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Hope for a New Day

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or Roget's Thesaurus – **June 22, 2014**

Haggai 2:20-23; Zechariah 4:5-14

Introduction: In this chapter we have **three sermons** preached by the prophet Haggai for the encouragement of those that are forward to build the temple. In the **first** he assures the builders that the glory of the house they were now building should, in spiritual respects, though not in outward, exceed that of **Solomon's temple**, in which he has an eye to the coming of Christ, Haggai 2:1-9. In the **second** he assures them that though their sin, in delaying to build the temple, had retarded the prosperous progress of all their other affairs, yet now that they had set about it in good earnest he would bless them, and give them success, Haggai 2:10-19. In the **third** he assures Zerubbabel that, as a **reward** of his pious zeal and activity herein, he should be a favourite of Heaven, and one of the ancestors of **Messiah the Prince**, whose kingdom should be set up on the ruins of all opposing powers, Haggai 2:20-23. (Source: *The Matthew Henry Commentary on the whole Bible* classic.studylight.org/com/mhc)

Haggai 2:20-22, *And again the word of the LORD came unto Haggai in the four and twentieth day of the month, saying, Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth; And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother.*

NOTE: *The word. came the second time* is a reference to its having **twice** come on that particular day of the month (Haggai 2:18). This is the same ninth month, Chisleu, corresponding to November/December. **Speak to Zerubbabel...** As the stand in **head** of the theocracy, Zerubbabel was a representative of the house of David; and to him the prophet now revealed **spiritual blessings**, of which the physical and economic blessings already foretold were tokens.

I will shake the heavens and the earth... This is repeated from Hag. 2:6 (see notes on that passage), and will be elaborated and expanded in this final outburst of Messianic prophecy. Once again, God will intervene in human affairs (shake the heavens and the earth). God surely had intervened in human affairs by the summary end which he had brought to the Babylonian captivity of the Jews; and the prophet here made such an intervention by God upon behalf of his people a prophecy of a far **greater shaking** of the **heavens** and the **earth** to occur in the dispensation of the last times. Included in the prophecy are events associated with the age of the gospel and with the Second Advent of Jesus Christ.

I will overthrow the throne of kingdoms... This is a summary of human history throughout its entirety. God overthrew kingdoms in the times of Haggai, and soon thereafter, and has continued to overthrow kingdoms ever since. In fact, God, right now, is in the business of overthrowing kingdoms. All human kingdoms are founded upon false values; and sin, injustice, oppression, and exploitation at last mar the image of the

best of them. There has never been founded a permanent earthly kingdom. (Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

Haggai 2:23, In that day, saith the LORD of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the LORD, and will make thee as a **signet**: for I have **chosen** thee, saith the LORD of hosts.

NOTE: 'In that day,' says the LORD of hosts, 'I will take you, Zerubbabel My servant, the son of Shealtiel,' says the LORD, 'and will make you like a **signet ring**; for I have chosen you,' says the LORD of hosts."

a. **I will take you, Zerubbabel . . . and will make you like a signet ring:** The **signet ring** was a token of royal authority much like a throne, a crown, or a scepter.

i "This is not a personal assurance only to Zerubbabel, for neither he nor his natural seed reigned in Jerusalem, or rose to any special eminence in the kingdoms of this world."

(Pulpit) b. **For I have chosen you:** What was so special about Zerubbabel? He truly was **chosen** of God - in the **ancestry** of Jesus, Zerubbabel was the last person to stand to be in both the line of **Mary** (the blood lineage of Jesus - Luke 3:27) and **Joseph** (the legal lineage of Jesus through Joseph - Matthew 1:12).

i. God used these two lines of ancestry for Jesus because He placed a curse on the seed of Jechoniah (also known as Coniah or Jehoiachin) as recorded in Jeremiah 22:30.

Jeremiah 22:30, Thus saith the LORD, Write ye this man childless, a man that shall not prosper in his days: for no man of **his seed** shall prosper, sitting upon the throne of David, and ruling any more in Judah.

