Lord reminded the governor that progress is made, "Not by might nor by power, but by My spirit" (v. 6).

This is one of those Old Testament verses that we would each do well to remember. In all we do, we are to rely not on our own might or power, but on the Spirit of God. If we serve in His strength, nothing that we do for the Lord will be a "small thing." God will use even the smallest in a great way.

For who has despised the day of small things? (Zech. 4:10 NKJV).

Warren Wiersbe - "Who dares despise the day of small things?" the Lord asked the prophet Zechariah (Zech. 4:10). Everybody has a very small beginning in conception and as a baby, a new student in school, a beginning employee, a husband or wife. We all have times of failure and frustration when we can honestly say, "I am a worm," but we need to say it more in times of success and recognition. Like David, we must pray, "Who am I, Sovereign LORD, and what is my family, that you have brought me this far?" (2 Sam. 7:18).

Never be afraid to make a small beginning for the Lord. He is willing to meet with just two or three people (Matt. 18:20). Jesus began His earthly ministry as a baby in a manger. Many a great ministry has started with a small prayer meeting or a small offering. J. Hudson Taylor opened the China Inland Mission bank account with ten British pounds. The young lad gave his small lunch to Jesus, and He fed thousands. I used to remind my pastoral students, and I still remind myself, that there are no small churches and there are no big preachers, but we do serve a great and glorious God. (Borrow [He walks with me : enjoying the abiding presence of God](#))

David Rudolph - I have a precious photograph, taken around the turn of the century, of a rag-tag group on a barren stretch of sand in the west-central region of what was then called Palestine. Just one hundred people with shovels. They were proclaiming the existence of a Jewish city they called Tel Aviv. Today, less than one hundred years later, that sand is a Jewish metropolis. That picture is pasted in my Bible to remind me that I am not sowing into God's plans for only my generation's sake.

If an obscure Jewish novelist named Herzl could write a small book, entitled *The Jewish State*, that would change human history; if a handful of Jewish individuals whose names are long forgotten could teach Zionism to Eastern European Jewish children who later grew up to become Ben-Gurion, Meir, Jabotinsky and Begin, then perhaps what I do each day may not be as inconsequential as it sometimes seems.

On dark hilltops millennia ago, a young Israeli sang into the darkness to comfort his soul, as he stood watch over sheep appearing to hold no more promise than the wool on their backs. Three thousand years later, we are still singing that young man's songs. The Brit Chadashah (New Covenant Scriptures) sums up the life of that youth with these precious words: "King David, after he had served his own generation by the will of God, fell asleep [died]" (Acts 13:36 NKJV). (The Voice of the Lord: Messianic Jewish Devotional)

Warren Wiersbe - Big Lessons from Little Things

You and I are too impressed with size. If something is small and quiet, we have the idea that it is unimportant; but if it is big and noisy, then it must be important. But God doesn't measure life the way we do. The big things don't always impress Him. In fact, some of the little things in the Bible teach big lessons.

The prophet Zechariah asked an interesting question one day: "For who hath despised the day of small things?" (Zech. 4:10). He was trying to encourage the nation as they were rebuilding their temple and having a difficult time. The budget was low, the morale even lower, and it looked like the job would never be finished. The people were discouraged because the whole project seemed so small—it just wasn't the temple it used to be.

We had better be careful not to despise small things! After all, we got our start in this world as babies, totally dependent on others. When God wanted to deliver His people from Egypt, He didn't send an army—He sent a baby—to a Jewish family, and years later, Moses led his people out of bondage. When the nation had sunk into spiritual and political defeat, God sent a boy named Samuel who one day led the nation back into greatness. And when God wanted to deliver mankind from sin, He sent another baby. Jesus Christ came as a baby that He might one day die for us on the cross.

God uses small things to accomplish great purposes. He used Moses' rod to defeat the armies of Egypt. He used David's sling to overcome the giant Goliath. Gideon and his three hundred soldiers used pitchers and torches to slaughter the huge army of the Midianites. Rahab tied a piece of red rope out of her window, and it saved her family. A lad brought a few loaves and fishes to Jesus, and He used them to feed thousands. Never despise the small things, because God can use them to accomplish great things.

You may think that you are insignificant in the great plan of God, but you are not. You are tremendously important to God—so much so that Jesus died for you, and the Holy Spirit lives in you. You may seem small in your own eyes, and this is good; because God resists the proud but gives grace to the humble. However, don't let your humility become sin by making you believe you can do nothing for God. God can use you to help Him accomplish His will on this earth.

God not only uses small things, but God uses small acts that seem insignificant to us and to others. How many times have you done something good and thought, "Well, nobody knows about that and it won't accomplish much." How wrong you are! There is no deed of sacrifice or kindness that goes unnoticed by God. He can use these small deeds of Christian love and accomplish great things.

I think, for example, of what Mary of Bethany did for Jesus. Shortly before His death on the cross, Jesus and His disciples were having supper at the home of Mary and Martha and Lazarus. Mary came into the room with a jar of expensive perfume, and she poured it out on Jesus' feet as a loving act of worship. Nobody outside that house knew what she did. In fact, some inside the house criticized her for doing it. But Jesus defended her and made an amazing statement: "Wherever this gospel shall be preached throughout the whole world, this also that she has done shall be spoken of for a memorial to her" (Mark 14:9). This one act of worship had worldwide effects!

Whatever is done in love for Christ will have power and influence for all eternity. The widow brought to the temple just two mites, worth less than an American penny; yet Jesus said she gave more than all the rich people put together, and her act of worship has been a blessing to people around the world for many centuries. No sincere act of worship or service is overlooked by God. Men may despise small things, but God encourages them; it is in the small things that a person's faithfulness is really seen. Many people would have no problem participating in a big event in public; but how many are willing to serve God and worship Him in the little place where nobody is watching?

The Christian who can't be trusted with the small things can never be trusted with the big things! Jesus tells us that if we are faithful in that which is least, we will also be faithful in that which is greatest. To Him, the least is the greatest because it leads to the greatest. All of which means that you and I had better examine our values and our priorities lest we be found despising the day of small things.

When God asks, "Who hath despised the day of small things?" He is not suggesting that things stay small. The church began with 120 faithful praying people in the upper room, and within a few weeks numbered over five thousand people. Had the believers despised their small group, they would never have become a large church. A man asked me one day, "How big do you think a church ought to be?" I replied, "As big as it deserves to be." God wants His church to grow; He certainly wants to see people saved from sin. In John 15, Jesus talks about "fruit . . . more fruit . . . much fruit." He said, "Herein is my Father glorified, that ye bear much fruit" (John 15:8).

Faithfulness in the small things will lead to blessing in the big things. David proved himself faithful in taking care of his father's sheep, so God gave him a whole nation to shepherd. David trusted God in private as he killed the lion and the bear, so God let him kill the giant in public. Timothy was faithful as Paul's helper, and one day he became Paul's successor. If we are faithful in the small things, God will trust us with the bigger things if this is His will.

But there is a warning here: not everything that is big is necessarily of God. It is possible for us to manufacture success in our own way and discover that God is not in the earthquake or the wind. The tower of Babel was a great success until God sent His judgment and the whole thing fell apart. Perhaps some of us are building modern towers of Babel and the judgment is around the corner.

Since God uses the small things, never be influenced by the evaluations of men. I enjoy reading biography, and I am amazed to see how the most successful men and women were ridiculed and rejected when they first started their work. William Carey was opposed by preachers when he tried to get a missionary agency started. Hudson Taylor was laughed at when he dared to go alone to China without the guarantee of support from home. When D. L. Moody started his little meetings in England, nobody dreamed they would turn into a tremendous force for God that moved two continents, and eventually touched the whole world. Men have a way of despising what is small, so be careful not to follow the ideas of men. Get your values from God.

Not all works are going to be big in the eyes of men and be known around the world. But that's not the important thing. The important thing is that we do our work well so that it will be big in the eyes of God. As those feeble Jews tried to rebuild their temple, their work looked pitifully small; but it was God's work just the same. And that temple would one day see the very Son of God standing in its courts, healing the sick, forgiving sinners, and teaching the multitudes. Never despise the day of small things. It is in the small things that God can work and bless; and the small things prepare for the bigger things.

No work is small if it is God's work. No gift is small if it is given in faith and love. No act of service is small if it is done to the glory of Christ. Don't go around comparing yourself with others. Let God do the measuring and the weighing. He measures for eternity—and that is what really counts. (Borrow [The Bumps Are What You Climb On](#))

Warren Wiersbe - There Are No Insignificant Places

Often in my conference ministry, I have been approached by people who open the conversation with, "I'm pastoring a small church"—and I interrupt them with, "Excuse me, there are no small churches and there are no big preachers. How can I help you?" Especially in the United States, believers are mired in the Book of Numbers and forget God's question in Zechariah 4:10, "For who has despised the day of small things?" No matter what the statistics might be, every place is an important place if God's people are serving faithfully and seeking to glorify Jesus Christ. (Borrow [This is the Life](#))

Warren Wiersbe - Take Care of Details

The essence of genius is attention to detail. "Who despises the day of small things?" asked Zechariah (4:10). Small things unattended become big things. Take care of details. Put your sermon notes in your Bible. Make sure matches are on the advent wreath before the service begins. Plan the agenda before the meeting. Check the master calendar when approving wedding dates. Write appointments into your day planner.

A church family erected a state-of-the-art sanctuary. The plan was to project the words of songs and Scripture for all to see. When the technical crew began to set up the equipment, they discovered the entire sanctuary had only two electrical outlets. Someone had goofed. The words were projected onto the dual screens, but the power came through extension cords running into the sanctuary from rooms down the hall. Details matter. (Borrow [The dynamics of pastoral care](#))

Greg Laurie - THE DAY OF SMALL THINGS

"Who despises the day of small things?" (Zechariah 4:10, NIV)

Faithfulness. That's one consistent quality we can see in the lives of men and women God used in the pages of Scripture. We read

in 2 Timothy 2:2, “And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also” (italics added). And Jesus said, “He who is faithful in what is least is faithful also in much; and he who is unjust in what is least is unjust also in much” (Luke 16:10).

Right now, you may be at a place in life where nothing seems to be happening. You might be thinking, Lord, come on! Use me. Call on me. I'll turn this world upside down for You. But the Lord may be saying, “My son, My daughter, you're not ready yet. I have to prepare you first.” Be faithful to do what He has set before you today to the best of your ability.

That's what Stephen did. Acts 6 tells us that his job was to serve tables. Notice the church leaders didn't say, “Stephen, go out and do miracles and then go preach the gospel to the Sanhedrin. While you're preaching, a guy named Saul of Tarsus will hear you. He ultimately will be converted, and will become the greatest preacher in the history of the church.” Instead, Stephen waited on tables. And as the Lord found him faithful in the little things, He gave him more responsibility.

You can never be too small for God to use; only too big. We need to be faithful in what God has set before us. Because if we're not faithful in the little things, then we won't be faithful in greater things either. (Borrow [For Every Season](#))

Warren Wiersbe - God is not impressed with numbers. He trimmed Gideon's army from thirty-two thousand to three hundred and defeated the Midianites (Judg. 7). Jonathan and his armor bearer alone overcame a Philistine garrison, for “nothing restrains the LORD from saving by many or by few” (1 Sam. 14:6). In our statistics-controlled world, we forget Zechariah 4:10, “For who has despised the day of small things?” I often reminded my ministerial students that there are no “small” churches or “big” preachers, only a great and powerful God. (OT Words for Today)

Spurgeon on small things - God blessed the work, and it went on under his supreme protection, angels watching over it. The spirit of the people was stimulated so that they did not flag, their enemies were restrained, and all materials for the temple were given them; and all this not by their own might, but by the Spirit of God.

