

# Pentwater Bible Church

*Zechariah*

*Message 9 - The Lampstand & Olive Trees*

*June 30, 2013*



Zechariah's Vision of the Two Olive Trees and Menorah Hebrew Bible, 13  
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**The Book of Zechariah**  
**Message Nine**  
**The 5<sup>th</sup> Vision – The Golden Lampstand & The Two Olive Trees**  
June 30, 2013  
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Painting by Sharlene Lindskog-Osorio

## ZECHARIAH'S VISION OF THE CANDLESTICK AND THE OLIVE TREES

### Zechariah 4:1-14

*<sup>1</sup> And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep. <sup>2</sup> And he said unto me, What seest thou? And I said, I have seen, and, behold, a candlestick all of gold, with its bowl upon the top of it, and its seven lamps thereon; there are seven pipes to each of the lamps, which are upon the top thereof; <sup>3</sup> and two olive-trees by it, one upon the right side of the bowl, and the other upon the left side thereof. <sup>4</sup> And I answered and spake to the angel that talked with me, saying, What are these, my lord? <sup>5</sup> Then the angel that talked with me answered and said unto me, Knowest thou not what these are? And I said, No, my lord. <sup>6</sup> Then he answered and spake unto me, saying, This is the word of Jehovah unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith*

*Jehovah of hosts. <sup>7</sup>Who art thou, O great mountain? before Zerubbabel thou shalt become a plain; and he shall bring forth the top stone with shoutings of Grace, grace, unto it. <sup>8</sup>Moreover the word of Jehovah came unto me, saying, <sup>9</sup>The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that Jehovah of hosts hath sent me unto you. <sup>10</sup>For who hath despised the day of small things? for these seven shall rejoice, and shall see the plummet in the hand of Zerubbabel; these are the eyes of Jehovah, which run to and fro through the whole earth. <sup>11</sup>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? <sup>12</sup>And I answered the second time, and said unto him, What are these two olive-branches, which are beside the two golden spouts, that empty the golden oil out of themselves? <sup>13</sup>And he answered me and said, Knowest thou not what these are? And I said, No, my lord. <sup>14</sup>Then said he, These are the two anointed ones, that stand by the Lord of the whole earth (ASV 1901).*

## THE CALLING TO ALERTNESS

### Zechariah 4:1

*<sup>1</sup>And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep (ASV 1901).*

The angel that talked to Zechariah before again connects with him. He is the *malakh haddobher bi*—the angel that talked with me, or, literally, “in me”—and he is not the same as the *Malakh Yehovah*, The Angel of Jehovah. Just as before Zechariah does not address this angel as *Adonai*, “my Lord”. So again this is not the same as the Divine Angel of Jehovah—the Messenger of the Covenant—but an *attendant angel* whose mission it was to be God’s conveyer or messenger to the prophet of the meaning of the visions. Remember that God uses angelic messengers to bring His messages to humans (Revelation 1:1 etc.).

After receiving first four visions of the one night Zechariah must have been nearly exhausted. The angel now calls him to alertness. But, a better translation of *wakened out of his sleep* would be “roused me as if I had been sleeping.” We see the same exhaustion coming upon the prophet Daniel after he received the vision of the beasts in chapter eight of his book. Gabriel the angel explained the vision and Daniel became ill and unable to function for several days. This lets us realize the impact a connection with the spiritual world can have when the Lord God is providing His prophets with prophecies of future earthly events. It was not as though Zechariah had fell asleep. He was spiritually wrung out and need to be re-kindled to receive the next vision. He therefore resembled, like Daniel, one who appeared to be sleeping. The fourth vision depicted in a symbolic but very graphic way the *spiritual salvation of Israel from sin and defilement*. *Even though the topic was seen as their outward deliverance from*

*captivity and oppression* in the preceding three visions it looked further into the future when all Israel will be saved (Romans 11:27).

#### THE VISION OF THE CANDLESTICK AND THE OLIVE-TREES

Zechariah 4:2-3

*<sup>2</sup>And he said unto me, What seest thou? And I said, I have seen, and, behold, a candlestick all of gold, with its bowl upon the top of it, and its seven lamps thereon; there are seven pipes to each of the lamps, which are upon the top thereof; <sup>3</sup>and two olive-trees by it, one upon the right side of the bowl, and the other upon the left side there of (ASV 1901).*



Zechariah's Vision of the Menorah and Olive Trees from the tribulation network

The *malakh haddobher bi* asks Zechariah what is it that he is seeing. He wants Zechariah to verbalize the vision he is having and to make sure it is accurate so there is no satanic intervention to corrupt the vision. After all Satan has been accusing Joshua and Israel in general at the bar of God the Father. Satan is a deceiver and will corrupt all and any he can to draw mankind away from God. Zechariah then goes on to relate the vision he just has been permitted to view. He starts by saying, I saw “*a candlestick all of gold, with its bowl upon the top of it, and its seven lamps thereon; there are seven pipes to each of the*

*lamps, which are upon the top thereof;*” What he is describing is the menorah from the temple with some significant differences indicating that this is a second temple or Millennial Kingdom view. The candlestick in Zechariah’s vision is a figurative representation of the seven-branched candlestick in the Temple.



