

It is By My Spirit

We can get clear prophetic direction in our days when we look at those things, which have “*already been*” (Ecc. 3:14-15) and “*Do you not know? Have you not heard? Has it not been told to you from the beginning? Have you not understood from the foundations of the earth?*” (Isaiah 40:21) The times leading to the restoration and rebuilding of the Second Temple are found in the pages of the Minor Prophets in the *Tanach*, but especially in Haggai and Zechariah. The challenge our people were facing was nothing short than the rebuilding of the Country, Jerusalem and the Temple. In Hebrew, Zechariah is from “*zachar*” and “*yah*” which means “*The Lord Remembers.*” What was an important message in the “*Scroll of the Minor Prophets*” (named Hosea, for the first name in the Scroll) Book of Zechariah?” The children of Israel who returned to Judah were to build the temple and rebuild their country.

Zechariah was a contemporary of Haggai, Zerubbabel and Joshua the High Priest. Zerubbabel (Hebrew: זְרֻבָבֶל) was a governor of the Persian Province of Judah (Haggai 1:1) and the grandson of Jehoiachin, penultimate king of Judah. Zerubbabel led the first group of Jews, numbering 42,360, who returned from the Babylonian Captivity in the first year of Cyrus, King of Persia (*Ezra*). The date is generally thought to have been between 538 and 520 BC. Zerubbabel also laid the foundation of the Second Temple in Jerusalem soon after. In all of the accounts in the *TNK* that mention Zerubbabel, he is always associated with the high priest who returned with him, Joshua (*Yehoshua* also spelled *Jeshua*) son of Jozadak (*Jehozadak*). Together, these two men led the first wave of Jewish returnees from exile and began to rebuild the Temple. King Darius I of Persia appointed him governor of the Province. It was after this appointment that Zerubbabel began the task to rebuild the Temple. Zerubbabel was of the main Davidic line through Solomon and Jeconiah. There is much wisdom to be mined from the pages of Haggai and Zechariah for all who today endeavor to rebuild any “fallen temple(s).”

Zechariah’s message is primarily a message of good news. Zechariah is second only to Isaiah in the number of Messianic passages contained in his book. “¹*In the eighth month, in the second year of Darius, the word of Adonai came to the prophet Zechariah, son of Berechiah son of Iddo, saying:* ²*“Adonai has been furious with your fathers. ³Therefore tell them, thus says Adonai-Tzva’ot, ‘Return to Me—it is a declaration of Adonai-Tzva’ot—and I will return to you,’ says Adonai-Tzva’ot. ⁴Do not be like your fathers to whom the former prophets cried out saying, thus says Adonai-Tzva’ot, ‘Turn back now from your evil ways and from your evil deeds.’ But they did not listen or pay attention to Me.’ It is a declaration of Adonai. ⁵“Your fathers, where are they? And the prophets, do they live forever? ⁶But My words and My decrees, which I commanded My servants the prophets—did they not overtake your fathers? Then they repented and said ‘As He determined, Adonai-Tzva’ot has dealt with us according to our ways and our deeds.’”* (*Zech. 1:1-6*) In particular I like how Zechariah answers the messenger than was sent to him on numerous occasions: “*What are these my lord?*” (*Zech. 1:9, 2:2, 4, 4:4-5, 11-13, 6:4, 13:6*) The task given to Zerubbabel and Joshua the High Priest was humanly impossible because there was a shortage of everything that was needed: (1) finances, (2) manpower, and (3) Influence. They must have had the sense: “I can’t do this on my own!” But isn’t that the way it always is on anything given by the Lord for us to accomplish. How are we going to accomplish this greater work we feel God has given KS this year of *chai*?

Not by might, nor by power, but by My Ruach!