That line was **royal line** of **David**, so if the Messiah was to qualify for the throne of David (Luke 1:31-33), he had to be of the legal line of David, yet not of his seed.

ii. Jechoniah was the last legitimate king of Judah and the royal House of David goes through him. His only successor was Zedekiah, his uncle who was appointed not by right, but by an occupying Babylonian ruler (2 Kings 24:17-20). Even at the end of his life, the Babylonians recognized Jechoniah as the legitimate king of Judah (2 Kings 25:27-30)

iii. Because Zerubbabel was a descendant of the **last legitimate king of Judah**, he could be legitimately recognized as the ruler (though not king) of the returning exiles.

(Source: David Guzik's Commentaries on the Bible classic.studylight.org/com/guz)

Introduction: Zechariah 4 - In this chapter we have another comfortable **vision**, which, as it was explained to the prophet, had much in it for the encouragement of the people of God in their present straits, which were so great that they thought their case helpless, that their temple could never be rebuilt nor their city replenished; and therefore the scope of the vision is to show that God would, by his own power, perfect the work, though the assistance given to it by its friends were ever so weak, and the resistance given to it by its enemies were ever so strong. Here is, **I**. The awakening of the prophet to observe the **vision**, Zechariah 2:1.

II. The **vision** itself, of a candlestick with seven lamps, which were supplied with oil, and kept burning, immediately from two olive-trees that grew by it, one on either side, Zechariah 2:2,3.

III. The general encouragement hereby intended to be given to the builders of the temple to go on in that good work, assuring them that it should be brought to perfection at last, Zechariah 2:4-10. **IV**. The particular explication of the vision, for the illustration of these assurances, Zechariah 2:11-14.

(Source: The Matthew Henry Commentary on the whole Bible classic.studylight.org/com/mhc)

Zechariah 4:1-2, And the **angel** that talked with me came again, and waked me, as a man that is wakened out of his sleep, And said unto me, **What SEEST thou?**

NOTE: Apparently all **eight** of these **visions** came in a **single night**; and it appears that Zechariah, wearied by the excessive excitement, had fallen asleep; and the angel came

"again," i.e. a second time, to **arouse him** from his slumber. This was not the first time he had fallen asleep during that momentous chain of events. (Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

Zechariah 4:2-5, And I said, I have looked, and behold a **andlestick** 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: And **TWO olive trees** by it, one upon the right side of the bowl, and the other upon the left side thereof. So I answered and spake to the angel that talked with me, saying, What are these, my lord? Then the angel that talked with me answered and said unto me, **Knowest thou not** what these be? And I said, **No, my lord.**

NOTE: When he observed he **saw** a golden candlestick, such a one as was in the **temple** formerly, and with the like this temple should in due time be furnished. The **church** is a candlestick, set up for the **enlightening** of this **dark world** and the holding forth of the **light of divine revelation** to it. The candle is God's; the church is but the candlestick, but all of gold, denoting the great worth and excellence of the church of God. This golden candlestick had **seven lamps** branching out from it, so many sockets, in each of which was a burning and shining light. The Jewish church was but one, and though the Jews that were dispersed, it is probable, had synagogues in other countries, yet they were but as so many lamps belonging to one candlestick; but now, under the gospel, Christ is the centre of unity, and not Jerusalem, or any one place; and therefore **seven** particular **churches** are represented, not as seven lamps, but as seven several golden candlesticks, Revelation 1:20. This candlestick had one bowl, or common receiver, on the top, into which oil was continually dropping, and from it, by seven secret pipes, or passages, it was diffused to the seven lamps, so that, without any further care, they received oil as fast as they wasted it (as in those which we call fountain-ink-horns, or fountain-pens); they never wanted, nor were ever glutted, and so **kept** always **burning clear**. And the bowl too was continually supplied, without any care or attendance of man; for (Zechariah 4:3) he saw two olive-trees, one on each side the candlestick, that were so fat and fruitful that of their own accord they poured plenty of oil continually into the bowl, which by **two larger pipes** (Zechariah 4:12) dispersed the oil to **smaller ones** and so to the lamps; so that nobody needed to attend this candlestick, to furnish it with oil (it tarried not for man, nor waited for the sons of men), the scope of which is to show that God easily can, and often does, accomplish his gracious purposes concerning his church by his own wisdom and power, without any art or labour of man, and that though sometimes he makes use of instruments, yet he neither needs them nor is tied to them, but can do his work without them, and will rather than it shall be undone.

