



# BBC UPDATE

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## THE DAY OF SMALL THINGS

### Introduction



M. Ryan Strouse

The LORD was jealous with a great jealousy to meet with His people (remnant Jews) in His designated place (second Temple) after he judged them with seventy years of exile in Babylon (Jer.25:11; Zech.1:14-16). He rebuked those within the returned remnant that “*despised the day of small things*,” which was a reference to the seemingly impossible construction of the second Temple with meager resources (Golden Candlestick – Zech.4:2; Rev.2:1). In comparison to the glory of Solomon’s Temple, some despised the rebuilding efforts of the second Temple “*As nothing*” (Hag.2:3). This dismissive attitude was one of the contributing factors that resulted in the remnant not constructing the Temple for about fifteen years after building the foundation (Ezra 3:10, 4:24).

Unfortunately, this attitude continues in the current dispensation of Golden Candlesticks - the local church. The blessings of American Christianity have created a new standard of “Success” regarding size and approach; the result is a sight-based paradigm that despises the “*Day of small things*” for churches, pastors, and church members. The LORD consistently reveals that He is glorified in restored nobodies driving His “*Golden Candlesticks*” (i.e., Joshua, Zerubbabel, Peter, Paul). The LORD’s candlesticks, pastors, and members should be encouraged by His use of small, weak efforts from a human perspective to accomplish His ecclesiological plan for the “*Eternal weight of glory*” (II Cor.4:7-18).

### Background

In 520 BC, the LORD exhorted the broken and feeble remnant of Jews that were slow to obey His command to rebuild the Temple in Jerusalem after their release from captivity by Cyrus in 539 BC; He did so by the prophecies of *Haggai* and *Zechariah* (Is.44:28; Ezra 5:1-2). The LORD used the prophet Haggai to confront their excuses and apathy; whereas He used Zechariah to exhort and implore them to finish the mountainous task of rebuilding the Temple in view of the coming King, Millennial Temple, and Kingdom! The LORD revealed to Zechariah the restoration of Joshua (Priestly Line) and Zerubbabel (Royal Line), who would lead the efforts to rebuild and restore sincere worship in the second Temple; ultimately, they prefigured the Lord Jesus Christ who would build the Millennial Temple and “*Be a priest upon His throne*” (Zech.6:12-13, 14:9). Jerusalem, the Temple, and the wall needed to be rebuilt for the next chronological event in Daniel’s prophecy to occur, which would ultimately bring forth the Millennial Kingdom (Dan.9:25-26; Zech.14:9; Rev.20:1-7). Hence, the LORD did not want any more delays in the rebuilding process.

### Zechariah 4:6-7

The LORD demonstratively declared His jealous desire to empower Joshua and Zerubbabel by His Spirit to finish the mountainous tasks in his fifth night vision found in Zechariah 4:1-10. The Angel of the LORD revealed that the Spirit of the LORD would graciously empower Joshua and

Zerubbabel to rebuild the Temple. Jehovah declared, “*Not by might, nor by power;*” the restored leaders of Jerusalem would not complete the mountainous task based on their spiritual or skillful prowess. Instead, the LORD revealed the two olive trees would be fueled by the oil of “*My Spirit,*” which refers to the Holy Spirit (Gen.1:2; Zech.3:9; I Jn.5:7). The Holy Spirit would empower and provide tremendous grace in the physically arduous task of resourcing the materials and constructing the Temple.

The necessity of Spirit empowerment followed about fifteen years of apathy and excuses towards the LORD’s house (Cf. Hag. 1:4). Haggai exhorted them to action in Haggai 1:8, “*Go up to the mountain, and bring wood, and build the house; And I will take pleasure in it, and I will be glorified, saith the LORD.*” The best timber was from the northern and mountainous region of Lebanon, which would have been a rigorous task for the under-resourced remnant to achieve by themselves. As well, Jerusalem was surrounded by treacherous mountains and ravines, which would have slowed down the supply chain for the project. The people lacked the will and fortitude for such a daunting task; hence, the LORD revealed His jealousy to meet with them in the second Temple for the eventual purpose of meeting in the Millennial Temple. The series of night visions and comfortable words were meant to exhort them to action!

