

Hidden Hills Sovereign Grace Baptist Church

Sunday Sermon

Date: July 07, 2019

Text: Zechariah 4:1-14

Scripture Reading: Zechariah 4

Subject: Zechariah Series, Chapter 4, The Ten Visions: (7) the golden candlestick, and the two olive trees

In our last message from Zechariah, we studied the 3rd chapter regarding Joshua, the High Priest. We saw chapter 3 pointed to the cleansing of the priesthood of Israel at the Lord's Kingdom. In order to get a right understanding of the situation of Jerusalem at the time of writing of Zechariah, I would like to consider the times of the reigns of the kings of Persia.

Cyrus the Great was the first king of Persia. Cyrus conquered Babylon in 536 BC. According to Ezra 1:1, it was the first year of his reign (which speaks of his reign over the Jews) that he made the decree regarding the building of the house of the LORD in Jerusalem. According to the chronology of some historians, Cyrus' reign began in 538 BC. We know that Cyrus made provision for and sent some of the Jews to Jerusalem to rebuild the temple. Zerubbabel led this first company of Jews back to Jerusalem right away – obviously in the first year of Cyrus according to Ezra chapters 1 and 2. Ezra and the rest of the Jews would come some years later. In the second year of that first group's coming to Jerusalem, the Jews laid the foundation of the temple (Ezra 3:8-10). Because of opposition from the enemies of the Jews, the building of the temple was stopped and did not actually resume until the preaching of Haggai which began on the first day of the sixth month of the second year of Darius, king of Persia. Cambyses II succeeded Cyrus as king of Persia and Darius succeeded Cambyses II. Since Darius came to throne in 522 BC and it was now the 2nd year of his reign, the building of the temple had ceased for about 16 years (536 to 520 BC). Haggai's preaching was used to stir

them up to build again. The Jews were undoubtedly discouraged and somewhat afraid because of the opposition by their enemies. This was the situation in Jerusalem when Zechariah's prophecy was made. One of the big reasons for Zechariah's prophecy was (and is) to encourage God's covenant people for that particular time when the temple was to be rebuilt – and for the end times when Christ would build the millennial temple.

Now we come to the 4th chapter which speaks of the Golden Candlestick and the two olive trees. As we shall see from the study of this chapter, we see the present building of the temple and a look forward to the time of the tribulation period.

Zec 4:1 (KJV) *And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep,*

And – this conjunction shows that the revelation continues from the previous chapters. **The angel that talked with me came again** – the same angel who had talked with Zechariah from verse 9 of the first chapter and had continued. **And waked me, as a man that is wakened out of his sleep,** -- This does not say that he was asleep because it says "waked me, as a man that is wakened out of sleep. I think he was somewhat dazed and amazed by the vision in the 3rd chapter of Joshua and the truth which was revealed to him. So as the angel spoke to him again, he was roused.

Zec 4:2-3 (KJV) *And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: 3 And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof.*

And said unto me, What seest thou? – That is, the angel which spake with Zechariah asked him this question. **And I said, I have**

looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof. -- A golden

candlestick appears before the prophet Zechariah. An oil receiver called a bowl is seen on top, from which the oil flows to the seven lamps of the candlestick through seven pipes. Two olive (trees of oil) trees stand alongside of the candlestick and hang their fruit-laden branches over the golden bowl, filling it with oil, which flows through the seven pipes into the seven lamps. [Arno Gaebelein].

This description is similar, but not exactly like the candlestick in the Tabernacle in the wilderness. That description is found in Exodus 25:31-40 and 37:17-28. I will not take time to read those two accounts for this message.

Zec 4:4 (KJV) So I answered and spake to the angel that talked with me, saying, What are these, my lord?

Zechariah did not know what these objects were or what they meant. So he said to the angel, "What are these, my Lord?" That is, what do they signify? what do they represent? or what are they emblems of? for he knew what they were; that they were a candlestick, and two olive trees; but he wanted to know what the meaning of them was.

Zec 4:5 (KJV) Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord.

The angel's question to Zechariah must have taken him by surprise – for he knew what the items were, but he knew not why they were there or for what purpose. His answer must have been rather sheepish: "No, my Lord."

Zec 4:6 (KJV) *Then he answered and spake unto me, saying, This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts.*

...This is the word of the LORD unto Zerubbabel, saying, -- Zerubbabel. Who was this man? He is the son of Shealtiel, governor of Judah. Shealtiel is said to be the son of Jeconias (Jeconiah, King of Judah who was carried away captive with his brethren by Nebuchadnezzar, king of Babylon).