*Let us learn to trust in God when we are most weak,
and friends are most few, for He will appear and glorify Himself in us.*

Spurgeon - Does Jesus despise ‘the day of small things’? Surely you have misread the Scriptures if you think so, for the Christ of the gospels took note of a widow's small coins, and was pleased with the hosannas of boys and girls. He rejoiced that his Father revealed his great things not to the wise and prudent, but to babes, and he called to his work not the high priests and philosophers, but the fishermen and tax-collectors. So, because you see a difference between yourself and others, and a change in the circumstances of your trial, do not begin to think that the Heavenly Father will desert you, or I shall again have to tell you that he is God of the valleys as well as the hills.

John Newton - Fear not—he will not despise the day of small things or quench the smoking flax. All things shall work together for your good. Your love to him shall sweeten all your difficulties, his love to you shall enable you to hold out, make you more than conquerors in the end and bestow on you the crown of life which the Lord has promised to them that love him and wait for his appearing.

Streams in the Desert - “Not by might, nor by power, but by my spirit, saith Jehovah of hosts.” (Zech. 4:6)

MY way led up a hill, and right at the foot I saw a boy on a bicycle. He was pedalling up hill against the wind, and evidently found it a tremendously hard work. Just as he was working most strenuously and doing his best painfully, there came a trolley car going in the same direction—up the hill.

It was not going too fast for the boy to get behind it, and with one hand to lay hold of the bar at the back. Then you know what happened. He went up that hill like a bird. Then it flashed upon me:

“Why, I am like that boy on the bicycle in my weariness and weakness. I am pedalling up hill against all kinds of opposition, and am almost worn out with the task. But here at hand is a great available power, the strength of the Lord Jesus.

“I have only to get in touch with Him and to maintain communication with Him, though it may be only one little finger of faith, and that will be enough to make His power mine for the doing of this bit of service that just now seems too much for me.” And I was helped to dismiss my weariness and to realize this truth.—The Life of Fuller Purpose.

ABANDONED

Utterly abandoned to the Holy Ghost!
Seeking all His fulness at whatever cost;
Cutting all the shore-lines, launching in the deep
Of His mighty power—strong to save and keep.

Utterly abandoned to the Holy Ghost!
Oh! the sinking, sinking, until self is lost!
Until the emptied vessel lies broken at His feet;
Waiting till His filling shall make the work complete.

Utterly abandoned to the will of God;
Seeking for no other path than my Master trod;
Leaving ease and pleasure, making Him my choice,
Waiting for His guidance, listening for His voice.

Utterly abandoned! no will of my own;
For time and for eternity, His, and His alone;
All my plans and purposes lost in His sweet will,
Having nothing, yet in Him all things possessing still.

Utterly abandoned! 'tis so sweet to be
Captive in His bonds of love, yet so wondrous free;
Free from sin's entanglements, free from doubt and fear,
Free from every worry, burden, grief or care.

Utterly abandoned! oh, the rest is sweet,
As I tarry, waiting, at His blessed feet;
Waiting for the coming of the Guest divine,
Who my inmost being shall perfectly refine.

Lo! He comes and fills me, Holy Spirit sweet!
I, in Him, am satisfied! I, in Him, complete!
And the light within my soul shall nevermore grow dim
While I keep my covenant—abandoned unto Him!
—Author Unknown.

Amazing Grace - Kenneth Osbeck (borrow) - SPIRIT OF GOD, DESCEND UPON MY HEART George Croly, 1780–1860 -

Not by might nor by power, but by My Spirit, says the Lord Almighty. (Zechariah 4:6)

Although it is always thrilling at Christmas to recall the events of our Savior's birth, or at Easter to celebrate His triumph over death, we must not forget Ascension or Pentecost. If Christ had never ascended to make intercession for us or had never sent the Holy Spirit to indwell and guide us, our relationship with the heavenly Father would be most incomplete.

One of the finest of all hymns for the Pentecost season is "Spirit of God, Descend Upon My Heart." It was written by Anglican minister George Croly, who was known among his associates as a "fundamentalist in theology, a fierce conservative in politics, and intensely opposed to all forms of liberalism." The hymn first appeared in 1854 in Croly's own hymnal, *Psalms and Hymns for Public Worship*. It was originally titled "Holiness Desired."

Each stanza contributes an important truth for our spiritual benefit:

Stanza One—A desire to change the focus of one's life from things temporal to things spiritual.

Spirit of God, descend upon my heart: Wean it from earth, through all its pulses move. Stoop to my weakness, mighty as Thou art, and make me love Thee as I ought to love.

Stanza Two—The total dedication of one's self to God.

Hast Thou not bid us love Thee, God and King? All, all Thine own—soul, heart and strength and mind. I see Thy cross—there teach my heart to cling: O let me seek Thee, and O let me find.

Stanza Three—A prayerful concern for knowing fully the Spirit's abiding presence.

Teach me to feel that Thou art always nigh; teach me the struggles of the soul to bear—to check the rising doubt, the rebel sigh; teach me the patience of unanswered prayer.

Stanza Four—A most beautiful metaphor of a Spirit-filled life: “my heart an altar, and Thy love the flame.”

Teach me to love Thee as Thine angels love, one holy passion filling all my frame: The baptism of the heav’n descended Dove—
my heart an altar and Thy love the flame.

For Today: Psalm 51:10, 11; John 15:26; Romans 5:5; 8:1–4; Ephesians 4:29, 30

Pray even now that the Holy Spirit will give you a greater love and devotion for Christ and will teach and personalize more fully the truths of this hymn. Carry this musical prayer as you go—

Spirit of God, Descend Upon My Heart

1 Spirit of God, descend upon my heart;
Wean it from earth, through all its pulses move;
Stoop to my weakness, mighty as Thou art,
And make me love Thee as I ought to love.

2 Hast Thou not bid us love Thee, God and King?
All, all Thine own, soul, heart and strength and mind;
I see Thy cross—there teach my heart to cling:
O let me seek Thee, and O let me find.

3 Teach me to feel that Thou art always nigh;
Teach me the struggles of the soul to bear,
To check the rising doubt, the rebel sigh;
Teach me the patience of unanswered prayer.

4 Teach me to love Thee as Thine angels love,
One holy passion filling all my frame;
The baptism of the heav’n-descended Dove,
My heart an altar, and Thy love the flame.

Zechariah 4:7 'What are you, O great mountain? Before Zerubbabel you will become a plain; and he will bring forth the top stone with shouts of "Grace, grace to it!"'

KJV Zechariah 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.

BGT Zechariah 4:7 τ ς ε σ τ ρ ο ς τ μ γ α π ρ π ρ ο σ π ο υ Ζ ο ρ ο β α β ε λ τ ο κ α τ ο ρ θ σ α ι κ α ξ ο σ ω τ ν λ θ ο ν τ ς κ λ η ρ ο ν ο μ α ς σ τ η τ α χ ρ ι τ ο ς χ ρ ι τ α α τ ς

LXE Zechariah 4:7 Who art thou, the great mountain before Zorobabel, that thou shouldest prosper? whereas I will bring out the stone of the inheritance, the grace of it the equal of my grace.

NET Zechariah 4:7 "What are you, you great mountain? Because of Zerubbabel you will become a level plain! And he will bring forth the temple capstone with shoutings of 'Grace! Grace!' because of this."

CSB Zechariah 4:7 'What are you, great mountain? Before Zerubbabel you will become a plain. And he will bring out the capstone accompanied by shouts of: Grace, grace to it! '"

ESV Zechariah 4:7 Who are you, O great mountain? Before Zerubbabel you shall become a plain. And he shall bring forward the top stone amid shouts of 'Grace, grace to it!'"

NIV Zechariah 4:7 "What are you, O mighty mountain? Before Zerubbabel you will become level ground. Then he will bring out the capstone to shouts of 'God bless it! God bless it!'"

NLT Zechariah 4:7 Nothing, not even a mighty mountain, will stand in Zerubbabel's way; it will become a level plain before him! And when Zerubbabel sets the final stone of the Temple in place, the people will shout: 'May God bless it! May God bless it!'"

NRS Zechariah 4:7 What are you, O great mountain? Before Zerubbabel you shall become a plain; and he shall bring out the top stone amid shouts of 'Grace, grace to it!'"

- O great: Zec 14:4,5 Ps 114:4,6 Isa 40:3,4 41:15 64:1-3 Jer 51:25 Da 2:34,35 Mic 1:4 4:1 Na 1:5,6 Hab 3:6 Hag 2:6-9,21-23 Mt 21:21 Lu 3:5 Rev 16:20
- headstone: Zec 4:9 Ps 118:22 Isa 28:16 Mt 21:42 Mk 12:10 Lu 20:17 Ac 4:11 Eph 2:20 1Pe 2:7
- shoutings: Ezr 3:11-13 6:15-17 Job 38:6,7 Rev 5:9-13 19:1-6
- Grace: Jer 33:11 Ro 11:6 Eph 1:6,7 2:4-8

What are you, O great mountain? Mountain is a metaphor for an objective or job too overwhelming, so great that it seems impossible to climb or complete (the task). In context it stood for all the obstacles in the way of rebuilding the Temple of God. There may have also been a "mountain" of rubble from the ruins of Solomon's Temple destroyed by Nebuchadnezzar. This is a rhetorical question, because in the light of God's provision of His Spirit, there is no "mountain" too great that it cannot be ascended or conquered.

Spurgeon - You all get up plans and say, 'Now, if the church were altered a little bit, it would go on better.' You think if there were different ministers, or different church order, or something different, then all would be well. No, dear friends, it is not there the mistake lies, it is that we want more of the Spirit."

Before [Zerubbabel](#) you will become a plain (mishor - a level place); **and he will bring forth the top stone ([eben](#))** (signifying completion) **with shouts of "Grace, grace to it!"** Note this is God's word of promise to a man, Zerubbabel, that he would finish the task and even set the **top stone** (capstone) in place. Just as there was a constant and sufficient supply of oil without human agency (in this vision of 2 olive trees), so Zerubbabel's work on the temple and in the lives of the people was to be completed, not by human might or power, but by divine power--constant and sufficient. The work was dependent on God. He would provide the oil or strength of his Spirit. Such enablement was needed because of the opposition and apathy hindering the rebuilding (Hag 2:1-9).

THOUGHT - "When the work is done through human might or power we can take credit for it, but when the work is done by the continual supply of the Spirit, then it is all to the glory of God's grace." ([David Guzik](#)) (IT FOLLOWS THEN..."LET HIM WHO BOASTS, BOAST IN THE LORD." 1Cor 1:31+, SEE ALSO Jeremiah 9:23, 24)

NET NOTE - In context, the great mountain here must be viewed as a metaphor for the enormous task of rebuilding the temple and establishing the messianic kingdom (cf. TEV "Obstacles as great as mountains"). **Grace** is a fitting response to the idea that it was "not by strength and not by power" but by God's gracious Spirit that the work could be done (cf. v. 6).

The man of God in the mission of God is not only indispensable, he is also indestructible.

-- King James Bible Commentary.

J C Philpot - If the literal temple had been built up without any trouble whatever; if all had gone on smooth and easy, there would not have been any shouting of "Grace, grace," when it was finished. But when it was seen how the Lord had brought a few feeble exiles from Babylon; how He had supported them amidst and carried them through all their troubles; and how He that laid the foundation had brought forth the head-stone, all that stood by could say, "Grace, grace unto it." It was these very perplexities and trials that made them join so cheerily in the shout, and made the heart and soul to leap with the lips, when they burst forth with "Grace, grace unto it." And who will shout the loudest hereafter? He that has known and felt the most of the aboundings of sin to sink His soul down into grief and sorrow, and most of the superaboundings of grace over sin to make him triumph and rejoice. Who will have most reason to say, "Grace, grace?" The lost and ruined wretch, who has feared that he should go to hell a thousand times over, and yet has been delivered thence by sovereign grace, and brought to the glory and joy of heaven. No other person is fit to join in that song; and I am sure no other will join in it but he who has known painfully and experimentally the bitterness of sin and the evil of a depraved heart; and yet has seen and felt that grace has triumphed over all, in spite of the devil, in spite of the world, and in spite of himself, and brought him to that blessed place where many times he was afraid he should never come. -- Ears from Harvested Sheaves.