The Angel of the LORD exhorted Zechariah, who would then exhort the remnant, by challenging the literal and figurative “*Great mountain*” that was in their way! The Angel of the LORD defiantly asked, “*Who art thou, O great mountain?*” He insulted the great size of the physical protuberance that imposed fear, trepidation, and despondence to the possibility of ever completing the task of rebuilding the Temple. The Angel of the LORD revealed that “*Before Zerubbabel thou shalt become a plain;*” the Almighty Triune Godhead would simply subjugate the great obstacle to a mere “*Plain.*” Of the two olive trees, the Angel of the LORD focused on Zerubbabel who would lead the construction of the Temple (cf. Hag.1:14; Ezra 5:2). The Holy Spirit would impart His grace like oil upon the project until its completion in 516 BC (Ezra 6:15).

The exhortation revealed the humble celebration of Zerubbabel that gave all glory to the LORD; “*And he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it.*” The LORD revealed to Zechariah that the Temple would be rebuilt, and Zerubbabel would bring forth the “*Headstone,*” which literally means the “*Top stone*” of the Temple. As the final headstone was set, “*Shoutings*” of awe-struck humility cried “*Grace, Grace unto it.*” The massive chasm between the task to rebuild and the feeble leaders and resources available emphasized that only the LORD and His grace could accomplish such a task. At its completion, the only thing the Zerubbabel and Joshua could utter was “*Grace, grace*” (cf. I Cor.1:29-31; 15:10; II Cor.12:9-10).

### Zechariah 4:8-10

In case once was not enough, the Word of the LORD came again to the Angel of the LORD, who reiterated that Zerubbabel would complete the Temple. Zerubbabel represented the royal line of Christ that led the rebuilding of the second Temple, which pointed to King Jesus who will build the Millennial Temple (cf. Zech.6:13). The LORD revealed that Zerubbabel was involved in laying the foundation of the Temple, which means that he was also involved in leading the remnant into apathy for about fifteen years (cf. Ezra 3:2, 10; 5:16). The LORD revealed, “*His hands shall also finish it;*” the LORD used the *Piel* imperfect verb “*shall finish*” to denote that Zerubbabel’s hands would accomplish the “impossible” task by the empowerment

of the Spirit. The completion of the Temple and fulfillment of Zechariah’s prophecy confirmed that the LORD of hosts indeed sent the Angel of the LORD to Zechariah.

Apparently, some “*Despised*” the “*Day of Small things,*” which is a reference to the restart of the Temple reconstruction. The efforts around the second Temple were meager in comparison to the organized and robust seven year operation Solomon deployed to build the first Temple (I Kgs.5-7). Solomon’s Temple took seven years (967-960 BC) to resource supplies, build, and deck with precious metals; whereas the second Temple took four years (520 -516 BC) to build and received wealth to decorate it from Artaxerxes in 458 BC (Ezra 7:16-22). Haggai 2:3 reveals that especially to those that saw the former glory of Solomon’s Temple, the second Temple was something to reject and despise; “*Who is left among you that saw this house in her first glory? And how do ye see it now? Is it not in your eyes in comparison of it as nothing?*” Certainly, many would have despised the day of small things in the face of literal and figurative mountains, a scrappy remnant, and a pre-conceived idea of the beautiful former Temple.

Those that rejected the day of small things would turn from despising into rejoicing; presumably, in the “*Grace, Grace*” of the LORD to use a rag-tag group to rebuild the Temple. They would see the “*Plummet*” or plumbline used to measure in Zerubbabel’s hand. The metallic plummet seems to align with the metallic “*Pipes*” in the vision (v.2). The despisers would see the plummet “*With those seven,*” which is a reference to the seven-fold Spirit of the LORD (Is.11:2; Zech.3:9; Rev.1:4). Zerubbabel could not have taken any glory as it was clear the Holy Spirit’s empowerment was seen in his use of the construction tools to build the Temple.

