

The “Never Wrong”

Prophet Zechariah

Part 5

The fifth vision, the golden “candlestick” and the “two olive trees:”

The work of God (the rebuilding of the temple), would be accomplished through God’s leaders, Joshua and Zerubbabel, who would be enabled to perform their tasks by the Spirit of God.

The vision indicates that future Israel will be a blessing to all the nations of the world through an abundant supply of the Spirit of God as the result of the coming of the Messiah, who will unite the offices of priest and king in Himself.

Zechariah 4:1 KJV

4 And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep.

Zechariah 4:1 AMPC

4 And the angel who talked with me came again and awakened me, like a man who is wakened out of his sleep.

“As a man that is wakened”: Once again the interpreting angel comes to awaken the prophet out of spiritual exhaustion from the holy trauma of the previous vision.

It appears that Zechariah had gone to sleep, after his last vision, and the angel comes and awakens him. Zechariah is about to have his fifth vision.

Zechariah 4:2 KJV

2 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:

“Seven pipes to the seven lamps”: The lamp stand is the 7 branched kind used in the tabernacle, with the addition of a bowl on the top of it in order to maintain an abundant supply of oil and spouts to carry the oil to keep the 7 lamps burning.

The picture is of an abundant supply. Zechariah’s lamp stand differed from modern menorahs in four ways, because it had:

1. A bowl;
2. Pipes;
3. Olive trees; and
4. Two golden spouts.

The Hebrew text is explicit: there were seven pipes leading from the bowl to each of the seven lamps, a total of 49 pipes. The thought conveyed is that there was an abundant channel to convey the abundant supply of oil stored in the “bowl” to each of the “seven lamps.”

This "candlestick of gold" symbolizes the container for the Light of the world. It was made of pure gold, because it was in the presence of God. The church shines the Light to the world and Jesus is the Light.

Revelation 1:20 KJV

20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

Revelation 1:20 AMPC

20 As to the hidden meaning (the mystery) of the seven stars which you saw on My right hand and the seven lampstands of gold: the seven stars are the seven angels (messengers) of the seven assemblies (churches) and the seven lampstands are the seven churches.

Note: Seven means complete. From the Scripture in Revelation above, there was a candlestick in each church. The Light of Jesus is in all the churches who believe Jesus to be the Light of the world.

The seven is speaking of perfection. There is nothing wrong with the Light. The "seven pipes" speak of a perpetual burning of the Light.

Revelation 4:5 KJV

5 And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

Revelation 4:5 AMPC

5 Out from the throne came flashes of lightning and rumblings and peals of thunder, and in front of the throne seven blazing torches burned, which are the seven Spirits of God [[a]the sevenfold Holy Spirit];

All of this about the candlesticks and the lamps has to do with the Light of God and the Spirit of God in the churches.

Zechariah 4:3 KJV

3 And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof.

Zechariah 4:3 AMPC

3 And there are two olive trees by it, one upon the right side of the bowl and the other upon the left side of it [feeding it continuously with oil].

"Two olive trees": Olive oil was used in those days to fuel the lamps. The two olive trees supply oil to the bowl. The graphic picture is of limitless oil, supplied automatically without human agency, flowing from the trees down to the bowl, down to the lamps.

We will see from the following Scriptures, that the **"two olive trees"** are the natural branch (physical Israel), and the grafted in branch (spiritual Israel), the church.

Romans 11:24 KJV

24 For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?

Romans 11:24 AMPC

24 For if you have been cut from what is by nature a wild olive tree, and against nature grafted into a cultivated olive tree, how much easier will it be to graft these natural [branches] back on [the original parent stock of] their own olive tree.

Revelation 11:4 KJV

4 These are the two olive trees, and the two candlesticks standing before the God of the earth.

Revelation 11:4 AMPC

4 These [witnesses] are the two olive trees and the two lampstands which stand before the Lord of the earth.

Zechariah 4:4 KJV

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

Zechariah 4:4 AMPC

4 So I asked the angel who talked with me, What are these, my lord?

“What are these”: Zechariah wanted to know the meaning of the two olive trees. Because of Zechariah’s priestly background, his question surprised the interpreting angel (verse 5). His question goes unanswered until later (verse 14). He is saying, "What are the two olive trees"?