C H Spurgeon - Faith's Checkbook -

"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." Zech. 4:7.

AT this hour a mountain of difficulty, distress, or necessity may be in our way, and natural reason sees no path over it, or through it, or round it. Let faith come in, and straightway the mountain disappears and becomes a plain. But faith must first hear the word of the Lord—"Not by might, nor by power, but by my Spirit, saith the Lord of hosts." This grand truth is a prime necessity for meeting the insurmountable trials of life.

I see that I can do nothing, and that all reliance on man is vanity. "Not by might." I see that no visible means can be relied on, but the force is in the invisible Spirit. God alone must work, and men and means must be nothing accounted of. If it be so, that the Almighty God takes up the concerns of his people, then great mountains are nothing. He can remove worlds as boys toss balls about, or drive them with their foot. This power he can lend to me. If the Lord bids me move an Alp I can do it through his name. It may be a great mountain, but even before my feebleness it shall become a plain; for the Lord hath said it. What can I be afraid of with God on my side?

Related Resource:

- Spurgeon - [Small Things Not to be Despised](#)

QUESTION - [Who was Zerubbabel in the Bible?](#)

ANSWER - Zerubbabel was the grandson of [King Jehoiachin](#) of Judah (1 Chronicles 3:17) and thus a descendant of David. Born in Babylon during the exile (between 587 and 539 BC), Zerubbabel traveled to Judah after King Cyrus II allowed the Judean captives to return to their homeland to rebuild the temple (Ezra 1:1–4; 6:3–5, 8–10). The prophet Haggai identifies Zerubbabel as the governor of Judah after the exile (Haggai 1:1; 2:2, 21).

Zerubbabel is listed in the Bible as an ancestor of Jesus Christ (Matthew 1:12–13; Luke 3:27). The identity of Zerubbabel's father is somewhat of a puzzle. All but one reference in the Bible name Shealtiel as his father (Ezra 3:2, 8; 5:2; Nehemiah 12:1; Haggai 1:1, 12–14; 2:2, 23; Matthew 1:12–13; Luke 3:27). This would make King Jehoiachin his grandfather. But in 1 Chronicles 3:19, Pedaiah, the brother of Shealtiel, is named as Zerubbabel's father. One possible solution is that Shealtiel was married but died before having a son. Under the law of levirate marriage, his brother Pedaiah might have taken Shealtiel's widow, making Pedaiah the biological father of Zerubbabel. Another proposal is that both Shealtiel and Pedaiah had sons named Zerubbabel. A final solution suggests that the text in 1 Chronicles contains a scribal error.

Zerubbabel is a Babylonian name meaning "offspring of Babylon." As governor of Judah, Zerubbabel was appointed as one of the initial leaders who supervised the reconstruction of the Jerusalem temple with the help of [Joshua, the high priest](#) (Ezra 3:2–3, 8). After a season of about fourteen months to get settled, the Jewish people began to rebuild in earnest. It wasn't long before opposition arose from surrounding adversaries, and, eventually, the work was brought to a standstill by order of King Artaxerxes (Ezra 4:1–24). Only the foundation of the temple had been completed.

The foundation showed that this new temple was going to be much smaller than [Solomon's original](#), to the disappointment of those who remembered the former structure: "Many of the older priests and Levites and family heads, who had seen the former temple, wept aloud when they saw the foundation of this temple being laid" (Ezra 3:12). The prophet Haggai addressed their disappointment: "'Who of you is left who saw this house in its former glory? How does it look to you now? Does it not seem to you like nothing? But now be strong, Zerubbabel,' declares the Lord. . . . 'Be strong, all you people of the land,' declares the Lord, 'and work. For I am with you,' declares the Lord Almighty" (Haggai 2:3–4). Zechariah, too, told the people not to despise "the day of small things" ([Zechariah 4:10](#)), because God had great plans for this new temple.

After a seventeen-year delay, under the next king of Persia, Darius, the Jews were granted permission to continue rebuilding. Within three and a half years after the second effort began, the [temple](#) was completed in 516 BC.

In one of Zechariah's visions, he receives words that surely encouraged Zerubbabel: "This is the word of the Lord to Zerubbabel: 'Not by might nor by power, but by my Spirit,' says the Lord Almighty. What are you, mighty mountain? Before Zerubbabel you will become level ground. Then he will bring out the capstone to shouts of 'God bless it! God bless it!' Then the word of the Lord came to me: 'The hands of Zerubbabel have laid the foundation of this temple; his hands will also complete it. Then you will know that the Lord Almighty has sent me to you'" (Zechariah 4:6–9).

As a descendant of King David, Zerubbabel was identified with the coming Messiah by his contemporary prophets, [Haggai](#) and [Zechariah](#). The Jewish people began to see Zerubbabel as their great hope for reviving the Davidic kingship and for liberation from the Persians.

Haggai declared that God would use Zerubbabel to overthrow and destroy kingdoms: "The word of the LORD came to Haggai a second time on the twenty-fourth day of the month: 'Tell Zerubbabel governor of Judah that I am going to shake the heavens and the earth. I will overturn royal thrones and shatter the power of the foreign kingdoms.' . . . 'On that day,' declares the LORD Almighty, 'I will take you, my servant Zerubbabel son of Shealtiel,' declares the LORD, 'and I will make you like my signet ring, for I have chosen you,' declares the LORD Almighty" (Haggai 2:20–23).

As a seal of royal authority, the ["signet ring"](#) is a messianic metaphor. In Jeremiah 22:24–25, God said if Jehoiachin (Zerubbabel's

grandfather) were His signet ring, He would cast him off. Thus, Haggai was saying that through Zerubbabel God would reverse the curse He had pronounced on Jehoiachin. God would place the wicked king's grandson like a signet ring on His finger. Likewise, the words "on that day" point to a future messianic fulfillment of Haggai's message.

Although Zerubbabel's temple was smaller than Solomon's had been, God promised a greater glory: "The glory of this present house will be greater than the glory of the former house," said the Lord (Haggai 2:9). The glory bestowed on Zerubbabel's temple came centuries later when Jesus Christ, the Son of God, came into the temple courts. Solomon's temple never received a visit from the Messiah, but Zerubbabel's did.

Curiously, even before the temple was completed and dedicated, Zerubbabel's name disappears from the biblical record. It's possible that Zerubbabel may have returned to Babylon soon after finishing his work on the temple, or it could be that the Persians feared a Jewish uprising and had Zerubbabel removed or executed. Regardless, Zerubbabel is revered as one of the Bible's great heroes, laboring to reconstruct the Lord's house of worship and shining like a beacon toward the coming Messiah.

While the temple Zerubbabel helped rebuild paled in comparison to the size and grandeur of Solomon's, it far outlasted it. In fact, Zerubbabel's temple was still standing 500 years later when the promised Messiah, Jesus Christ, graced its courts. GotQuestions.org

Related Resource:

- [What was Zerubbabel's temple/the second temple? | GotQuestions.org](http://GotQuestions.org)

Zechariah 4:8 Also the word of the LORD came to me, saying,

KJV Zechariah 4:8 Moreover the word of the LORD came unto me, saying,

BGT Zechariah 4:8 καὶ γένοιτο ἡ γοῶς κυρίου πρὸς με καὶ γὰρ

LXE Zechariah 4:8 And the word of the Lord came to me, saying,

NET Zechariah 4:8 Moreover, the word of the LORD came to me as follows:

CSB Zechariah 4:8 Then the word of the LORD came to me:

ESV Zechariah 4:8 Then the word of the LORD came to me, saying,

NIV Zechariah 4:8 Then the word of the LORD came to me:

NLT Zechariah 4:8 Then another message came to me from the LORD:

NRS Zechariah 4:8 Moreover the word of the LORD came to me, saying,

Also the word of the LORD came to me, saying, 9

Zechariah 4:9 "The hands of Zerubbabel have laid the foundation of this house, and his hands will finish it. Then you will know that the LORD of hosts has sent me to you.

KJV 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.

BGT Zechariah 4:9 ἡ χεὶρ τοῦ Ζοροβαβέλ θεμελίωσεν τὸ οἶκον τοῦ κυρίου καὶ ἡ χεὶρ αὐτοῦ πεπλήσουςιν αὐτὸν καὶ πῶς οἶσιν ὅτι ὁ κύριος πάντοτε ἔστιν ὁ πρὸς σὺν

LXE Zechariah 4:9 The hands of Zorobabel have laid the foundation of this house, and his hands shall finish it: and thou shalt know that the Lord Almighty has sent me to thee.

NET Zechariah 4:9 "The hands of Zerubbabel have laid the foundations of this temple, and his hands will complete it." Then you will know that the LORD who rules over all has sent me to you.

CSB Zechariah 4:9 "Zerubbabel's hands have laid the foundation of this house, and his hands will complete it. Then you will know that the LORD of Hosts has sent me to you.

ESV Zechariah 4:9 "The hands of Zerubbabel have laid the foundation of this house; his hands shall also complete it. Then you will know that the LORD of hosts has sent me to you.

NIV Zechariah 4:9 "The hands of Zerubbabel have laid the foundation of this temple; his hands will also complete it. Then you will know that the LORD Almighty has sent me to you.

NLT Zechariah 4:9 "Zerubbabel is the one who laid the foundation of this Temple, and he will complete it. Then you will know that the LORD of Heaven's Armies has sent me.

NRS Zechariah 4:9 "The hands of Zerubbabel have laid the foundation of this house; his hands shall also complete it. Then you will know that the LORD of hosts has sent me to you.

- have: Ezr 3:8-13 5:16
- his hands: Zec 6:12,13 Ezr 6:14,15 Mt 16:18 Heb 12:2
- and: Zec 2:8,9,11 6:15 Isa 48:16 Joh 3:17 5:36,37 8:16-18 17:21

The hands of Zerubbabel have laid the foundation of this house, and his hands will finish it- The message from God reiterates that Zerubbabel would accomplish his task of rebuilding the Temple. Now he had both the power of God (Zech 4:6) and the promise of God.

THOUGHT - Can we not each individually apply this truth to our lives, for our His "divine power has granted to us **everything** pertaining to life and godliness, through the true knowledge of Him who called us by His own glory and excellence." (2Pe 1:3) And you ask "What is my task? There is no need to rebuild the Temple?" I would answer in two ways: (1) Your body is the Temple of the Holy Spirit. Are you building your life on the sure Word of God, relying on His Word and Spirit to keep your temple holy to the Lord? (2) Are you seeking His face that you might understand the "good works, which God prepared beforehand so that we would walk in them?" (Eph 2:10). He has given us everything supernatural we need to finish these tasks. How are you doing beloved?

Then you will know that the LORD of hosts has sent me to you. - When is "then?" Clearly when the capstone is placed.

Zechariah 4:10 "For who has despised the day of small things? But these seven will be glad when they see the plumb line in the hand of Zerubbabel—these are the eyes of the LORD which range to and fro throughout the earth."

KJV Zechariah 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.

BGT Zechariah 4:10 δι τι τ ζ ξουδ νωσεν ε ζ μ ρας μικρ ζ κα χαρο νται κα ψονται τ ν λ θον τ ν κασσιτ ρινον ν χειρ Ζοροβαβελ πτ ο τοι φθαλμο κυρ ου ε σ ν ο πιβλ ποντες π π σαν τ ν γ ν

LXE Zechariah 4:10 For who has despised the small days? surely they shall rejoice, and shall see the plummet of tin in the hand of Zorobabel: these are the seven eyes that look upon all the earth.