*Conclusion on next page*



HAPPY 10<sup>TH</sup>  
ANNIVERSARY

RYAN AND CHRISTY  
STROUSE

*Sophia Gagnon is BBC's newest teacher of the children's Sunday School class!*



### Conclusion

The LORD has provided tremendous religious freedom in America; however, with freedom came softness and disparate doctrine. Freedom allowed the “glory” of American Christianity and Fundamentalism to explode at the cost of forgetting its roots as the worship of “Spirit and truth” in small, “feeble” assemblies. American Fundamentalism has created the sight-based, “bigness” mentality of the universal church heresy which has spawned all sorts of non-biblical and non-authorized Para-church organizations. Christian organizations not under the direct *aegis* of a New Testament assembly (biblical church) are contrary to the doctrine and practice of the Lord’s immersionist assemblies which He loves (Eph. 5:25), and are certainly not sustainable. Para-church organizations such as mission boards, Bible colleges and seminaries, Christian universities, radio/TV stations, bookstores, counseling centers, evangelistic associations, etc., rob His churches of resources. Furthermore, in doctrine and practice they despise the Lord’s faith-based simple and agile churches. As freedom is pared back by the small dictators of the world, the simple, agile church that the Lord Jesus Christ built is slowly resurfacing; however, to those that want to continue to dwell in the former “glory” days of American Fundamentalism, it is certainly a “*Day of small things.*”

The LORD has constantly followed the Truth of I Corinthians 1:27 that shows His proclivity toward small things, “*But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;*” The LORD told Samuel regarding choosing David in I Samuel 16:7, “*But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart.*” Isaiah 22:24 reveals all that get to hang upon the Nail, the Lord Jesus Christ, “*And they shall hang upon him all the glory of his father’s house, The offspring and the issue, All vessels of small quantity, From the vessels of cups, even to all the vessels of flagons.*” The spectrum of individuals that hang upon Christ ranges from the privileged offspring (Jews), despised “*Issue*” (Gentiles), and the small, insignificant nobodies that tremble at His Word (Is.57:15; 66:1-2). The King of Kings was ministered and sustained during His earthly ministry by feeble women that were saved, healed, and restored by Him (Lk.8:2-3); subsequently, after his resurrection “*He appeared first to Mary Magdalene, out of whom he had cast seven devils.*” He healed the outcasts of society, and appeared first to the previously demon-possessed woman after His resurrection from the dead. The Lord Jesus Christ pastored a fearful and “*Little flock*” in His earthly ministry; nevertheless, He exhorted them in Luke 12:32, “*Fear not, little flock; for it is your Father’s good pleasure to give you the kingdom.*” The small, agile church model the Lord left is sustained by small, feeble efforts that minister to broken people who tremble at the Word of God (Ezra 9:4; Is.66:1-2). Golden Candlesticks, Pastors, and Church members should not be discouraged by “*Small*” earthly efforts, but should rejoice in the LORD for being able to participate in the Lord’s ecclesiological movement for the “*Eternal weight of glory.*”

*Fear not, little flock; for it is your Father’s  
good pleasure to give you the kingdom.*

Luke 12:32

## A. The Visions about the Place of Worship (1:1-6:8)

1. The Revelation Came to Zechariah (1:1-6)
  2. The Nations Quiet (1:7-17)
    3. The Restoration of Sanctuary in Jerusalem (1:18-21)
      4. The Surveyor to Build (2:1-13)
        5. The Preparation for Joshua (3:1-10)
          - 5.' The Preparation for Zerubbabel (4:1-14)
            - 4.' The Scroll to Judge (5:1-4)
              - 3.' The Removal of Sin from Jerusalem (5:5-11)
                - 2.' The Nations Disquieted (6:1-8)
                  - 1.' The Revelation Came to Zechariah (6:9-15)

## B. The Vantage about the Purity of Worship (7:1-8:23)

1. The Embassy about empty worship (7:1-3)
  2. The Lord's answer about fasting (7:4-6)
    3. The Conduct of the Past (7:7-12a)
      4. Retribution on Sinners (7:12b-14)
        - 4.' Redemption of Sinners (8:1-15)
          - 3.' The Conduct in the Present (8:16-17)
            - 2.' The Lord's answer about feasting (8:18-19)
              - 1.' The Embassy about true worship (8:20-23)