1 Chronicles 3:16-19 (KJV) *And the sons of Jehoiakim: Jeconiah his son, Zedekiah his son. 17 And the sons of Jeconiah; Assir, Salathiel his son, 18 Malchiram also, and Pedaiah, and Shenazar, Jecamiah, Hoshama, and Nedabiah. 19 And the sons of Pedaiah were, Zerubbabel, and Shimei: and the sons of Zerubbabel; Meshullam, and Hananiah, and Shelomith their sister:*

Specifically, according to the 1Ch. 3-16-19, Jeconiah, son of Jehoiakim, begat Salathiel; Salathiel begat Pedaiah; and Pedaiah begat Zerubbabel.

Zerubbabel was used of the LORD to lead the captives of Judah back to the land to build the house of the LORD.

Ezra 2:1-2, 64-65 (KJV) *Now these are the children of the province that went up out of the captivity, of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city; 2 Which came with Zerubbabel: Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Bigvai, Rehum, Baanah. The number of the men of the people of Israel: ... 64 The whole congregation together was forty and two thousand three hundred and threescore, 65 Beside their servants and their*

maids, of whom there were seven thousand three hundred thirty and seven: and there were among them two hundred singing men and singing women.

The first detachment of people left Babylon under Zerubbabel and Jeshua in 537 BC (Ezra 1-6, and the books of Haggai and Zechariah. Ezra left seventy-eight years later (Ezra 7-10). The LORD stirred up the Spirit of Zerubbabel who had led the captivity back to Jerusalem and then laid the foundation of the temple. Let's read from the 1st chapter of Haggai.

Haggai 1:1-15 (KJV) *In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the LORD by Haggai the prophet unto **Zerubbabel** the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, saying, **2** Thus speaketh the LORD of hosts, saying, This people say, The time is not come, the time that the LORD'S house should be built.*

[In verses 3-11, the Prophet Haggai reminds the people who were lax to build the house of the LORD about how that God had chastened them.]

3 *Then came the word of the LORD by Haggai the prophet, saying, **4** Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste? **5** Now therefore thus saith the LORD of hosts; Consider your ways. **6** Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes. **7** Thus saith the LORD of hosts; Consider your ways. **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. **9** Ye looked for much, and,*

*lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the LORD of hosts. Because of mine house that is waste, and ye run every man unto his own house. **10** Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit. **11** And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands.*

[In verses 12-15, we see the work of the temple commenced]

***12** Then **Zerubbabel** the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all the remnant of the people, obeyed the voice of the LORD their God, and the words of Haggai the prophet, as the LORD their God had sent him, and the people did fear before the LORD. **13** Then spake Haggai the LORD'S messenger in the LORD'S message unto the people, saying, I am with you, saith the LORD. **14** And the LORD stirred up the spirit of **Zerubbabel** the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the LORD of hosts, their God, **15 In the four and twentieth day of the sixth month, in the second year of Darius the king.** [This was the very day the foundation of the Lord's temple was laid.]*

Haggai 2:18 (KJV) *Consider now from this day and upward, from the four and twentieth day of the ninth month, even from the day that the foundation of the LORD'S temple was laid, consider it.*

Please notice the closing verses of the 2nd chapter of Haggai:

Haggai 2:20-23 (KJV) *And again the word of the LORD came unto Haggai in the four and twentieth day of the month, saying, **21** Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth; **22** And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother. **23** In that day, saith the LORD of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the LORD, and **will make thee as a signet:** for I have chosen thee, saith the LORD of hosts.*

A signet is a seal – as a ring for sealing worn on the right hand of a high-ranking man. The final address of Haggai is altogether prophetic. It is addressed exclusively to Zerubbabel, the governor, a son of David. He tells the princely leader that the heavens and the earth will be shaken; it is the same as in verse 6. When that comes the throne of the kingdoms will be overthrown; the power of the kingdoms of the nations (the ten kingdoms;) will be destroyed, for in that day, the falling stone, typifying the second coming of Christ, will make an end of Gentile dominion. The battle of Armageddon will take place and end the military power of these nations. Zerubbabel, the son of David, is the type of Christ, the Son of David. He will then receive the throne of His father David. He will be made a signet. The signet-ring was among those nations a mark of honor. It was given by monarchs to their prime-ministers, conferring all authority upon them. Thus the Lord Jesus Christ is pictured as receiving from God the rule and authority. (Arno Gaebelien)

We will do well to consider the Zerubbabel was a type of Christ in that he led his people, the Jews, out of captivity and laid the

foundation of the temple. What did the LORD say to Zerubbabel in verse 6? ***Not by might, nor by power, but by my spirit, saith the LORD of hosts.*** -- as the candlestick was supplied with oil, from the two olive trees by the side of it, without the help of any man, to pour in the oil, and trim the lamps; so the temple should be built by Zerubbabel, not through the multitude and strength of men, but through the Spirit of God, animating, exciting, encouraging, and strengthening them to go through the work.