NET Zechariah 4:10 For who dares make light of small beginnings? These seven eyes will joyfully look on the tin tablet in Zerubbabel's hand. (These are the eyes of the LORD, which constantly range across the whole earth.)

CSB Zechariah 4:10 For who scorns the day of small things? These seven eyes of the LORD, which scan throughout the whole earth, will rejoice when they see the plumb line in Zerubbabel's hand."

ESV Zechariah 4:10 For whoever has despised the day of small things shall rejoice, and shall see the plumb line in the hand of Zerubbabel. "These seven are the eyes of the LORD, which range through the whole earth."

NIV Zechariah 4:10 "Who despises the day of small things? Men will rejoice when they see the plumb line in the hand of Zerubbabel. "(These seven are the eyes of the LORD, which range throughout the earth.)"

NLT Zechariah 4:10 Do not despise these small beginnings, for the LORD rejoices to see the work begin, to see the plumb line in Zerubbabel's hand." (The seven lamps represent the eyes of the LORD that search all around the world.)

NRS Zechariah 4:10 For whoever has despised the day of small things shall rejoice, and shall see the plummet in the hand of Zerubbabel. "These seven are the eyes of the LORD, which range through the whole earth."

- despised: Ezr 3:12,13 Ne 4:2-4 Job 8:7 Pr 4:18 Da 2:34,35 Ho 6:3 Hag 2:3 Mt 13:31-33 1Co 1:28,29
- for they: etc. or, since the seven eyes of the Lord shall rejoice, Isa 66:11,14 Lu 15:5-10,32
- and shall: Am 7:7,8
- plummet: Heb. stone of tin
- those: Zec 3:9 Rev 8:2
- they are: Zec 1:10,11 2Ch 16:9 Pr 15:3 Rev 5:6
- [See multiple older sermons](#) on "small things"

Related Passages:

2 Chronicles 16:9 "For the eyes of the LORD move to and fro throughout the earth that He may strongly support those whose heart is completely His. You have acted foolishly in this. Indeed, from now on you will surely have wars."

Rev 5:6 And I saw between the throne (with the four living creatures) and the elders a Lamb standing, as if slain, having seven horns and seven eyes, which are the seven Spirits of God, sent out into all the earth.

Rev 4:5 And from the throne proceed flashes of lightning and sounds and peals of thunder. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God;

Pr 15:3 The eyes of the LORD are in every place, Watching the evil and the good.

For who has despised the day of small things? - Solomon's Temple made the rebuilt temple seem like a "small thing" and the day of small things could also refer to the time since they had begun to rebuild the sanctuary.

We read of reactions to the rebuilt temple

Haggai 2:3 'Who is left among you who saw this temple in its former glory? And how do you see it now? Does it not seem to you like nothing in comparison?

Ezra 3:12-13 Yet many of the priests and Levites and heads of fathers' households, the old men who had seen the first temple, wept with a loud voice when the foundation of this house was laid before their eyes, while many shouted aloud for joy, so that the people could not distinguish the sound of the shout of joy from the sound of the weeping of the people, for the people shouted with a loud shout, and the sound was heard far away.

But these seven will be glad when they see the plumb line in the hand of Zerubbabel—these are the eyes of the LORD which range to and fro throughout the earth. - The omniscient LORD rejoiced to see the progress of the work.

Henry Morris - small things. Though the new temple was small in relation to the former temple (Haggai 2:3; Ezra 3:12), it was a necessary beginning and its ramifications would eventually encompass the whole world. No work done in the name of Christ as led by His Spirit in harmony with His Word is trivial in the eyes of God, for He can use small things to accomplish great things. (Borrow [Defender's Study Bible](#))

NET NOTE - Heb "these seven." Eyes are clearly intended in the ellipsis as v. 10b shows. As in 3:9 the idea is God's omniscience. He who knows the end from the beginning rejoices at the completion of his purposes.

NET NOTE - These seven eyes will joyfully look on the **tin tablet** in Zerubbabel's hand. - This term is traditionally translated "plumb line" (so NASB, NIV, NLT; cf. KJV, NRSV "plummet"), but it is more likely that the Hebrew בִּדְיָל (bédil) is to be derived not from בָּדַל (badal), "to divide," but from a root meaning "tin." This finds support in the ancient Near Eastern custom of placing inscriptions on tin plates in dedicatory foundation deposits.

David Guzik has a great word on "**small things**" - Zechariah's question rings true to us today. Almost every one of us could answer, "I have despised the day of **small things**." The question provides its own answer: none of us should despise the day of **small things**, because God has a wonderful—though perhaps difficult—purpose for those days.. It was a long "day" for Zerubbabel, because the work of the temple laid in ruins for almost 20 years. He probably would say to God, "What do you mean 'day of **small things**?' I've lived with 20 years of **small things**." Even so, God tells Zerubbabel to not despise the time of **small things**, and to consider it is all as just a day.. In many of God's choice workers He uses a powerful season of **small things**. Those days are not a mistake nor are they punishment; they are days of priceless shaping and preparation. They are not days to despise. When Satan tempts us to despise the day of **small things**, he shines as an outstanding liar because Satan does not despise the day of **small things**. Satan fears the day of **small things** in our life because he sees what great things God does in them and brings out of them.

John Phillips - The Lord told the prophet that the half-built temple would be finished, and in 516 B.C. it was. The new temple was

dedicated four years after Zechariah gave the message recorded in 4:9 (see Ezra 6:15). It was a "day of small things" (Zechariah 4:10) and many despised it, but not God. He looked beyond that occasion to a future day when a greater than Zerubbabel would have the plummet in His hand. Every line will be true when the Lord rebuilds the earth. No evil will dare raise its head then, for the eyes of the Lord will "run to and fro through the whole earth." (Exploring the Minor Prophets)

Newman Hall - A tall chimney had been completed; and the scaffolding was being removed. One man remained on the top to superintend the process. A rope should have been left for him to descend by. His wife was at home washing, when her little boy burst in with, "Mother, mother, they've forgotten the rope, and he's going to throw himself down!" She paused; her lips moved in the agony of prayer; and she rushed forth. Crowds stood looking up to the poor man, who was moving round and round the narrow cornice, terrified and bewildered. He seemed as if at any moment he might fall, or throw himself down in despair. His wife from below cried out, "Wait, John!" The man became calm. "Take off thy stocking; unravel the worsted." And he did so. "Now tie the end to a bit of mortar, and lower gently." Down came the thread and the bit of mortar, swinging backward and forward. Lower and lower it descended, eagerly watched by many eyes: it was now within reach, and was gently seized by one of the crowd. They fastened some twine to the thread. "Now pull up." The man got hold of the twine. The rope was now fastened on. "Pull away again." He at length seized the rope, and made it secure. There were a few moments of suspense, and then, amidst the shouts of the people, he threw himself into the arms of his wife, sobbing, "Thou'st saved me, Mary!" The worsted thread was not despised: it drew after it the twine, the rope, the rescue! Ah! my friend, thou mayest be sunk very low down in sin and woe; but there is a thread of divine love, that comes from the throne of heaven, and touches even thee. Seize that thread. It may be small; but it is golden. Improve what you have, however little, and more shall be given. That thin thread of love, if you will not neglect it, shall lift even you up to God and glory.

David Roper - In Praise Of The Small Warm-up: Haggai 2:1–9

How does it look to you now? Does it not seem to you like nothing? Haggai 2:3

The little structure seemed like nothing compared to Solomon's magnificent temple. Those who were engaged in building it were mostly farmers, with little time to invest in labor and no money with which to hire professionals. It was a do-it-yourself project, pieced together by local effort.

The workers were faithful and were forging on, but the building still wasn't much to look at—no gold, silver, or precious stones. Those who had seen the glory of Solomon's eight-million dollar building sat down and wept.

That's when Haggai spoke up:

"Who of you is left who saw this house in its

former glory? How does it look to you now? Does it not seem to you like nothing? But now be strong . . . all you people of the land," declares the LORD, "and work. For I am with you," declares the LORD Almighty. . . . "My Spirit remains among you. Do not fear." This is what the LORD Almighty says: "In a little while I will once more shake the heavens and the earth, the sea and the dry land. I will shake all nations, and the desired one of all nations will come, and I will fill this house with glory," says the LORD Almighty (2:3–7).

And He did. This little house, embellished by Herod, was the temple to which Jesus came, filling it with His glory. There's no end of good that God can do with a very small thing.

"Who despises the day of small things?" asks one of Haggai's contemporaries (Zechariah 4:10). We do! Small has fallen on hard times, inclined as we are to equate size with success. Small is now a value judgment: If we're little we're limited or worth nothing at all.

We know in theory that it's "not by might nor power but by God's spirit" that God's work is done, and yet in practice we keep counting noses and falling short and feeling that what we're doing is insignificant. "We have become fascinated by the idea of bigness, and we are quite convinced that if we could only stage, yes, that's the word, stage something really big before the world, we would shake it and produce a mighty religious awakening" (Martyn Lloyd-Jones).

But what is highly valued among men is detested by God (Luke 16:15). He delights in smallness, and always seems to do His best work through a tiny remnant, like Gideon's army, whom God dismantled, reducing it from 22,000 to 300 because, as he said, "You have too many men for me" (Judges 7:2).

No, small is not too few; it's just about right. We can be pleased when two or three are gathered in Jesus' name. Size is nothing; substance is everything. It's a matter of perspective.

A small place has fewer distractions. We can center more on the fundamentals of ministry—befriending others and imparting the truth to them.

Furthermore, everything can be simplified. We don't have to generate programs. We can gather around the piano and minister to one another in psalms and hymns and spiritual songs; we can worship around the wood stove.

A small place invites intimacy and accountability, so no one gets left out. We can know one another more fully and engage in more meaningful pastoral and mutual care.

Evangelism is doable in a little place. Community involvement is almost mandatory. Church members may participate at any level, making Christ visible to the entire community.

And from a small place we can even embrace the world. Young people leave us for the big city but if our vision is greater than our own immediate needs, we'll view their imminent departure as good news. We'll equip them with our teaching, imbue them with our vision, and send them out with our blessing to the uttermost parts of the earth—a disposition my friend Bob Smith refers to as a "boot camp mentality." (A friend told me that the tiny church in which we grew up spawned five full-time workers and one martyr while he was there).

It's all a matter of perspective. God is "able to do immeasurably more than all we ask or imagine, according to his power that is at work within us" (Ephesians 3:20).

Oh, to be sure, there are challenges in small places, but they come not from smallness of place but from smallness of mind—short-sightedness, traditionalism, legalism, and the other cramping carnalities that initially frustrate God's purposes and leave us dismayed.

But we don't have to push such people over the edge. Our strength lies not in stubbornness and forcefulness but in speaking the truth in love—patient, long-term instruction from God's Word, humbly and prayerfully offered, "in the hope that . . . they will come to their senses and escape from the trap of the devil who has taken them captive to do his will" (2 Timothy 2:25–26).

In due time God may work on the most rigid of them, softening their hard hearts and minds and setting them free to do His will.

And so I say, we don't have to move on. We can be content where we are. We all get a yen now and then to move up to a bigger place, but to be true to the gospel we should rather choose to move down (Luke 14:7–11). Upward mobility may be the American way, but it's not necessarily God's way for His own. True nobility is a matter of moving down the ladder, seeking to be the servant of all.

God may thrust us out—"extrude" us, to use Francis Schaeffer's colorful term. Some of us will get sacked; others will have to leave because we cannot provide for our families. In some cases we, like our Lord, will be unable to do any mighty works because of the hardness of folk's hearts. God has many ways to move us to another, perhaps larger site. But if we grasp for the bigger place we'll not be effective there. Grasping is sin. "Should you then seek great things for yourself?" Jeremiah asks. "Seek them not!" (Jeremiah 45:5). The higher seats "belong to those for whom they have been prepared" (Mark 10:40). In the meantime it's best to stay put as long as it pleases God—if it be His will, until we die.