## A.' The Victory about the Person of Worship (9:1-14:21)

### Chiasm #1

1. The Gentile Antagonist > Alexander the Great (9:1-8)
  2. The Great King (9:9-10)
    3. The Deliverance of the Jews (9:11-17)
      - 3.' The Deliverance of the Jews (10:1-12)
        - 2.' The Good Shepherd (11:1-14)
          - 1.' The Gentile Antagonist > Antichrist the Great (11:15-17)

### Chiasm #2

1. Jehovah Shall Defend Jerusalem (12:1-9)
  2. Jehovah Pierced (12:10-13:1)
    3. Judgment on Idolatry
      - 2.' Jehovah Smitten (13:7-9)
        - 1.' Jehovah Shall Defend Jerusalem (14:1-21)

## BE DILIGENT



Pastor Cas Reeves

*“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”*

(2 Timothy 2:15)

We find the word “study” used in a very interesting way in our text. The Greek word “*spoudazo*” translated here means “to use speed” as being eager or earnest or prompt. In our text, it is a command, “to make effort” or “be diligent.” In 2 Corinthians 8:22, the word “*diligent*” is describing “zealous.”

The word “*show*” is the Greek word “*praistemi*” meaning “to stand beside” or “exhibit,” The idea is “to stand and present.” An example would be an Olympic contestant who presents himself for an award at the finish of an event. We find another word, “*approved*.” In Greek “*dokimos*” meaning “acceptable.” The idea is “approved or acceptable by trial.” It is good for us to remember as we travel through life’s journey that one day we will stand to present ourselves for God’s approval.

We, who are the workmen of God, are commanded to make an earnest effort, to be diligent in our labors and especially in our words “*charging them before the Lord that they strive not about words to no profit*” (2 Timothy 2:14). We do this in order to stand acceptable or present ourselves approved before God. This is done successfully by “*rightly dividing the word of truth*.”

The Greek word “*orthotomeo*” means “to make a straight cut.” The idea is that from years of cutting, or experience with perhaps a knife, a scissors or a plow, that one is able to cut a straight line or rightly divide. In this case, we are to be eager or diligent in presenting ourselves or standing successfully approved before God, as a workman who has skillfully been using the word of truth.

As Christians, we should be studious or diligent in our labors, knowing that “*Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward*” (1 Corinthians 3:13-14).

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## QUOTES FROM THE PAST



John Bunyan  
1628-1688  
Baptist Preacher & Author

*“Here is the life of prayer, when in or with the Spirit, a man being made sensible of sin, and how to come to the Lord for mercy; he comes, I say, in the strength of the Spirit, and crieth Father. That one word spoken in faith is better than a thousand prayers, as men call them, written and read, in a formal, cold, lukewarm way.”*

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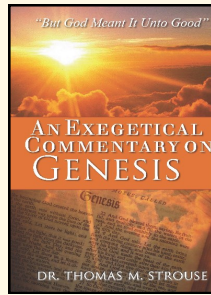
Bill Gotwals from Community Baptist Church in Coopersburg, PA has made the video recording to the Lecture Series available to any who wish to view:

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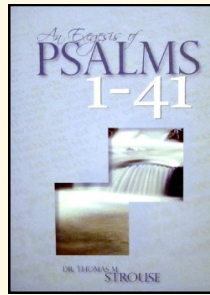
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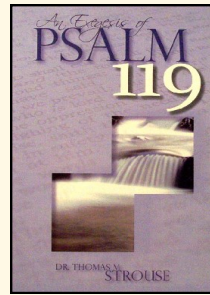
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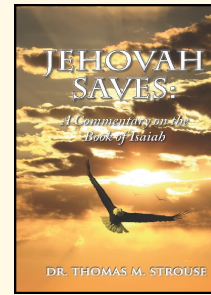
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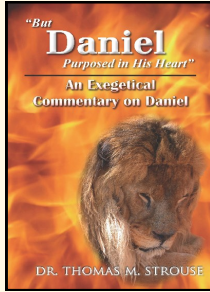
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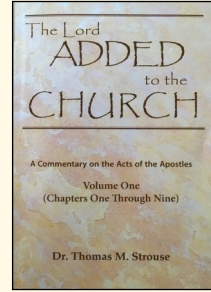
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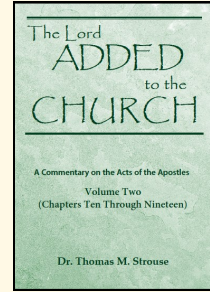
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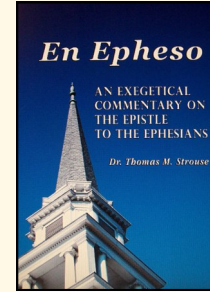
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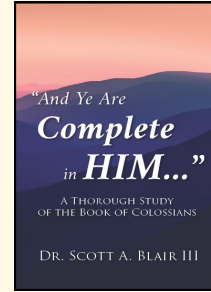
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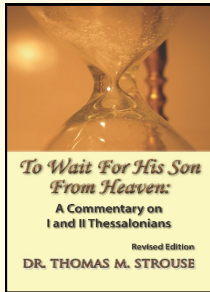
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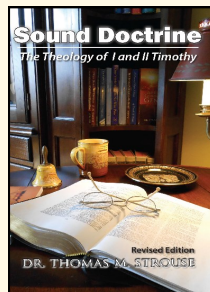
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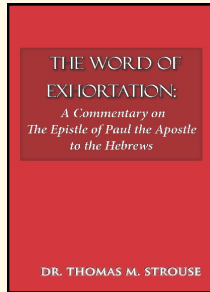
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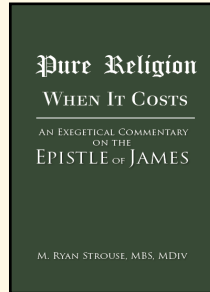
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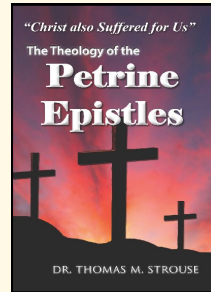
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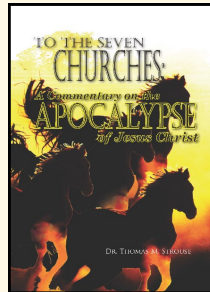
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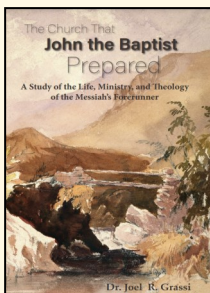
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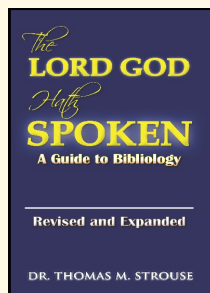
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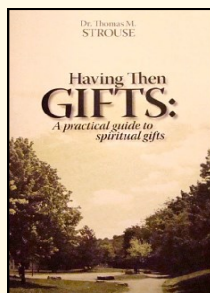
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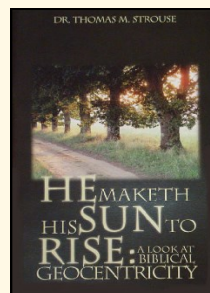
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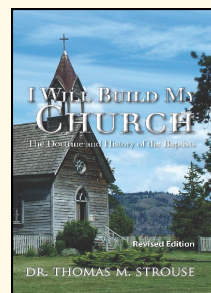
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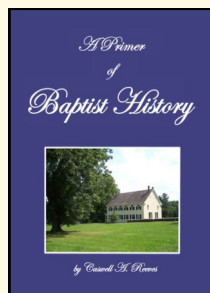
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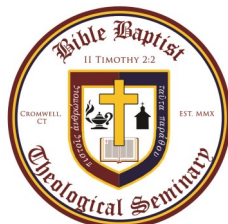


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