

He speaks plainly of what he saw of Israel's sin. His inspiration impelled him to a testimony of the same kind as that of John the Baptist, in an after age, and of Jesus Christ himself, a faithful protest in the name and by the power of God against the apostasies of the people of God. It needed courage and wisdom of the highest kind to bear such a testimony, but these are never lacking in men who are filled with the Spirit of God.

Zechariah, as he contemplated the second temple, as yet unfinished, but very near to completion, says of the enterprise, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." No glory to man with him, but all glory to God who had inspired Zerubbabel for the work He had appointed him to do.

How manifold and various were the ways in which the Spirit of God touched and ennobled men in the pre-Christian ages! He gave wisdom more than human to Joseph, Joshua, Saul and David. He gave artistic ingenuity to Bezalel and Oholiab, muscular might to Samson, predictive power to Isaiah, Jeremiah and Ezekiel, moral courage and spiritual illumination to Micah, and architectural skill to Zerubbabel. Even in that preparatory twilight and imperfect dispensation of types and shadows, men were divinely empowered for many forms of effort to the achievement of such results as showed the hand of God. The Spirit was a personality, distinct from His agents, working through them so that the work these men did was really the work of God.