One of my favorite passages in all of Scripture is in Zechariah chapter four, commonly called the vision of Zechariah: “¹*Then the angel who had been speaking with me returned and woke me—like a man who is wakened from his sleep. ²He asked me, ‘What do you see?’ I replied, ‘Behold, I see a solid gold menorah with its bowl at the top of it, and its seven lamps on it with seven pipes for the lamps that are on the top of it. ³Also two olive trees are by it, one on the right side of the bowl and the other on the left side of it.’ ⁴Then I responded by saying to the angel speaking with me, ‘What are these, my lord?’ ⁵The angel who spoke with me responded by*

asking me, 'You do not know what these are?' I replied, 'No, my lord.' ⁶Then he responded to me by saying, 'This is the word of Adonai to Zerubbabel saying: "Not by might, nor by power, but by My Ruach!" says Adonai-Tzva'ot.' The staging chosen by Adonai Himself to give this very important revelation is a Seven-Branch Menorah and Two Olive Trees. In verse 6 in the Hebrew the Lord says: "*Lo VeChayil*" which means not by influence, not by wealth, not by armies, never by any human means but always by His own means. The next thing the Lord says is "*VeLo BaKoach*" which means not by physical force or sweat or capability or muscle. Zerubbabel and Joshua did not have enough people to do anything like this. But by my Spirit "*Ki Im-Ruchi*" says the "Lord of Armies." We often erroneously think of the Spirit of God as gentle and meek but in Genesis 2 "The Spirit moved over waters" and things changed! No more null and void after the Spirit of Adonai moves! The world came into being because of the Spirit of God, and that is what the Almighty is saying to Zechariah as the message to Zerubbabel and Joshua. When the Lord says "By My Spirit" things are available in super industrial strength, the kind of energy that created the entire universe! Zerubbabel and Joshua are asking "how are we going to build a country, a temple, and you and I ask how are we going to build a congregation, a ministry, a family, a business, and how am I going to accomplish what God has put in our path to do? He gives us His Spirit, to start and His Spirit to jack up and ratchet up the intensity and the power – everything we need to make it happen.

The two Olive Trees spread their branches over the Menorah that needs oil. There are only olives in the tree. Olive trees do not produce oil. To get oil they have to be squeezed and pressed with enormous strength. But God is ready to Himself squeeze the olives and produce the oil that drips into and lights the menorah. What God is saying to Zerubbabel and Joshua and you and me today is that if God has to squeeze the olives themselves to He will fuel what needs to be done for us to accomplish what He has called us to do. ⁷ "What are you, great mountain? Before Zerubbabel you will become a plain. He will bring out the capstone with shouts of "Grace, grace" to it." ⁸ Again the word of Adonai came to me saying: ⁹ "The hands of Zerubbabel have laid the foundation of this House. His hands will also finish it. Then you will know that Adonai-Tzva'ot has sent me to you." Zerubbabel laid the foundation and Zerubbabel will also finish the job with whatever grace is necessary—with God squeezing the olives. In the same manner we are destined to finish the job He has given us because all the resources of heaven are at our disposition to get it done. ¹⁰ "For who despises the day of small things? These seven—which are the eyes of Adonai that run back and forth throughout the whole earth—will rejoice when they see the plumb line in Zerubbabel's hand." The Lord Himself rejoices when we get the matter going by *setting the plum line* so to speak, as we set about to accomplish the vision He has Himself given to us!

Zechariah wanted to know what are the two Olive Trees. The Lord said: "*These are the two anointed ones, who are standing by the Lord of the whole earth.*" Revelation 11 talks about these two witnesses. But could it also be that the two olive trees are the same two olive trees of Romans 11 – the tame and the wild olive trees that represent Jews and Gentiles? These two peoples branches spread over the central branch of the Menorah (*Yeshua*) representing the body of Messiah that is present in the earth before the Lord returns. Or maybe this is also a the representation of a Messianic Congregation (of both Jews and Gentiles) that are preparing to empty themselves into what *Yeshua* wants to bring forth in 2018 in our jurisdiction? Could it be? "*Even so, come Lord Yeshua*" (Rev. 22:20) Shabbat Shalom!