

**Zech 4:1**

And the messenger, the one speaking with me, returned,  
 and he roused me as a man who is roused from his sleep,  
 4:2 and he said to me,  
 "What *is it* you *are* seeing?"<sup>1</sup>  
 And I said,  
 "I'm looking, and- see, a lampstand [Heb. *menorah*]<sup>2</sup> of gold- all of it,  
 and a bowl *is* on its top,  
 and its seven lamps *are* on it.  
 Seven and seven pipes *go* to [or *belong* to] the lights that *are* on its top,  
 4:3 and two olive-trees [or olives] *are* by it,  
 one on the right of the bowl  
 and one on its left."  
 4:4 So I answered and I spoke to the messenger who was speaking with me, saying,  
 "What *are* these my lord?"  
 4:5 And the messenger, the *one* speaking with me, answered, and he said to me,  
 "Have you not known what these *are*- these *very ones*?"<sup>3</sup>  
 And I said,  
 "No, my lord."  
 4:6 And he answered and spoke to me, saying,  
 "This *is the* word of YHWH to Zerubbabel,<sup>4</sup> saying,  
 'Not by assets  
 nor by vigor;  
 contrariwise, by My Spirit,'  
 says YHWH of Multitudes.  
 4:7 Who *are* you, O great mountain?  
 In the of presence Zerubbabel- for a plain! [isa 40:4]  
 And he will bring out the top-stone. [ps 118:22]  
*There will be* roars of Grace! Grace *belongs* to it!"  
 4:8 And there was a word of YHWH to me, saying, [not thru the angel]  
 4:9 "*The* hands of Zerubbabel founded this house, [ezra 3:8-13] [zech 8:9, prophets involved]  
 and his hands will finish *it*,  
 and YOU WILL KNOW THAT YHWH OF MULTITUDES HAS SENT ME TO YOU.  
 4:10 For who disrespected the day of small things? [ezra 3:12]  
 But they will rejoice,  
 and they will see the tin stone in the hand of Zerubbabel.  
 These seven *are* the eyes of YHWH. [2 chron 16:9; ezra 5:5]  
 They *are* the ones ranging *through* all the earth."  
 4:11 And I answered and said to him,  
 "What *are* these two olive-trees [or olives],  
 on the right of the lampstand,  
 and on its left?"  
 4:12 And I answered [*with*] a second *time* [*or question*],  
 and I said to him,  
 "What *are* the two extensions<sup>5</sup> of the olive trees [or olives]  
 that, by means of<sup>6</sup> the two golden tubes,  
 are emptying the gold<sup>7</sup> out of themselves?"  
 4:13 And he spoke to me, saying,  
 "Do you not know what these *are*?"  
 And I said,  
 "No, my lord."  
 4:14 And he said,  
 "These *are* the two sons of the *freshly-pressed* oil,<sup>8</sup>  
 the ones standing by the Master of the whole earth."

<sup>1</sup> The 3-word Heb phrase "what *is it* you *are* seeing?" occurs 7x, Jer 1:11, 13; 24:3; Amos 7:8; 8:2; Zech 4:2; 5:2.

<sup>2</sup> Same word for the Menorah of the Tabernacle and Temple. Jarchi pictured the 6 branches extending from a top, central bowl.

<sup>3</sup> The repetition of two forms of "these" also occurs in 1:9 in the angel's answer to Zechariah there.

<sup>4</sup> Zerubbabel = "seed of Babel/Babylon," for that is where he was born.

<sup>5</sup> A word used both of "stalks" of grain, e.g., Gen 41:5, etc., and of "channels" of rives, e.g., Isa 27:12.

<sup>6</sup> "By means of," is literally "in the hand of." Its meaning seems to be similar in Prov 18:21, where life and death are "wielded by" [lit., "in the hand of"] the tongue

<sup>7</sup> If "gold" here meant "golden oil," it would be the only time "gold" is used as an adjective without its object being named.