Longevity means a lot: It matures us, deepening our devotion to Christ, making us more like Him than we ever thought possible and preparing us for a lifetime of service wherever He calls us. The fish-bowl effect of small communities demands authentic Christianity. If we move too fast we may never deal with flaws that must be addressed. Remaining is a character-building move.

Moreover, remaining matures our ministry. It's been my experience that nothing much happens for five to ten years. That's when the hireling is inclined to flee. But a good shepherd sticks it out, quietly manifesting Jesus' love, patiently tending God's flock, faithfully serving his neighbors—no matter how long it takes or how much it costs—until God makes His move.

Some churches will never get bigger. In a small, static community there are ceilings to growth. But there's no limit to spiritual growth. People can grow in grace forever. Every day we remain is a step closer to their maturity. As one of the early church Fathers said, "If you happen to live in a community do not move to another place, for it will harm you greatly. If a bird leaves her eggs they will never hatch."

The bottom line for me is just to know that serving in a small place is not a stepping stone to greatness. It is greatness.

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Robert Morgan - We think bigger is better, but the Bible tells us to despise not the day of small things.

"Little is much when God is in it;
Labor not for wealth or fame.
There's a crown, and you can win it,
When you go in Jesus' name."

Edward Payson, a nineteenth-century preacher in Portland, Maine, had but one hearer one stormy Sunday. Payson preached his sermon, however, as carefully as though the building had been thronged. Later his solitary listener called on him. "I was led to the Savior through that service," he said. "For whenever you talked about sin and salvation, I glanced around to see to whom you referred, but since there was no one there but me, I had no alternative but to lay every word to my own heart and conscience!"

James Smith notes that Elijah "Prayed Successfully. "Behold there ariseth a little cloud, . . . and there was a great rain" (1Ki 18:44, 45). Let us take heed when the little cloud appears that we do not despise the day of small things (Zech. 4:10). God's "little cloud" can be made broad enough to cover the whole sky and to meet all our need. The few loaves and small fishes are sufficient in His hands to satisfy the cravings of a multitude. Elijah asked, believing that he would receive, and he did have (Mark 11:24), and God was glorified in so answering. "Whatsoever ye shall ask in My Name, that will I do, that the Father may be glorified in the Son" (John 14:15). Seeing that it is the chief desire of the Son to glorify the Father in answering our prayers, surely this is one of the most powerful of all reasons why we should "ask in prayer, believing that we will receive what we ask."

David Jeremiah - THE GREAT MULTIPLIER

Who has despised the day of small things? Zechariah 4:10

In 1912, Dr. Russell Conwell, pastor of Grace Baptist Church in Philadelphia, had a young student in Sunday school named Hattie May Wiatt. The church was crowded, and one day Dr. Conwell told Hattie May that he would love to have buildings large enough for everyone to attend.

When Hattie May became ill and died, Rev. Conwell was asked to preach the funeral. The girl's mother told him Hattie May had been saving her money to help build a bigger church. Hattie's purse contained coins amounting to fifty-seven cents. Taking the coins to the bank, Conwell exchanged them for fifty-seven pennies, which he put on display and "sold." With the proceeds, a nearby house was purchased for a children's wing for the church. Inspired by Hattie's story, more money came in, and out of her fifty-seven cents eventually came the buildings of Temple Baptist Church, Temple University, and Good Samaritan Hospital.

Perhaps you feel your gifts, your time, your talents, and your efforts are too small to make a difference. But have you ever given them to God completely and asked Him to bless them richly? He's the Great Mathematician, and He can take our words of witness, our undertakings, and our gifts and multiply them beyond anything we can ask or imagine. (Morning and Evening)

Robert Neighbor -

"He first findeth his own brother Simon, ... and he brought him to Jesus." (John 1:41, 42.)

He first went and sought him,
To Jesus he brought him:
 'Twas Andrew brought Peter that day;
When Jesus hailed Peter,
He then detailed Peter,
 And called him to service that day.

O Andrew, remember,
Keep glowing that ember,
 Let memory cherish that day;
Thank God for the story
Of Peter, his glory,
 And think how you brought him that day.

When Christ gives His blessing,
The faithful confessing,
 The Lord will remember that day,
When you sought your brother.
And, you brought your brother,
 He'll bless you for that wondrous day.

Andrew first found his brother, Peter. Little did Andrew realize the far-reaching results of that day's work. However, in after years as Peter was pressing his way to greater and greater achievements for God, Andrew must have found great satisfaction in knowing that he had led his brother to Christ. Perhaps Andrew never felt that he would become a joint-partaker in Peter's rewards for service.

None of us ever know what lies hidden away in any act of service. A seemingly insignificant deed may start waves of blessing that shall reach the shores of eternity.

Let no one despise the day of small things.

 'Twas just a little light,
And yet, it blessed a pilgrim groping in the night;
 'Twas just a little word,
And yet it carried comfort unto one who heard;
 'Twas just a little deed,
And yet it gave assistance to a soul in need;
 So let us fill our time
With little things, that God may turn to things sublime.

Robert Neighbor - "Who hath despised the day of small things?" (Zech. 4:10.)

The trivial tasks, the common-place,
 Oft prove uncommon in their power;
The little things you daily face,

And do with gentleness and grace,
Yield fragrance like a flower.

Then, watch with care the little things,
For they may lead to greater,
The common-place, the smatterings,
The trivials, and scatterings
Well done, will bless you later.

Too many of us are looking for something big to do. We want to live in the lime-light. We want to be found faithful in much. Have we forgotten that the stepping stones to our large successes, are the faithful accomplishment of the small and seemingly insignificant trifles which are the general run in our lives?

He who does each little thing well, will find some bigger thing awaiting ere the end of his day. If the common-place things are well wrought, the heart and mind will be prepared to meet and conquer in the uncommon things.

Our Lord was as faithful as "Jesus, the carpenter," as He was as "Christ, the preacher." He was as faithful at Nazareth, as He was at Gethsemane, or Calvary. He was as faithful on earth as He was in heaven.
Let us learn to be faithful even as He was faithful.

Let us do well all that we do;
What say you?
And then, ere ends the coming day,
A greater task you may assay,
A task which God puts in your way,
As your due.

If in small things you should do well,
And excel,
The Lord will then guide you along
To do the "big thing" with a song,
And you, among the great and strong
Soon will dwell.

Prophets to the Discouraged

The messages of Haggai and Zechariah were specifically given to encourage those whose work seemed small in their own eyes. "How does [your work for the Lord] look to you now? Does it not seem to you like nothing? But now be strong ... and work. For I am with you ... I will fill this house with glory ..." (Haggai 2:2-3, 7, NIV). "Who despises the day of small things?" (Zechariah 4:10, NIV). We both walk and work by faith, seeing in this life only a small fraction of our results. We are doing more good than we know.*

Ian Paisley - The Tiny Day

"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" Zechariah 4:10

The Day Defined "the day of small things"

Here we have the world's estimate of the day of our labour for Christ and His church—a tiny day with tiny things devoid of greatness and glory. Aye and sometimes in our faithlessness we are overcome with the same deceptive assessment.

The Day Despised "Who hath despised"

The religious world despises the labours of the true servant of God. They slander them as Tobiah of old and the other opponents of faithful Nehemiah. They mock our work, deride our efforts and scorn our building.

The Day Developed "They shall rejoice for they shall see"

As this tiny day wears on we shall see the plummet in the hand of our greater Zerubbabel and we shall hear the shouting—Grace, Grace unto it

The day of small things is the day of precious things, and will be the day of great things.

It is the little words you speak, the little thoughts you think, the little things you do or leave undone, the little moments you waste or use wisely, the little temptations which you yield to or overcome—the little things of every day that are making or marring your future life.

Herbert Lockyer - Faith may be only as a grain of mustard seed, but the tiny seed will grow. **The day of small things must not be despised.** Through continual yieldedness to the Spirit, the soul is not sluggish growing in grace and knowledge. The keynote of Hebrews is "Let us go on;" plus ultra—"onward still!" must ever be our ideal. The trickle must become a torrent. "Though thy beginning was small, yet thy latter end should greatly increase" (Job 8:7). The tragedy is that so many of the saved never get beyond the trickle (CONTRAST Jn 7:37-39+). They have just enough grace to keep them alive and get them into heaven. Life they have, but not life more abundant. (John 10:10)

Valley of Vision - MORTIFICATION

O divine Lawgiver,

I take shame to myself

for open violations to thy law,

for my secret faults,

my omissions of duty,

my unprofitable attendance

upon means of grace,

my carnality in worshipping thee,

and all the sins of my holy things.

My iniquities are increased over my head:

My trespasses are known in the heavens,

and there Christ is gone also,

my Advocate with the Father,

my propitiation for sins,

and I hear his word of peace.

At present it is a day of small things with me,

I have light enough to see my darkness,

sensibility enough to feel the hardness of my heart,

spirituality enough to mourn my want of a

heavenly mind;

but I might have had more,

I ought to have had more,

I have never been straitened in thee,

thou hast always placed before me an

infinite fullness,

and I have not taken it.

I confess and bewail my deficiencies

and backslidings:

I mourn my numberless failures,

my incorrigibility under rebukes,

my want of profiting under ordinances of mercy,

my neglect of opportunities for usefulness.

It is not with me as in months past;

O recall me to thyself, and enable me to feel

my first love.

May my improvements correspond with my

privileges,

May my will accept the decisions of my judgement,

my choice be that which conscience approves,

and may I never condemn myself

in the things I allow!

The Right Start

The great revival under Jonathan Edwards, in the eighteenth century, began with his famous call to prayer. The marvelous work of grace among the Indians under Brainerd had its origin in the days and nights that Brainerd spent before God in prayer for an endowment of power from on high for his work. The great revival of 1859 in the United States began in prayer and was carried on by prayer more than anything else. "Most revivals," writes Dr. Cuyler, "have humble beginnings, and the fire starts in a few warm hearts. **Never despise the day of small things.** During my own long ministry nearly every work of grace had a small beginning... a humble meeting in a private home... a group gathered for Bible study by Mr. Moody in our mission chapel... a meeting of young people in my home." —Alliance Weekly

Zechariah 4:10

Pay Attention to Little Things!

For who hath despised the day of small things? - Zechariah 4:10

That well-known Christian, Horatius Bonar, once aptly re-marked: "It is well to remember that a holy life is made up of a number of small things: little words, not eloquent speeches and sermons; little deeds, not miracles and battles. These, not one great heroic act of mighty martyrdom, make up most Christian lives. So, too, the avoidance of little evils, little sins, little follies, and small indiscretions and indulgences of the flesh, will go far to make up at least the negative side of a holy life."

I have read somewhere that the merchants of Panama, to be secure from fire, build (their houses on wooden piles driven deep into the sand beneath the water of rivers and lakes. Soon, however, a minute species of the madrepore, which are microscopic in size, begin to do their destructive work unseen by human eyes. They bore, saw, and eat away until the strong posts undergirding the homes become completely honeycombed. Then on some windy day when the sea dashes against such dwellings, they crumple and fall because the weakened pilings cannot stand the strain. In a similar fashion sin honeycombs a man's character, and when the testing days come, he may fall before the onslaughts of temptation.

It is important for us to keep in mind that it was the one act of eating of the forbidden fruit which led to the fall of the entire human race. Only one moment of weakness lost Esau his birth-right. One wrong decision landed Lot in Sodom, where he first lost his testimony, then his wife, and finally almost all of his possessions. A kiss, too, is a very small thing, but it betrayed the Son of God into the hands of His enemies. This day pay attention to little things; they often are of tremendous importance! (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

God often uses foolish things,
The base things and the small,
To bring to naught the mighty ones,
So men can't boast at all.
—Roberta Beck

F. Whitfield -- They shall rejoice, and shall see the plummet in the hand of Zerubbabel Zech. 4:10

It is joy to the Christian to know that the plummet is now in the hands of our great Zerubbabel, and that when He comes forth, the world's misrule shall be over. The false standards and false estimates of men shall be swept away. The standards of "expediency," of "conscience," of "every man thinking as he likes, if he is only sincere"—these, and all similar refuges of lies shall be like a spider's web. The measure of all things will be Christ, and Christ the Measurer of all things.