Zechariah 4:5 KJV

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

Zechariah 4:5 AMPC

5 Then the angel who talked with me answered me, Do you not know what these are? And I said, No, my lord.

"Then the angel that talked with me answered and said unto me": Either to upbraid (scold or reprimand) him with his ignorance and stupidity; or rather to quicken his attention, and that of others, to the interpretation of it he was about to give him.

"Knowest thou not what these be?" Art thou ignorant of the design of them? or knoweth thou not what is meant by them?

"And I said, No, my lord": He made a child-like confession of his ignorance, joined with great respect unto, and veneration of, the angel that conversed with him. It is as if the angel thought that Zechariah should have known who they were.

Note: _____

Zechariah 4:6 KJV

6 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.

Zechariah 4:6 AMPC

6 Then he said to me, This [addition of the bowl to the candlestick, causing it to yield a ceaseless supply of oil from the olive trees] is the word of the Lord to Zerubbabel, saying, Not by might, nor by power, but by My Spirit [of Whom the oil is a symbol], says the Lord of hosts.

“This is the word of the LORD unto Zerubbabel”: The purpose of the vision was to encourage Zerubbabel to complete the temple rebuilding, to assure him of divine enablement for that venture and the endless supply for the future glory of Messiah’s kingdom and temple.

The lamp stand pictured Israel fully supplied by God to be His light then and in the future. It must be noted that the church has temporarily taken this role presently (Ephesians 5:8-9; Revelation 1:12-13, 20), until Israel’s salvation and restoration to covenant blessing and usefulness (Romans 11:11-24).

“Not by might ... power, but by my Spirit”: Neither human might, wealth, or physical stamina would be sufficient to complete the work. Only an abundant supply of the power of the Holy Spirit, pictured by the “bowl” (verse 2), would enable him to carry out the task. And enable Israel in the Messiah’s kingdom to be a light again to the world by the operation of the Spirit (Ezek. 36:24).

The power is in the Spirit of God. Zerubbabel will not be able to win by worldly power or might, but by the Spirit of God within him. The work of Zerubbabel (whom we discovered was a type and shadow of Jesus), is through grace, not through personal effort.

Zerubbabel was the grandson of King Jehoiachin of Judah (1 Chronicles 3:17) a descendant of David. Born in Babylon during the exile (between 587 and 539 BC), Zerubbabel traveled to Judah after King Cyrus II allowed the Judean captives to return to their homeland to rebuild the temple (Ezra 1:1–4; 6:3–5, 8–10). The prophet Haggai identifies Zerubbabel as the governor of Judah after the exile (Haggai 1:1; 2:2, 21).

Zerubbabel is listed in the Bible as an ancestor of Jesus Christ (Matthew 1:12–13; Luke 3:27). As governor of Judah, Zerubbabel was appointed as one of the initial leaders who supervised the reconstruction of the Jerusalem temple with the help of Joshua, the high priest (Ezra 3:2–3, 8).

The foundation showed that this new temple was going to be much smaller than Solomon’s original, to the disappointment of those who remembered the former structure: “Many of the older priests and Levites and family heads, who had seen the former temple, wept aloud when they saw the foundation of this temple being laid” (Ezra 3:12).

Zechariah 4:7 KJV

7 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.

Zechariah 4:7 AMPC

7 For who are you, O great mountain [of human obstacles]? Before Zerubbabel [who with Joshua had led the return of the exiles from Babylon and was undertaking the rebuilding of the temple, before him] you shall become a plain [a mere [a]molehill]! And he shall bring forth the finishing gable stone [of the new temple] with loud shoutings of the people, crying, Grace, grace to it!

“Who art thou, O great mountain”: Because the outcome is guaranteed (verses 6, 9), any mountain like opposition will be leveled by God to become like a flat surface. No obstacle will be able to stop the completion of the temple in Zerubbabel’s time or in the final kingdom of Messiah (Ezek. Chapters 40 to 48).

“The headstone”: The final stone of the building will be put into place, signifying its completion.

“Grace unto it”: This blessing signifying shouts of joy and thanksgiving came to pass (Ezra 3:11-13), over the completion of the temple.