The power of the Spirit would rest in measure upon Zerubbabel, who, having begun the restoration temple of Zechariah's time, would finish it (v.9) laying the "headstone" amid the shoutings of the people. The whole scene forms a picture of the fulfilment of the ministry of the two witnesses of Revelation 11 and of the coming of the true "headstone," Prince Messiah, of whom prince Zerubbabel is a type.

Zec 4:7 (KJV) Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it.

Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain: -- A mountain stands for a kingdom when it is representative. This obviously does not speak of a literal mountain which shall be moved, not by might, nor by power, but by the LORD's spirit. This mountain or kingdom, I believe, speaks of Babylon that then was. It is also a type of what will be in the very end when Christ (of whom Zerubbabel is a type) shall gather his people (the Jews) out of captivity in the nations where they are now scattered and will build the temple.

And he shall bring forth the headstone thereof with shoutings, crying, grace, grace unto it. – A headstone is the principle stone in a foundation – the headstone. Zerubbabel did

that for the second temple with shoutings, crying, grace, grace unto it – apparently those shouts coming from the onlooking people. Jesus Christ shall do that for the millennial temple (4:9).

Zec 4:8-9 (KJV) *Moreover the word of the LORD came unto me, saying, 9 The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the LORD of hosts hath sent me unto you.*

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Moreover the word of the LORD came unto me, saying, The hands of Zerubbabel have laid the foundation of this house...Not only did Zerubbabel lay the foundation of this house, but ***his hands shall also finish it.*** By this – ***thou shalt know that the LORD of hosts hath sent me*** (Zechariah) ***unto you.*** – If any of the returning remnant had doubts about Zechariah's prophecy being sanctioned of the LORD of Hosts, the completion of the temple at the hands of Zerubbabel would confirm that fact to them.

Zec 4:10 (KJV) *For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the LORD, which run to and fro through the whole earth.*

For who hath despised the day of small things? -- This literally refers to the building of the second temple, which was contemptible to the enemies of Judah, Sanballat, Tobiah, and others; and little in the eyes of many of the Jews themselves, who had seen the former temple; yet not in the eyes of the Lord of hosts.

Ezra 3:10-12 (KJV) *And when the builders laid the foundation of the temple of the LORD, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the LORD, after the ordinance of David king of Israel. 11 And they sang together by course*

*in praising and giving thanks unto the LORD; because he is good, for his mercy endureth for ever toward Israel. And all the people shouted with a great shout, when they praised the LORD, because the foundation of the house of the LORD was laid. **12** But many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy:*

for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; -- For they shall rejoice seems to point to the people of the returning remnant. ***And they shall see the plummet*** (A plumb line for measuring and ensuring the perpendicular straightness of the uprights in a building) ***in the hand of Zerubbabel with those seven*** – Those seven speaks of the next phrase – the eyes of the LORD.

they are the eyes of the LORD, which run to and fro through the whole earth... This is why the work is not with might and not with power, but by the Spirit of the LORD. This Spirit (the eyes of the LORD) run to and fro through the whole earth. And why do they run to and fro in the earth?

The seer Hanani speaking to Asa, king of Judah in a rebuke because he had relied on the King of Syria instead of relying on the Lord for his defense: **2 Chronicles 16:9 (KJV) *For the eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him...***

This points to the fact that Zerubbabel was looking to the LORD for his help instead of leaning on the arm of flesh. Praise the LORD for that!

Zec 4:11 (KJV) *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?*

Zechariah had seen the candlestick and the two olive trees, but didn't understand what they were or what they spoke of.

Therefore, he asked the question: "What are these two olive trees upon the right side of the candlestick and upon the left side thereof?" He wanted to know.

Zec 4:12 (KJV) *And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves?*

Amazing! Zechariah repeated the question. Apparently the answer did not come immediately.

Zec 4:13 (KJV) *And he answered me and said, Knowest thou not what these be? And I said, No, my lord.*

And he answered me and said, -- That is, the angel who was talking with him.