<sup>8</sup> This Heb. word for oil is never associated with anointing. Num 18:12, Joel 2:24, and Haggai 1:11 are examples of it. It is associated with produce. Another Heb. word is used for anointing oil (but also for cooking oil).

By the Spirit, Not by Human Strength  
Zechariah 4:1 – 14    Sermon 5    Vision 5

Zechariah to this point:

God called on His people to turn, and they turned, 1:1-6.

1<sup>st</sup> Vision: The Son's angels report on a complacent earth. God is vexed. He will return his mercies to Israel and judge the complacent nations, 1:7-17.

2<sup>nd</sup> Vision: Four horns who scattered Judah and four builders who would throw them down, 1:18-21.

3<sup>rd</sup> Vision: The Son measuring Jerusalem for expansion. He will lodge in her midst, 2:1-13.

4<sup>th</sup> Vision: The Son rebukes Satan's accusation of high priest, Joshua, removing his sin and commissioning him. Joshua prefigures the "Stone," the Son, into whom the land's sins would be engraved, 3:1-10.

I. The 5<sup>th</sup> Vision

A. Roused as from sleep: transition from Justification in the 4<sup>th</sup> Vision to Sanctification in the 5<sup>th</sup>.

B. The Menorah

1. Same word for the Tabernacle and Temple menorah/ candlestand (none in Ezekiel's Temple).
2. This one seems to have a more prominent **bowl** than its predecessors, and more piping.

C. Two Olive Trees: one on each side of the Menorah

1. More to their description below.
2. No olive trees in the Tabernacle or Temple.

II. The Explanation

A. **Q. & A. #1**

1. **Q.** Zechariah: What are these?
2. Angel: Don't you know? Implying that Zechariah had enough background info to figure it out.

B. **Answer:** Zerubbabel in two parts:

1. *To* Zerubbabel through the guide angel.
  - a. Not by any kind or measure of human strength/ effort/ wisdom.
  - b. By God's Spirit, as the oil (or "gold," as we shall see) in the bowl pictured.
  - c. "Great mountain" of resistance to God will become a plain before Zerubbabel!
2. *About* Zerubbabel, from Yahweh to Zechariah.
  - a. Zerubbabel will finish the Temple, as he started it.
  - b. This will be a sign that The Angel of Yahweh, the Son, is God's true messenger.
  - c. Yes, Zerubbabel's work had a small *beginning*.
  - d. Those who see the final capstone in place will rejoice.
  - e. This is ultimately a symbol of Messiah: *fulfillment* of the Temple *and* of Zerubbabel.
    - i. The 7 eyes of Yahweh.
    - ii. Ranging through all the earth.

C. **Q. & A. #2 & #3**

1. **Q. #2:** What are the olive trees?
  - a. Zechariah apparently took the previous descriptions as explaining the *Menorah*.
  - b. Now he wants to know about the *olive trees* more particularly.
  - c. Either he wasn't answered immediately, or he quickly interjected an add-on question:
2. **Q. #3:** What are the *extensions* by which the olive trees feed the bowl?
  - a. The pipes going from the *bowl to its lamps* were already described.
  - b. Now we know there were tubes from the *olive trees feeding the bowl!*
3. The angel: Don't you know? Implying, again, Zechariah's sufficient background info to figure it out.
4. **Answer.** These are the two sons of *harvest* oil
  - a. Not sons of *anointing* oil; rather, oil of God's abundance.
    - i. Reminding us of the festal clothing of Joshua the high priest in 3:5.
    - ii. Which seemed to signify an upgrade- movement toward the New Covenant.
    - iii. Also, perhaps, of the expansion of Temple holiness out to the world. Temple holiness would have a comfortable feel outside the Temple-proper in the New Covenant.
  - b. Standing by the Master of the whole earth
    - i. Our instincts tell us, maybe, the Son and Spirit, but Rev 11:3-4 presents them as men.
    - ii. The Church history consensus view of the Two Witnesses is Enoch and Elijah.