Ezra 3:11-13 KJV

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:

13 So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off.

Ezra 3:11-13 AMPC

11 They sang responsively, praising and giving thanks to the Lord, saying, For He is good, for His mercy and loving-kindness endure forever 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 heads of fathers' houses, old men who had seen the first house [Solomon's temple], when the foundation of this house was laid before their eyes, wept with a loud voice, though many shouted aloud for joy.

13 So the people could not distinguish the shout of joy from the sound of the weeping of the people, for the people shouted with a loud shout, and the sound was heard far off.

Contrast this attitude with that of the people seeing the unfinished temple (Hag. 2:3).

Haggai 2:1-9 AMPC

*1 In the seventh month, on the twenty-first day of the month, in the second year of Darius king [of Persia], **came the word of the Lord by the prophet Haggai, saying,***

2 Speak now to Zerubbabel son of Shealtiel, governor of Judah, and to Joshua son of Jehozadak, the high priest, and to the remainder of the people, saying,

3 Who is left among you who saw this house in its former glory? And how do you see it now? Is not this in your sight as nothing in comparison to that?

***4 Yet now be strong, alert, and courageous, O Zerubbabel, says the Lord;** be strong, alert, and courageous, O Joshua son of Jehozadak, the high priest; and be strong, alert, and courageous, all you people of the land, says the Lord, and work! For I am with you, says the Lord of hosts.*

5 According to the promise that I covenanted with you when you came out of Egypt, so My Spirit stands and abides in the midst of you; fear not.

6 For thus says the Lord of hosts: Yet once more, in a little while, I will shake and make tremble the [starry] heavens, the earth, the sea, and the dry land;

7 And I will shake all nations and the [a]desire and the precious things of all nations shall come in, and I will fill this house with splendor, says the Lord of hosts.

8 The silver is Mine and the gold is Mine, says the Lord of hosts.

9 The latter glory of this house [with its successor, to which Jesus came] shall be greater than the former, says the Lord of hosts; and in this place will I give peace and prosperity, says the Lord of hosts.

The problems that faced Zerubbabel looked as high as a mountain, but with the help of the Spirit of God working through him, they could be flattened out as a plain. (Zech. 4:7)

Matthew 21:21 KJV

21 Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

Jesus is the head of the church. He is the stone that the builders rejected, that became the chief corner stone. I believe this headstone is speaking of Jesus. (Zech. 4:7)

Matthew 21 AMPC

1 And when they came near Jerusalem and had reached Bethphage at the Mount of Olives, Jesus sent two disciples on ahead,

2 Saying to them, Go into the village that is opposite you, and at once you will find a donkey tied, and a colt with her; untie [them] and bring [them] to Me.

3 If anyone says anything to you, you shall reply, The Lord needs them, and he will let them go without delay.

4 This happened that what was spoken by the prophet might be fulfilled, saying,

5 Say to the Daughter of Zion [inhabitants of Jerusalem], Behold, your King is coming to you, lowly and riding on a donkey, and on a colt, the foal of a donkey [a beast of burden].

6 Then the disciples went and did as Jesus had directed them.

7 They brought the donkey and the colt and laid their coats upon them, and He seated Himself on them [the clothing].

8 And most of the crowd kept spreading their garments on the road, and others kept cutting branches from the trees and scattering them on the road.

9 And the crowds that went ahead of Him and those that followed Him kept shouting, Hosanna (O be propitious, graciously inclined) to the Son of David, [the Messiah]! Blessed (praised, glorified) is He Who comes in the name of the Lord! Hosanna (O be favorably disposed) in the highest [heaven]!

10 And when He entered Jerusalem, all the city became agitated and [trembling with excitement] said, Who is This?

11 And the crowds replied, This is the prophet Jesus from Nazareth of Galilee.

12 And Jesus went into the temple (whole temple enclosure) and drove out all who bought and sold in the sacred place, and He turned over the [g]four-footed tables of the money changers and the chairs of those who sold doves.

13 He said to them, The Scripture says, My house shall be called a house of prayer; but you have made it a den of robbers. (Catholic)

14 And the blind and the lame came to Him in the porches and courts of the temple, and He cured them.

15 But when the chief priests and the scribes saw the wonderful things that He did and the boys and the girls and the youths and the maidens crying out in the [j]porches and courts of the temple, Hosanna (O be propitious, graciously inclined) to the Son of David! they were indignant.