How everything will be reversed! What a turning upside down of all that now exists!

Blessed day, and longed for—the world's great jubilee, the earth's long-looked-for Sabbath, groaning creation's joy, and nature's calm repose! Who would not cry, "Come, Lord Jesus, and end this troubled dream! Shatter the shadows of the long, dark night of sin and sorrow, sighing and tears, despair and death!"

John Butler - Despising Smallness

"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." (Zechariah 4:10)

EVERY age despises "small things." At the time of this verse, the work on rebuilding the Temple was being ridiculed. Progress had been slow and the small efforts were laughed at by the enemy. But God promised the Temple would be rebuilt. Our day also despises "small things." In marketing we have the "giant" and "blockbuster" sales. In sports we have the "Super" bowl. If it is not big,

it does not seem to count in our age. But that is not a good philosophy, and God's children need to stop despising "small things."

We need to stop despising small things in purity. Small sins should not be despised, for they can cause big trouble. Small sins are seeds of big sins which can ruin our lives.

We need to stop despising small things in prayer. Some times we do not pray for things because they do not seem big enough to bring to God. But if these things bother you, they need to be brought to the Lord in prayer. He does not despise small things.

We need to stop despising small things in progress. Are you discouraged because progress in some area of your life is slow? Do not despise the small progress. Instead thank God for it. And make sure the progress continues. If progress continues, though it is small, it will soon be big progress.

We need to stop despising small things in our performance. Little duties need to be done faithfully just as well as big duties. Small opportunities need to be attended to just as well as big opportunities.

We need to stop despising small things in piety. Small churches are not necessarily bad churches and big churches are not necessarily good churches. Christ was born in the small town of Bethlehem. When He went to the big city of Jerusalem, He did not stay there overnight but stayed in the small town of nearby Bethany. Piety to the world is a small and unimportant thing, but God does not despise it.

C H Spurgeon - Morning and Evening - Evening, November 26

"They shall rejoice, and shall see the plummet in the hand of Zerubbabel." —Zechariah 4:10

Small things marked the beginning of the work in the hand of Zerubbabel, but none might despise it, for the Lord had raised up one who would persevere until the headstone should be brought forth with shoutings. The plummet was in good hands. Here is the comfort of every believer in the Lord Jesus; let the work of grace be ever so small in its beginnings, the plummet is in good hands, a master builder greater than Solomon has undertaken the raising of the heavenly temple, and he will not fail nor be discouraged till the topmost pinnacle shall be raised. If the plummet were in the hand of any merely human being, we might fear for the building, but the pleasure of the Lord shall prosper in Jesus' hand. The works did not proceed irregularly, and without care, for the master's hand carried a good instrument. Had the walls been hurriedly run up without due superintendence, they might have been out of the perpendicular; but the plummet was used by the chosen overseer. Jesus is evermore watching the erection of his spiritual temple, that it may be built securely and well. We are for haste, but Jesus is for judgment. He will use the plummet, and that which is out of line must come down, every stone of it. Hence the failure of many a flattering work, the overthrow of many a glittering profession. It is not for us to judge the Lord's church, since Jesus has a steady hand, and a true eye, and can use the plummet well. Do we not rejoice to see judgment left to him?

Small Things

A man once wrote that mountains are made of small sands, that moments make years, and trifles, life.

Robert Hawker - Blessed LORD! teach me, in the view of the humble instruments thou wert pleased to make use of for the deliverance of thy people, never to despise the day of small things, but to learn the full assurance of that precious doctrine, that it is not by might, nor by power, but by the SPIRIT of the LORD. Oh! for grace to be forever leaning upon thy strength, thou dear Redeemer, and to know, that thy strength is perfected in weakness. Ever, dearest LORD, be thou my strength, my hope, and song of rejoicing. I shall be more than conqueror through thine arm helping me.

Robert Neighbor - Who hath despised the day of small things? God is not dependent on the great multitudes. He is in the midst of the few. Describe Gideon and his battle. He began with 32,000 and then the number was cut down to 10,000 and then still cut down to 300. Yet with Christ in the midst as the leader of the hosts, there is victory — and God gets the glory.

Small Beginnings

Now that man has walked on the moon, we easily forget how it all began. After World War II, U.S. Army scientists were debriefing men like Wernher von Braun, who built the first long-range ballistic missile. He said, "Why don't you ask your own rocket pioneer, Dr. Robert Goddard?" Now, the Goddard Space Center is named for him! On March 16, 1926, on the farm of his Aunt Effie Ward, Goddard and a couple of friends launched the world's first successful rocket. It rose 41 feet in the air, flew for two and one-half seconds, and landed 184 feet from the launch pad. But it was a beginning. In the words of Scripture, despise not "the day of small things" (Zechariah 4:10).

Adrian Rogers - "Don't despise the day of small things" (Zechariah 4:10), because wonderful things come in small packages.

Look, if you will, in Micah 5:2: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee"—out of Bethlehem—"shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting" (Micah 5:2)

Ray Pritchard - "Who despises the day of small things?" (Zechariah 4:10) A simple but profound question. God never despises small things. In fact, the most important things God is doing today are unseen, unknown and usually unappreciated!

"The true Christian is the true citizen, lofty of purpose, resolute in endeavor, ready for a hero's deeds, but never looking down on his task because it is cast in the day of small things; scornful of baseness, awake to his own duties as well as to his rights, following the higher law with reverence, and in this world doing all that in his power lies, so that when death comes he may feel that mankind is in some degree better because he lived." —Theodore Roosevelt

John MacArthur - PARABLE OF THE LEAVEN, PART 2

He spoke another parable to them, "The kingdom of heaven is like leaven, which a woman took and hid in three pecks of flour until it was all leavened."—Mt 13:33

In order for it to have the positive influence we referred to yesterday, the leaven of God's kingdom must be hid. And that does not mean hiding to be invisible but hiding to penetrate deeply, completely permeating the world as leaven thoroughly permeates bread dough. Believers are not to be of the world, but they must be in the world to reach and change it with the gospel (cf. Mark 16:15; John 17:14–16, 18).

When we faithfully serve as the moral and spiritual leaven of the kingdom, our influence in the world will be both positive and pervasive. And for this to happen, we don't have to be powerful national leaders, wealthy entrepreneurs, or popular sports figures—just obedient servants of Jesus Christ.

Evangelism and other aspects of kingdom ministry often seem to have little immediate effect. As the church grows bigger, the world's population grows at a much faster rate, and the church remains a remnant by comparison. But the Lord continues to add to His kingdom by reaching millions through radio, television, publications, and the Internet—means that were largely unavailable or untapped just a century ago.

The leavening work of the kingdom may seem invisible or ineffective to you—"a day of small things"—but that does not mean the Lord is not at work. Jesus' purpose in this parable and the previous one on the mustard seed was to assure the apostles as well as believers of every era that the kingdom would not fail but ultimately prosper and triumph (cf. Matt. 16:18).

When Small Things Are Big

The day of small things can become the life of biggest and best things. A small word spoken at the right time may set a whole life straight. A gentle smile may brighten the way for the man with a heavy load. The small bit of time with the Book and the knee bent will hallow the day's task. The still, small voice listened to may turn the world's tide. "The small in God's hand becomes big." —A. J. Gordon in *The Bent-Knee Time*. Christianity Today, Vol. 31, no. 18. See: Psalms 8:2; 1 Corinthians 1:27; 2 Corinthians 12:10.

Small Places

Some of our best-known and best-loved hymns came from a small village church in England. It was in the little town of Olney that William Cowper and John Newton lived. Who can ever forget Cowper's "There Is a Fountain"; and who has not been blessed by Newton's "Amazing Grace"?

James Butler - DESPISING SMALLNESS

"Who hath despised the day of small things" (Zechariah 4:10).

It seems that every age despises "small things." At the time of this verse, the work on rebuilding the Temple was being ridiculed because of its small progress. The seemingly small efforts were laughed at and to many of the Israelites the Temple looked as "nothing" compared to Solomon's Temple (Ezra 3 and Haggai 2:3). We live in a day that esteems bigness. We have spectacular sales, and super stores. We have "giant" and "blockbuster" sales. It is the "super" bowl in football, the "big" dance in basketball and the "world" series in baseball. Everything must be big, including churches, or it is not considered successful. We have lost the excellence of quality in the emphasis on quantity. And this thinking, unfortunately, has gotten into our spiritual thinking and corrupted it as worldly thinking usually does. We seem to forget that a small toothache is a major disturbance, that small snowflakes can cause major problems, and that small affronts can create major disagreements. We consider a few items that are small but need to be

esteemed, for they are also large.

FIRST—THE SMALLNESS OF PURITY

“Who hath despised the day of small things.” We are often not concerned much about small sins and tolerate them, but small can cause big trouble. Small sins are the seeds of big sins which ruin our lives. Purity is a result of faithfulness in small areas.

SECOND—THE SMALLNESS OF PRAYER

“Who hath despised the day of small things.” Prayer is belittled in our apostate day. and we belittle prayer by not taking some things to prayer that seem, we think, too small for prayer. But if something is major enough to disturb you, it is major enough for prayer

THIRD—THE SMALLNESS OF PROGRESS

“Who hath despised the day of small things.” When progress in something is slow and small, we think we are not making any progress and often quit our efforts that could have brought big gains eventually.

FOURTH—THE SMALLNESS OF POSITION

“Who hath despised the day of small things.” Sometimes we look at our position, our job, our task and perceive it as very small compared to the overall picture of life. However, if that task or job of position is given you by God, it is a major responsibility. If it was big enough for God to assign it to someone, it is big enough to be done. Do not neglect your responsibilities just because your position seems small and ineffective.

FIFTH—THE SMALLNESS OF PIETY

“Who hath despised the day of small things.” Small churches are considered unsuccessful and large churches successful according to the current thinking. However, many large churches are very corrupt. Their methods and multitudes are worldly. Small churches can be true to the message and the Master. That is big with God.

Spurgeon - Sermon Notes Zechariah 4:10—“For who hath despised the day of small things?”

Great numbers of persons do despise “the day of small things.”

If they were wise, they would not do so; for it is not wise to despise anything, and to despise a thing because it is small is great folly.

A small thing may be greatly good, or terribly evil; and in neither case would it be prudent to despise it.

It is usually God’s way to begin his great works with a day of small things.

Thus it is seen that there is nothing in the means themselves.

Thus the divine power is more fully displayed.

Thus faith is exercised, and made to learn many lessons.

Why should men despise what God ordains?

Who are those persons who dare act thus contemptuously? They are not entitled to give themselves such airs: yet they dare to do so.

They show their contempt in various ways.

They affect pity for such feebleness. Nehemiah 4:2.

They decry, and find fault. 1 Samuel 17:28.

They sneer, and ridicule. Matt. 13:55. Acts 17:18.

They leave alone, with silent neglect. Acts 5:38.

It is a sad pity when this contempt is poured upon a beginner in grace, for it may cause him sad distress and discouragement.

Our object at this time is to reprove those who despise the earlier and weaker works of grace in the soul. True it is “the day of small things,” but this is to be rejoiced in, and is not to be despised.

Let us commune with—

I. THOSE WHO DESPISE OTHERS WHO ARE IN THE DAY OF SMALL THINGS.

1. Do you not know that there are babes in grace, and that these are true children of God? Do you doubt that evident fact?

2. Were you not once such little ones yourselves? If you never were, who are you to despise your betters?

3. Were not the greatest of the saints once very feeble? Would you have acted thus to them?

4. May not the strong be glad at times to be as sure of salvation as these little ones? Why despise those whom you may yet envy?