(Source: The Matthew Henry Commentary on the whole Bible classic.studylight.org/com/mhc)

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.

NOTE: i. 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." ii. The necessary resource for God's work is the Holy Spirit and God **promises** Zerubbabel a rich resource in the Spirit of God to accomplish His work. When we trust in our own resources - whether they be small or great in the eyes of man - then we don't enjoy the full supply of the Spirit. iii. 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). iv. 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. **v.** "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. **By My Spirit...**

(Source: David Guzik's Commentaries on the Bible classic.studylight.org/com/guz/)

Zechariah 4:7-9, Who art thou, O great **mountain?** before Zerubbabel thou shalt become a plain; and he shall bring forth the **headstone** (CHIEF or CORNER stone) thereof with shoutings, crying, **Grace, grace** unto it. Moreover the word of the LORD came unto me, saying, The hands of Zerubbabel have laid the **foundation** of this **house (temple)**; his hands shall also finish it; and thou shalt **know** that the LORD of hosts hath sent me unto you.

NOTE: O great mountain? The hinderances which were thrown in the way; the regal prohibition to discontinue the building of the temple. **Before Zerubbabel-a plain** The sovereign (supreme) power of God shall remove them. March on, Zerubbabel; all shall be made plain and smooth before thee. I have given thee the work to do, and I will remove all hinderances out of thy way. **He shall bring forth the headstone** As he has laid the *foundation stone*, so shall he put on the headstone: as he has *begun* the building, so shall he *finish* it! **With shoutings** The universal acclamation of the people. **Grace, grace unto it.** How beautiful is this structure! May the favour of God ever rest upon it, and be manifested in it! (Source: The Adam Clarke Commentary classic.studylight.org/com/acc/)

Matthew 16:13-18, When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, **Whom** do men say that **I the Son of man am?** And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the **Christ (anointed, i.e. the Messiah)**, the **Son of the living God**. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon **this rock I will build my church**; and the gates of hell shall not prevail against it.

NOTE: Upon this very rock, this **true confession** of thine - that I am THE MESSIAH, that am come to reveal and communicate THE LIVING GOD, that the dead, lost world may be saved- upon this very rock, myself, thus confessed (alluding probably to Psalms 118:22, The STONE which the builders rejected is become the HEAD-STONE of the CORNER: and to Isaiah 28:16, Behold I lay a STONE in Zion for a FOUNDATION)-will I build **my Church, my assembly, or congregation**, i.e. of **persons** who are made partakers of this precious faith. That Peter is not designed in our Lord's words must be evident to all who are not blinded by prejudice. Peter was only one of the builders in this sacred edifice, Eph. 2:20 who himself tells us, (with the rest of the believers,) was built on this living foundation stone...

(Source: The Adam Clarke Commentary classic.studylight.org/com/acc/)

Ephesians 2:19-22, Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, **Jesus Christ himself** being the **chief corner stone**; In whom all the building fitly framed together growth unto an holy TEMPLE in the Lord: In whom ye also are builded together for an **habitation** of God through the Spirit.

1 Peter 2:4-8, To whom coming, as unto a **living stone**, disallowed indeed of men, but chosen of God, and precious, Ye also, as lively stones, are built up a **spiritual house**, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by

Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Sion a **chief corner stone**, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the **head** of the **corner**, And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.

1 Corinthians 3:16-17, Know ye not that ye are the **temple** of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the **temple** of God is holy, which **temple ye are**.

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.