Knowest thou not what these be?—Said of the angel to ascertain his question clearly.

And I said, No, my lord. – So Zechariah affirms that he did not know what these were.

Zec 4:14 (KJV) *Then said he, These are the two anointed ones, that stand by the Lord of the whole earth.*

Then said he, These are the two anointed ones, -- Two anointed ones? The word "anointed" comes from the Hebrew word: יִצְהָר yitshar which appears 23 times in the Old Testament and is translated 22 times as "Oil" and one time (here) as "anointed." These two have been oiled. The *Oxford English Dictionary* defines

the ppl anointed as “Smearred or rubbed with an unctuous matter; esp, having had oil poured on as a sacred rite.” This speaks of human beings, undoubtedly men. Why do I say that? The word “ones” comes from the Hebrew word: בן *bane* which appears 4906 times in the Old Testament and is translated as: son 2978, children 1568, old 135, first 51, man 20, young 18, young + **01241** 17, child 10, stranger 10, people 5, misc 92; 4906. Clearly, then, the term anointed ones speaks of men who have been anointed with oil for a purpose.

Let us see if we can discern from scripture who these are. Remember, these two anointed ones are symbolized by the two olives trees. What do they mean? Are we speaking literally of olive trees as the two anointed ones?

That stand by the Lord of the whole earth. – Important statement. These two anointed ones stand by the Lord of the whole earth. Do we have scripture for this? We do.

Revelation 11:1-14 (KJV) *And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. 2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months. 3 And I will give power **unto my two witnesses**, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. 4 **These are the two olive trees, and the two candlesticks standing before the God of the earth.** 5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. 6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over*

*waters to turn them to blood, and to smite the earth with all plagues, as often as they will. **7** And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. **8** And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. **9** And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. **10** And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. **11** And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. **12** And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them. **13** And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven. **14** The second woe is past; and, behold, the third woe cometh quickly.*

As we consider the entire message of the book of Revelation, we see the beast (called the man of sin; the abomination that maketh desolate; the anti-christ;) greatly persecuting both -

- the nation of Israel represented as the woman who brought forth the man child (but they are given the wings of an eagle to go to their place in the wilderness prepared for them where

they will be nourished a thousand two hundred and three score days (Rev.12:5-6).

- the saints of God who are delivered into his hand for forty-two months (same as 1260 days or a time, times, and dividing of a time, 3 ½ years). (Rev.13:6-8).

So these two prophets have a special ministry for 3 ½ years. They have power –

- That if any man will hurt them, fire procedeeth out of their mouth, and devoureth their enemies; and if any man will hurt them, he must in this manner be killed.
- To shut heaven, that it rain not in the days of their prophecy;
- Over waters to turn them to blood,
- To smite the earth with all plagues, as often as they will.

Only when they shall have finished their testimony, the beast shall make war against they and overcome them and kill them.

Their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified (Jerusalem).

The people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves (this clearly speaks of persons, not entities or things).

All that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because the two prophets tormented them that dwelt on the earth.

And after three days and an half the Spirit of life from God entered into then, and they stood upon their feet; and great fear fell upon them which saw them – and they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

Many commentators believe the two witnesses to be the magistracy and the church or the word and the church. While it is most certainly true that the churches are called the candlesticks in Revelation 1:20, the church age shall close when the fulness of the gentiles is come in. The beast kills these "two prophets" and their dead bodies lie in the street of Jerusalem for 3 ½ days – then the Spirit of life enters into them and they stand on their feet – and are called up into heaven. As I see the word, these are two prophets – men.

We are not told who these prophets are, but many (including this preacher) have speculated. Some say Enoch and Elijah (because they never died). Some say Elijah and John, the Apostle. Truth is, we do not know for sure. We do know that while Israel is in the wilderness under the protection of the LORD and the saints are under horrible persecution, these two witnesses are standing with the LORD of all the earth. They are the witness of the LORD during that time.

O, brethren, how marvelous it is to see how that God's word always comes to pass without fail. When he determines a thing, it is sure that it shall come to pass. It is blessedly true that all of his sheep (his elect) shall hear his voice, believe, and be saved. It is also true that all who will not hear his voice shall suffer the anguish of hell and the lake of fire forever! Believe on the Lord Jesus Christ and you will be saved. In believing, you shall pass from death unto life and shall never come into condemnation. Jesus Christ is THE WAY, THE TRUTH, AND THE LIFE – and no man comes to the father but by him.