5. Does not our Lord care tenderly for the lambs? Is. 40:11.

6. Has he not threatened all proud despisers? Matt. 18:6.

Who then dares despise the day of small things?

Who are those who are so wicked? They are the proud, the ignorant, the thoughtless, the unfeeling, the profane, and such like.

II. THOSE WHO DESPISE THE DAY OF SMALL THINGS IN THEMSELVES.

1. They will frequently fail to notice and nurture thoughts and feelings which would lead them to Christ.

2. They cannot believe that salvation can come by ordinary means, or through their present knowledge and emotions: these are too small in their esteem, they crave for signs and wonders.

3. Therefore they endeavour to kill their own thoughtfulness at its birth, and quench the spark of desire before it can become a flame. Yet these despised things might have led on to salvation.

4. If they would nurture their weak desires, and feeble resolves, and faint beliefs, and trembling hopes, good would come of them.

5. No doubt many think ill of their own condition when God thinks well of them. They judge that little faith, and little life, and little strength are useless; but the Lord thinks not so.

It is wise to look away, both from small things and great things, to Jesus. Let us see his day, and be glad. John 8:56.

Let us trust in his finished work, and rejoice in his continued work. "Rejoice, and see the plummet in the hand of Zerubbabel." See context.

III. THOSE WHO DO NOT DESPISE THE DAY OF SMALL THINGS.

1. Hopeful pastors. We are looking out for gracious signs, and are more apt to be misled by our sanguine hopes than to fall into the opposite fault of despising the day of small things.

2. Anxious parents. They long to see buds of grace in their children. The smallest signs of spiritual life would charm them.

3. Wise soul-winners. They rejoice to see "first the blade."

4. Jesus himself. He loves the little ones. Mark 10:14.

Come ye to him, all ye trembling souls!

MULTUM IN PARVO ("much in little")

When the boy began to draw portraits upon his slate, and to sketch with charcoal, the great artist was in him in embryo. It was not every eye that could perceive his budding genius, but he who did so, and encouraged the youth to pursue art as his vocation, found a life-long satisfaction in having helped him. Had he sneered at the young draughtsman, he would have lived to see his folly; but now he takes pleasure in every triumph of the renowned painter. Some such joy, only of a higher and more spiritual order, will be yours if you stimulate early piety, and teach the tender heart the way to peace and holiness. To repress desires which are heavenward, because they are attended with something of childishness, is wicked cruelty: prune the vine of its wild shoots, but do not uproot it. Foster and nurture even the tiniest sign of grace. "Destroy it not; for a blessing is in it": Is. 65:8.

FEEBLEMIND.—I do not yet know all the truth; I am a very ignorant Christian man; sometimes, if I hear some rejoice in the Lord, it troubles me because I cannot do so too. It is with me as it is with a weak man among the strong, or as with a sick man among the healthy, or as a lamp despised. "He that is ready to slip with his feet is as a lamp despised in the thought of him that is at ease": Job. 12:5. So that I know not what to do.

GREATHEART.—But, brother, I have it in commission to comfort the feeble-minded, and to support the weak. You must needs go along with us; we will wait for you, we will lend you our help, we will deny ourselves of some things, both opinionative and practical, for your sake; we will not enter into doubtful disputations before you, we will be made all things to you rather than you shall be left behind. (Rom. 14, 1 Cor. 8, 9:22.)—Bunyan's "Pilgrim's Progress."

One afternoon, I noticed a young lady at the service, whom I knew to be a Sunday School teacher. After the service, I asked her where her class was. "Oh," said she, "I went to the school, and found only a little boy, and so I came away." "Only a little boy!" said I; "Think of the value of one such soul! The fires of a Reformation may be slumbering in that tow-headed boy; there may be a young Knox, or a Wesley, or a Whitefield in your class."—D. L. Moody.

The little lichen imperceptibly deposits the first layer of soil upon barren rocks in mid-ocean, from which grow up all the luxuriant wealth and beauty of the spice-island. Ferns have seeds so extremely diminutive that for a long time it was doubted if they existed at all. Yet such a seed, altogether invisible to the naked eye, floats on long journeys through the air, and falls on some lichen-covered island, where it immediately fructifies, and covers the place with vegetation.

The moss is but a very little plant, yet when its seeds fall on deep, swampy, treacherous morasses, they grow up, and bind the ground together with such bands that it becomes quite safe to pass over,—building, in fact, a broad and durable bridge. "Throughout creation the grandest and most complicated ends are obtained by the employment of the simplest means."—James Neil, in "Rays from the Realms of Nature."

For who scorns the day of small things?—Zechariah 4:10a

The world loves the spectacular. God has proven that He is certainly capable of the extraordinary, but He often chooses to work through the ordinary and seemingly insignificant. In this way He demonstrates His love and His power.

Throughout history, God's answer to a critical time was to send a baby. Isaac, Moses, Samuel, John the Baptist, and Jesus were all born as answers to a time of need. When God delivered the Israelites from the Midianites' oppression, He intentionally used an army of merely three hundred men to defeat a vastly larger army. He had more soldiers available, but He preferred to demonstrate His power in the way He accomplished His purposes. When Jesus selected His first disciples He could have enlisted a multitude to follow Him, but He chose twelve. It was not the number of disciples but the quality of their walk with Him that would determine how they affected their world. When Jesus fed a multitude, five loaves of bread and two fish from a boy's lunch were sufficient in the hands of the Lord.

Jesus compared the kingdom of God to a mustard seed (Matt. 13:31–32). The mustard seed was the smallest seed known to the Jews, yet it grew into an enormous tree. He also likened God's kingdom to leaven that is hardly noticeable but raises the entire batch of dough (Matt. 13:33). When children came to Jesus, His disciples assumed they were an annoyance and chased them away (Matt. 19:13–15). But Jesus said that in order to enter His kingdom, people must approach God as a child.

Christians often accept the adage “the bigger the better.” We measure success by the number of people involved in our ministry. We seek spectacular displays of God's power. We must learn to view success as God does. God is interested in the heart; He is pleased with obedience. (Experiencing God Day by Day)

Small Ways In Small Places

Read: Isaiah 49:1-6

For who has despised the day of small things? — Zechariah 4:10

Often I meet with people who serve in what they think are seemingly small ways in small places. They are frequently discouraged by loneliness, feeling that their acts of service are insignificant. When I hear them speak, I think of one of the angels in C. S. Lewis' book *Out of the Silent Planet*. He said: “My people have a law never to speak of sizes or numbers to you. . . . It makes you do reverence to nothings and pass by what is really great.”

Sometimes culture says bigger is better—that size is the truest measure of success. It takes a strong person to resist that trend, especially if he or she is laboring in a small place. But we must not “pass by what is really great.”

It's not that numbers aren't important (after all, the apostles counted their converts; see Acts 2:41). Numbers represent living people with eternal needs. We should all work and pray for large numbers of people to enter the kingdom, but numbers mustn't be the basis for self-esteem.

God doesn't call us to find fulfillment in the amount of work we do for Him, or the number of people who are a part of that work, but in faithfully doing our work for His sake. Serving our great God with His strength in a small way is not a stepping-stone to greatness—it is greatness. — David Roper Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Lord, help me remember that there are no small places or small people. All are precious in Your sight. May I see the value of my work and cherish it as You do.

Anyone doing God's work in God's way is important in His sight.

Zechariah 4:1-14

The Power of Small Deeds

July 19, 2001 — by Joanie Yoder

Many great accomplishments for God had small beginnings. When Zerubbabel was called to rebuild God's ruined temple, one of the first things he did, with the help of God's people, was lay a foundation. Then they began building on that foundation, stone upon stone. Many shortsighted citizens balked at those basic efforts and “despised the day of small things” (Zechariah 4:10). But God promised Zerubbabel success, not by mere human might and strength but by His Spirit.

Author Mike Yaconelli illustrated this principle by writing about a teenager who became burdened for homeless people in Philadelphia. He decided to go around his neighborhood and collect blankets, which he gave to people living on the street. The

following week he made another collection. Others soon followed his example. As a result of that first small act, there's now an organization that gives blankets to homeless people around the world.

Do you long to have an impact on others' lives but feel overwhelmed by the enormity of the task? Don't despise small beginnings. Like that teenager, start helping people in the name of Christ, one small deed at a time. You'll soon prove that little is much when God is in it. (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

The work we do in Jesus' name,
When strengthened by His might,
Can start off small but grow in time
And bring the Lord delight. —Sper

The smallest deed is better than the greatest intention.

Zechariah 4:10

John 6:1-12

"For who has despised the day of small things?" (Zechariah 4:10).

When a young boy offered his bread and two tiny fish to Jesus, the Lord blessed his small lunch and it became a bountiful provision for many hungry people. God does the same when we offer Him our insignificant actions. He takes what little we have and uses it mightily for His glory.

One night in London two Christian men were trying to decide whether to cancel a missionary society meeting because the weather was so bad.

"Is it worthwhile to hold this service?" one man asked.

"Perhaps not," the other answered, "but I don't like to shirk my responsibility. Besides, the meeting has been announced, and someone might come."

So, as thunder rumbled and torrents of rain poured down, they started the service, even though only one person had showed up. A man who was walking past the brightly lighted chapel stepped inside to take refuge from the storm and doubled the size of the audience. As he sat down to dry off, he heard the speaker make a powerful plea for workers among the Indians in North America. After the service, one of the leaders remarked to the other, "Time thrown away tonight." But he was wrong. The passerby had heard God's call and yielded his life to Him. Within a month he had sold his business and was preparing himself to work among the Indians in British Columbia, where he would stay for thirty-five years. The title of a gospel song is true: "Little Is Much When God Is In It." When we link our faith with God's omnipotence, we can expect results. —P.R.V. (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Don't despise little things; a lantern can do what the sun never can—shine at night.

Zechariah 4:10

Small Is Beautiful

January 24, 2009 — by David H. Roper

Just the other day someone said of a friend, "This man is destined for a great ministry," by which he meant he was headed for the big time—a high-profile church with a big budget.

It made me wonder: Why do we think that God's call is necessarily upwardly mobile? Why wouldn't He send His best workers to labor for a lifetime in some small place? Aren't there people in obscure places who need to be evangelized and taught? God is not willing that any perish.

Jesus cared about the individual as well as the masses. He taught large crowds if they appeared, but it never bothered Him that His audience grew smaller every day. Many left Him, John said (John 6:66), a fickle attrition that would have thrown most of us into high panic. Yet Jesus pressed on with those the Father gave Him.

We live in a culture where bigger is better, where size is the measure of success. It takes a strong person to resist that trend, especially if he or she is laboring in a small place.

But size is nothing; substance is everything. Whether you're pastoring a small church or leading a small Bible study or Sunday school class, serve them with all your heart. Pray, love, teach by word and example. Your little place is not a steppingstone to greatness. It is greatness. (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

The Lord will give you help and strength
For work He bids you do;
To serve Him from a heart of love
Is all He asks of you. —Fasick

Little is much when God is in it.

Zechariah 4:11 Then I said to him, “What are these two olive trees on the right of the lampstand and on its left?”

KJV Zechariah 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?

BGT Zechariah 4:11 κα πεκρ θην κα επα πρς ατν τ α δο λα αι αι ται α κ δεξι ν τς λυχν ας κα ξ ε ων μων

LXE Zechariah 4:11 And I answered, and said to him, What are these two olive-trees, which are on the right and left hand of the candlestick?

NET Zechariah 4:11 Next I asked the messenger, "What are these two olive trees on the right and the left of the menorah?"

CSB Zechariah 4:11 I asked him, "What are the two olive trees on the right and left of the lampstand?"

ESV Zechariah 4:11 Then I said to him, "What are these two olive trees on the right and the left of the lampstand?"

NIV Zechariah 4:11 Then I asked the angel, "What are these two olive trees on the right and the left of the lampstand?"