NOTE: For who hath despised the day of small things.? The meaning of this is, 'Do not despise the day of SMALL THINGS.' It is a plea not to run with the crowd and become guilty of its foolish judgments. There were many in Israel who needed that warning. Being long accustomed to the traditional opulence and glory of their kings and the grandeur of the first temple, many of them wept when they first beheld the foundations of Zerubbabel's temple. To the unenlightened mind the greatest achievement both in the making and in its completion **seems trivial** (Ezra 3:12,13). (Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

Daniel 2:31-39, 43-45, Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of **fine gold**, his breast and his arms of silver, his belly and his thighs of brass, His legs of iron, his feet part of iron and part of clay. Thou sawest till that a **STONE** was cut out without hands, which **smote** the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the **stone** that smote the image became a **great mountain**, and **filled** the **whole earth**.

This is the dream; and we will tell the **interpretation** thereof before the king. Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. **Thou art** this **head of gold**. And after thee shall arise another kingdom **inferior** to thee, and another third kingdom of brass, which shall bear **rule** over all the earth. ... And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven **set up** a **kingdom**, which shall **never be destroyed**: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall **stand for ever**. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the **dream** is certain, and the **interpretation** thereof sure.

Mark 4:30-32, And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? It is like a grain of **mustard seed**, which, when it is **sown** in the earth, is **less than** all the **seeds** that be in the earth: But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

Zechariah 4:11-12, Then answered I, and said unto him, What are these **two olive trees** upon the right side of the candlestick and upon the left side thereof? And I answered again, and said unto him, What be these **two olive branches** which through the **two golden pipes** empty the **golden oil** out of themselves?

NOTE: Observe here, **1.** He asked. Note, Those that would be acquainted with the things of God must be inquisitive concerning those things. Ask, and you shall be told. **2.** He asked twice, his first question having no reply given to it. Note, If satisfactory answers be not given to our enquiries and requests quickly, we must renew them, and repeat them, and continue instant and importunate in them, and the vision shall at length speak, and not lie. **3.** His second query varied somewhat from the former. He first asked, What are these **two olive-trees**, but afterwards, What are these **two olive-branches?** that is, those boughs of the tree that hung over the bowl and distilled oil into it.

(Source: *The Matthew Henry Commentary on the whole Bible* classic.studylight.org/com/mhc)

Zechariah 4:13-14, And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, **These** are the **two anointed ones**, that stand by the Lord of the whole earth.

Thought 1. Since there's not clear agreement about the identity of the "two anointed ones" that are represented by the "two olive trees", we're going to look at the scriptures and with the help of the Holy Spirit, determine who they are.

Revelation 11:3-10, And I will give **power** unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. These are the **two olive trees**, and the **two candlesticks** standing before the God of the earth. ...These have power to shut heaven, that it rain not in the days of their prophecy: and have **power** over waters to turn them to blood, and to smite the earth with all plagues, as often as they will. And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and **kill them**. And their **dead bodies** shall lie in the street of the great city... ...And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these **two prophets** tormented them that dwelt on the earth.

Thought 2. Now, before we discuss what we just read in Revelation 11, let's agree that scriptures often have double meanings. As we saw in this lesson, in speaking of Zerubbabel, God is actually pointing to, and prophesying about Jesus, and the offices in which he'll serve. And knowing of the offices in which Zerubbabel and Joshua, the high priest are working, some Christians believe that they are the "two olive trees." But, others don't agree because of what Revelation 11:4 says.

However, knowing that scriptures often have double meanings, I'm led to believe that the "two olive trees" are first, Joshua and Zerubbabel, but then will be the "two witnesses" of Rev. 11:4. But who're the two witnesses in Rev. 11:4?

First, they are prophets of God. Next, they are two prophets who have NOT "died." This is key because scripture says it is appointed unto men once to die! So, it's got to be two humans who have not died, but will die, Rev. 11:7. As you know, Enoch nor Elijah died. For that reason, I believe they're the "prophets."

Hebrews 9:27, And as it is appointed unto men **once** to die, but after this the judgment...

Hebrews 11:5, By faith **Enoch** was translated that he should not see **death**; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

Jude 1:14, And **Enoch** also, the seventh from Adam, **prophesied** of these...