Menorah from the Temple Institute in Jerusalem

Exodus 25:31-40

*<sup>31</sup>And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made, even its base, and its shaft; its cups, its knops, and its flowers, shall be of one piece with it. <sup>32</sup>And there shall be six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof: <sup>33</sup>three cups made like almond-blossoms in one branch, a knop and a flower; and three cups made like almond-blossoms in the other branch, a knop and a flower: so for the six branches going out of the candlestick: <sup>34</sup>and in the*

*candlestick four cups made like almond-blossoms, the knops thereof, and the flowers thereof; <sup>35</sup>and a knop under two branches of one piece with it, and a knop under two branches of one piece with it, and a knop under two branches of one piece with it, for the six branches going out of the candlestick. <sup>36</sup>Their knops and their branches shall be of one piece with it; the whole of it one beaten work of pure gold. <sup>37</sup>And thou shalt make the lamps thereof, seven: and they shall light the lamps thereof, to give light over against it. <sup>38</sup>And the snuffers thereof, and the snuffdishes thereof, shall be of pure gold. <sup>39</sup>Of a talent of pure gold shall it be made, with all these vessels. <sup>40</sup>And see that thou make them after their pattern, which hath been showed thee in the mount (ASV 1901).*

In the tabernacle and the temple after that pure oil was brought by the general congregation to the place of worship to have the oil poured into the lamp by the priests. The lamp was to burn at all times and was never to go out. The imagery of oil was a representation of the Holy Spirit of God (Leviticus 2:1-2; Matthew 25:1-13 etc.). This is not Him but a manifestation of Him in time and space. It is important to see that it was individuals that put the oil into the lamp. The candlestick has the representation of something lighting or being lighted. In the tabernacle and temple it was two fold. *One* God's Spirit represented by the oil would radiate out to the Children of Israel to demonstrate His presence in their midst. *Two*, it was to be a light-bearer to the nations around them. They were to be a witness for God to the Gentiles. When a God appointed purveyor of His Word loses that blessing to be a witness for Him, it is said that the Lord takes away his candlestick (Revelation 2:5). In other words the Holy Spirit who teaches us all things and is represented by the oil will no longer do His work through us if we turn away from Him in sin. Therefore the imagery of the candlestick, which holds the oil and allows the light to radiate out, is removed from those who do not properly carry out their God given responsibilities to act correctly and speak God's Word correctly as well. Their spiritual condition and physical manifestation of that must be acting in concert as representatives of the Lord. The Lord took away the Israelites lampstand after He showed Ezekiel the sins they were committing in the temple (Ezekiel 8:1-18).

In this vision there are three distinct differences from the candlestick of the temple and tabernacle.

1. Zechariah's candlestick has its own oil vessel (*gullah* or basin) on top of it for supplying oil by gravity feed. These are bowls to automatically feed oil by means of gravity. This was not in the temple or tabernacle but there the priests who received oil from offerings of the congregation members filled it. This new apparatus will allow a new and different means of filling. In this vision, no attendant priests are necessary, or offerings of oil from the congregation. The lamps are fed continuously from the *gullah*, or oil vessel, above the candlestick, the abundance of the flow of oil (emblem-atic of the abundant outpouring of the Holy Spirit) being set forth by the seven pipes (or "pourers"), which carried the supply to each.

2. Zechariah's lampstand has seven pipes (Hebrew *mutsgoth*, tubes or conduits) through which oil is poured from *yatsage* to pour, flow, or cast [I Kings 22:35; Job 38:38]). These seven pipes connect with each lamp so there are forty-nine in all. By contrast the tabernacle or temple candlestick had no pipes at all, but only seven branches or arms (*qanim*) to hold the lamps.
3. This lampstand has two olive trees, one on either side. These each have fruitful branches supplying the oil to the *gullah* through two additional pipes. These two trees will continually supply oil to the lamps in abundance.