NLT Zechariah 4:11 Then I asked the angel, "What are these two olive trees on each side of the lampstand,

NRS Zechariah 4:11 Then I said to him, "What are these two olive trees on the right and the left of the lampstand?"

- What: Zec 4:3 Rev 11:4

Related Passage:

Revelation 11:4 These are the two olive trees and the two lampstands that stand before the Lord of the earth.

Then I said to him, “What are these two olive trees on the right of the lampstand and on its left?”

Zechariah 4:12 And I answered the second time and said to him, “What are the two olive branches which are beside the two golden pipes, which empty the golden oil from themselves?”

KJV Zechariah 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?

BGT Zechariah 4:12 κα πηρ τησα κ δευτ ρου κα επα πρς ατν τ ο δο κλ δοι τν λαι ν ο ν τα ς χερσ ν τ ν δο μυξωτ ρων τ ν χρυσ ν τ ν πιχε ντων κα παναγ ντων τς παρυστρ δας τς χρυσ ς

LXE Zechariah 4:12 And I asked the second time, and said to him, What are the two branches of the olive-trees that are by the side of the two golden pipes that pour into and communicate with the golden oil funnels?

NET Zechariah 4:12 Before he could reply I asked again, "What are these two extensions of the olive trees, which are emptying out the golden oil through the two golden pipes?"

CSB Zechariah 4:12 And I questioned him further, "What are the two olive branches beside the two gold conduits, from which golden oil pours out?"

ESV Zechariah 4:12 And a second time I answered and said to him, "What are these two branches of the olive trees, which are beside the two golden pipes from which the golden oil is poured out?"

NIV Zechariah 4:12 Again I asked him, "What are these two olive branches beside the two gold pipes that pour out golden oil?"

NLT Zechariah 4:12 and what are the two olive branches that pour out golden oil through two gold tubes?"

NRS Zechariah 4:12 And a second time I said to him, "What are these two branches of the olive trees, which pour out the oil through the two golden pipes?"

- What be: Mt 20:23 Rev 11:4
- through: Hag 1:1

And I answered the second time and said to him, "What are the two olive branches which are beside the two golden pipes, which empty the golden oil from themselves

NET NOTE - The usual meaning of the Hebrew term שְׂבֹלֶת (shébolet) is "ears" (as in ears of grain). Here it probably refers to the produce of the olive trees, i.e., olives. Many English versions render the term as "branches," but cf. NAB "tufts."

F B Meyer - Zechariah 4:12 Two golden spouts. (R.V.)

What a sermon there is in a wick! Sit beside it, and ask how it dares hope to be able to supply light for hours and hours to come. "Will you not soon burn to an end, you wick of lamp?" "No; I do not fear it, since the light does not burn me, though it burns on me. I only bear to it the oil which saturates my texture. I am but the ladder up which it climbs. It is not I, but the oil that is in me, that furnishes the light."

Yes, that is it, and when we anticipate the future, our hearts might well misgive us if we were counting on meeting its demands from our only slender resources. But this is not necessary; we do not give light to the world; we only receive the oil from the Holy Spirit and the spark of his fire; and if we burn steadily through the long, dark hours, it is because we have learned to translate into living beauty those supplies of grace which we receive in fellowship with Jesus.

But how necessary it is that nothing interrupt the flow of oil; that there be no uncleanness permitted to clog and obstruct the narrow bore of the golden spout of faith. Let us daily see to this; let us watch and pray, that there may be no hindrance or impediment; let us draw from our King-Priest more and more of his grace, to enable us to persevere. It cannot be too often repeated, that it is not what we do for Him, but what He does through us, which really blesses men. Be satisfied then to be only a wick, unseen amid the glory of the light that crowns it, and willing to be consumed by the daily removal of the charred fringe. Delivered to death for Jesus' sake, that the life of Jesus may be manifest in your mortal flesh.

Zechariah 4:13 So he answered me, saying, "Do you not know what these are?" And I said, "No, my lord."

KJV Zechariah 4:13 And he answered me and said, Knowest thou not what these be? And I said, No, my lord.

BGT Zechariah 4:13 καὶ ἐπεὶ πρὸς μετὰ οὗτος ὁ δῶς τὸ σπινθάρτιον καὶ παρὰ οὗτος κριε

LXE Zechariah 4:13 And he said to me, Knowest thou not what these are? and I said, No, my lord.

NET Zechariah 4:13 He replied, "Don't you know what these are?" And I said, "No, sir."

CSB Zechariah 4:13 Then he inquired of me, "Don't you know what these are?" "No, my lord," I replied.

ESV Zechariah 4:13 He said to me, "Do you not know what these are?" I said, "No, my lord."

NIV Zechariah 4:13 He replied, "Do you not know what these are?" "No, my lord," I said.

NLT Zechariah 4:13 "Don't you know?" he asked. "No, my lord," I replied.

NRS Zechariah 4:13 He said to me, "Do you not know what these are?" I said, "No, my lord."

- **Know:** Zec 4:5 Heb 5:11,12

So he answered me, saying, “Do you not know what these are?” And I said, “No, my lord.”

Zechariah 4:14 Then he said, “These are the two anointed ones who are standing by the Lord of the whole earth.”

KJV Zechariah 4:14 Then said he, These are the two anointed ones, that stand by the Lord of the whole earth.

BGT Zechariah 4:14 καὶ ἐπὶ τοὺς δύο τοὺς πεποιητοὺς παρέστῃ καὶ κύριον πησὺς τῶν γῶν

LXE Zechariah 4:14 And he said, These are the two anointed ones that stand by the Lord of the whole earth.

NET Zechariah 4:14 So he said, "These are the two anointed ones who stand by the Lord of the whole earth."

CSB Zechariah 4:14 "These are the two anointed ones," he said, "who stand by the Lord of the whole earth."

ESV Zechariah 4:14 Then he said, "These are the two anointed ones who stand by the Lord of the whole earth."

NIV Zechariah 4:14 So he said, "These are the two who are anointed to serve the Lord of all the earth."

NLT Zechariah 4:14 Then he said to me, "They represent the two heavenly beings who stand in the court of the Lord of all the earth."

NRS Zechariah 4:14 Then he said, "These are the two anointed ones who stand by the Lord of the whole earth."

- These: Zec 6:13 Ex 29:7 40:15 Lev 8:12 1Sa 10:1 16:1,12,13 Ps 2:6 *marg: Ps 89:20 110:4 Isa 61:1-3 Da 9:24-26 Hag 1:1-12 Heb 1:8,9 Heb 7:1,2 Rev 11:4
- anointed ones: Heb. sons of oil, Isa 5:1 *marg:
- that: Zec 3:1-7 6:5 De 10:8 1Ki 17:1 Jer 49:19 Lu 1:19
- the Lord: Jos 3:11,13 Isa 54:5 Mic 4:13

Then he said, “These are the two anointed ones who are standing by the Lord of the whole earth- Anointed ones is literally "sons of oil" referring to Joshua and Zerubbabel.

Believer's Study Bible - Men are sometimes compared to trees (cf. Ps. 1:3; Dan. 4:20-22). In this instance it seems clear that the trees symbolize Joshua, the high priest, and Zerubbabel, the Davidic representative. Both of them were "messiahs," i.e., anointed ones (the expectation of two messiahs was common among some in Israel, as is noted in the Qumran literature), but together they typified the two functions of priest and king that were actually united in the one Messiah, Jesus (John 18:37; 19:19-22; Heb. 7:14, 15, 20-22; 8:1, 2; Rev. 11:15; 19:16).

Ryrie says "The point of the vision is that of light bearing, or witness. Israel is God's witness; Joshua and Zerubbabel witnessed to His power in seeing to the completion of the Temple; and in the tribulation days two mighty witnesses will yet arise (Rev. 11:4). All true witness must be done in the power of the Spirit. "

NET NOTE - The usual word for “anointed (one),” מָשִׁיחַ (mashiakh), is not used here but rather בְּנֵי-הַיִּצְהָרָה (véne-hayyitshar), literally, “sons of fresh oil.” This is to maintain consistency with the imagery of olive trees. In the immediate context these two olive trees should be identified with Joshua and Zerubbabel, the priest and the governor. Only the high priest and king were anointed for office in the OT and these two were respectively the descendants of Aaron and David.

John Phillips - The two olive trees and the lampstand again attracted Zechariah's attention. He was told that the two olive branches symbolized "the two anointed ones, that stand by the Lord of the whole earth" (4:14). The reference seems to be to the two witnesses who will confront the antichrist in the coming tribulation age (Revelation 11:3-13).(Exploring the Minor Prophets)

Charles Feinberg - A common Old Testament comparison is that of a man to a tree. (Note Ps 1:3; 52:8; Jer 17:8; and Dan 4:10 among others.) We know from verse 6 that the golden oil referred to in verse 12 speaks of the Holy Spirit. The figure of oil for the Holy Spirit is clear throughout the Old Testament in the anointings of prophets, priests, and kings for their respective offices. **Who, then, are meant by the two olive trees?** The interpreting angel brings that matter to a climax and conclusion by indicating that the two olive trees represent the anointed ones (lit., sons of oil) that stand by the Lord of the whole earth. We have already set forth what persons were anointed in Israel for the execution of their ministry. Their standing before the Lord is the position of servants waiting to receive orders from their masters. “**Lord of the whole earth**” is the title of God as Creator. The **two anointed ones** have

been taken to refer to the Mosaic system and that of Christ, or to the two natures of Christ, the human and the divine. But the reference must be to two anointed and consecrated individuals. **They are Joshua and Zerubbabel in their official capacities as God's channels through whom the Spirit of God manifests His power and grace to the whole nation.** These leaders are viewed in their position of favor, privilege, and protection before the Lord. Thus chapters 3 and 4 are complementary, concluding with a combined word of cheer to both Joshua and Zerubbabel, the high priest and governor in Israel respectively. An interesting adaptation of the two olive trees is found in Revelation 11:3-4+. If these two in Revelation are Moses and Elijah, there are the civil and religious powers represented as with Zerubbabel and Joshua. Contrast them with the Roman beast (civil power) and the false prophet (religious power) of Revelation 13. Needless to say, the ultimate fulfillment of Zech 4:14 is the Messiah, who is both King and Priest (Zech 6:11-13). May we ever follow the wisdom of the Spirit of God and ever keep Him in full view.

Moody Bible Commentary - Since the seven-branched menorah was and remains the symbol of Israel, and since Israel was to be the light to all the peoples (Is 58:8-10), it is likely that the menorah represents Israel at the end of days, when it has come to faith in Messiah. Thus, the believing community of Israel would rebuild the temple and fulfill their function as the light to the nations.

Although this vision gave encouragement to the people of the sixth century BC, Zechariah's use of the title the Lord of the whole earth links this vision to an ultimate eschatological fulfillment in the messianic kingdom. Citing its use in Mic 4:13 (see also the context of Mic 4:1-12), Unger correctly states that the title "describes Messiah as King-Priest, putting down His enemies and reigning over the entire world during the kingdom age" (Unger, Zechariah: Prophet of Messiah's Glory, 81). The major hinge of the book will reveal that these two offices will be united by the future messianic King-Priest, who will build the messianic temple (Zech 6:12-13). Thus, the vision of the lampstand gave encouragement to the original readers about recently fulfilled predictions and simultaneously pointed to the future, when Messiah would unite the offices of king and priest, build the eschatological temple, and make Israel the light to the nations.

The book of Revelation speaks of the two witnesses of the tribulation period, using terms from Zch 4, calling them "two olive trees" and "two lampstands" (Rv 11:4). It is unlikely that John intended to identify the two witnesses as the fulfillment of Zch 4, since there is only one lampstand in Zch 4 and two in Rv 11. Rather, he was alluding to the message of Zch 4, that these two witnesses would also have a Spirit-empowered ministry at the end of days.