#### ZECHARIAH'S QUESTION TO THE *MALAKH HADDOBHER BI*

##### Zechariah 4:4-5

*<sup>4</sup>And I answered and spake to the angel that talked with me, saying, What are these, my lord? <sup>5</sup>Then the angel that talked with me answered and said unto me, Knowest thou not what these are? And I said, No, my lord (ASV 1901).*

Zechariah is asking the *MALAKH HADDOBHER BI* what exactly this vision means. He is addressing him as lord or one above me in stature not as God. The word *adon* (lord or overseer) is used here not the word *Adonai* with its indicated deity. The angel answers him with a question saying surely you must know what this is? In a very humble manner Zechariah says that he does not know the meaning of this vision.

#### THE *MALAKH HADDOBHER BI* EXPLAINS THE VISION

##### Zechariah 4:6-10

*<sup>6</sup>Then he answered and spake unto me, saying, This is the word of Jehovah unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith Jehovah of hosts. <sup>7</sup>Who art thou, O great mountain? before Zerubbabel thou shalt become a plain; and he shall bring forth the top stone with shoutings of Grace, grace, unto it. <sup>8</sup>Moreover the word of Jehovah came unto me, saying, <sup>9</sup>The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that Jehovah of hosts hath sent me unto you. <sup>10</sup>For who hath despised the day of small things? for these seven shall rejoice, and shall see the plummet in the hand of Zerubbabel; these are the eyes of Jehovah, which run to and fro through the whole earth (ASV 1901).*

This is how the angel begins his interpretation of the vision: “*This (vision in as far as it embodies a prophecy) is the word of Jehovah unto Zerubbabel, saying, Not by might, nor by power, but by My Spirit, saith Jehovah of hosts.*” The Hebrew word *hayil* (“might”), which also means an “army,” or “host,” stands for the strength of many. This meant to express human strength and power of every description—physical, mental, and moral—individual, or the combined strength of the multitude. All of these are not able to do what the Spirit of God can do. The genuine power by which Israel's charge on this

earth is set forth by the candlestick, shall eventually be fulfilled by “My Spirit, saith Jehovah.” God Himself will be the only power given to Zerubbabel to accomplish the task of rebuilding the Temple. This will all result in a restoration of Israel’s mission as a light to the world. The temple will be the visible proof and symbol of the restored fellowship between Jehovah and His people, and Israel’s mission as the light of the nations. Joshua will be the High Priest and Zerubbabel will be the governor of Jerusalem. The last vision number four saw Joshua reinstated as the religious head of the Jews now Zerubbabel is being appointed as the civil head with the assurance that God will provide the power to do God’s work as once upon a time the ancient Israelites earnestly did.

Zerubbabel would be the one to finish the temple during his lifetime and the angel was assuring Zechariah of these things because Jehovah Himself sent him to convey the message. Any and all voices of opposition would also be silenced. There will be joy when the plum lines are visible. The finishing of this building will happen amidst loud cries of the people, “Grace, grace unto it.” Therefore not on the great world powers but on the little “stone of lead” (Christ) or “plummet” in the hand of Zerubbabel, who is superintending the work of building, as well as the seven eyes of God’s special providence rest, will this be accomplished. The seven refer to the previous vision. God’s eyes run to and fro through the whole earth, and nothing is hid from His omniscience. He will see to it that nothing shall prevent the work being brought to completion.

#### GOD’S ANOINTED OVER THE WHOLE EARTH

Zechariah 4:11-14

*<sup>11</sup>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? <sup>12</sup>And I answered the second time, and said unto him, What are these two olive-branches, which are beside the two golden spouts, that empty the golden oil out of themselves? <sup>13</sup>And he answered me and said, Knowest thou not what these are? And I said, No, my lord. <sup>14</sup>Then said he, These are the two anointed ones, that stand by the Lord of the whole earth (ASV 1901).*

Zerubbabel asks the angel one more question regarding the olive trees. He wants to know the meaning of these olive trees and is met with the same question, “Don’t you know?” The answer is simple; they represent Joshua the high priest and the prince Zerubbabel. These stand by the Lord of the whole earth, as the divinely appointed instruments through whom the Lord causes His Spirit to flow into His congregation. The olive trees represent these two men. They are feeding God’s Spirit into Israel and the task of rebuilding the Temple. This imagery is also used in Revelation chapter eleven of the two witnesses for the Lord during the Great Tribulation that bring forth God’s Spirit during that yet future troubled time (Revelation 11:45).

NEXT WEEK: VISION FIVE: THE VISION OF THE FLYING ROLL

**Please call or e-mail with any questions or comments**

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