16 And they said to Him, Do You hear what these are saying? And Jesus replied to them, **Yes; have you never read, Out of the mouths of babes and unweaned infants You have made (provided) perfect praise?**

17 And leaving them, He departed from the city and went out to Bethany and lodged there.

18 In the early dawn the next morning, as He was coming back to the city, He was hungry.

19 And as He saw [k]one single leafy fig tree [l]above the roadside, He went to it but He found nothing but leaves on it [[m]seeing that in the fig tree the fruit appears at the same time as the leaves]. And He said to it, Never again shall fruit grow on you! And the fig tree withered up at once.

20 When the disciples saw it, they marveled greatly and asked, How is it that the fig tree has withered away all at once?

21 And Jesus answered them, Truly I say to you, if you have faith (a [n]firm relying trust) and do not doubt, you will not only do what has been done to the fig tree, but even if you say to this mountain, Be taken up and cast into the sea, it will be done.

22 And whatever you ask for in prayer, having faith and [really] believing, you will receive.

23 And when He entered the sacred [o]enclosure of the temple, the chief priests and elders of the people came up to Him as He was teaching and said, By what [p]power of authority are You doing these things, and who gave You this power of authority?

24 Jesus answered them, I also will ask you a question, and if you give Me the answer, then I also will tell you by what [q]power of authority I do these things.

25 The baptism of John—from where was it? From heaven or from men? And they reasoned and argued with one another, If we say, From heaven, [r]He will ask us, Why then did you not believe him?

26 But if we say, From men—we are afraid of and must reckon with the multitude, for they all regard John as a prophet.

27 So they answered Jesus, We do not know. And He said to them, Neither will I tell you by what [s]power of authority I do these things.

28 What do you think? There was a man who had two sons. He came to the first and said, Son, go and work today in the vineyard.

29 And he answered, I will not; but afterward he changed his mind and went.

30 Then the man came to the second and said the same [thing]. And he replied, I will [go], sir; but he did not go.

31 Which of the two did the will of the father? They replied, The first one. Jesus said to them, Truly I tell you, the tax collectors and the harlots will get into the kingdom of heaven before you.

32 For John came to you walking in the way of an upright man in right standing with God, and you did not believe him, but the tax collectors and the harlots did believe him; and you, even when you saw that, did not afterward change your minds and believe him [adhere to, trust in, and rely on what he told you].

33 Listen to another parable: There was a master of a house who planted a vineyard and put a hedge around it and dug a wine vat in it and built a watchtower. Then he let it out [for rent] to tenants and went into another country.

34 When the fruit season drew near, he sent his servants to the tenants to get his [share of the] fruit.

35 But the tenants took his servants and beat one, killed another, and stoned another.

36 Again he sent other servants, more than the first time, and they treated them the same way.

37 Finally he sent his own son to them, saying, They will respect and give heed to my son.

38 But when the tenants saw the son, they said to themselves, This is the heir; come on, let us kill him and have his inheritance.

39 And they took him and threw him out of the vineyard and killed him.

40 Now when the owner of the vineyard comes back, what will he do to those tenants?

41 They said to Him, He will put those wretches to a miserable death and rent the vineyard to other tenants [t]of such a character that they will give him the fruits promptly in their season.

42 Jesus asked them, Have you never read in the Scriptures: The very Stone which the builders rejected and threw away has become the Cornerstone; this is the Lord's doing, and it is marvelous in our eyes?

43 I tell you, for this reason the kingdom of God will be taken away from you and given to a people who will produce the fruits of it.

44 [u]And whoever falls on this Stone will be broken to pieces, but he on whom It falls will be crushed to powder [and It will [v]winnow him, [w]scattering him like dust].

45 And when the chief priests and the Pharisees heard His parables (comparisons, stories used to illustrate and explain), they perceived that He was talking about them.

46 And although they were trying to arrest Him, they feared the throngs because they regarded Him as a prophet.

Note: _____

Matthew 21 KJV

1 And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me.

3 And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

6 And the disciples went, and did as Jesus commanded them,

7 And brought the ass, and the colt, and put on them their clothes, and they set him thereon.

8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way.

9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

10 And when he was come into Jerusalem, all the city was moved, saying, Who is this?

11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

12 And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,

13 And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

14 And the blind and the lame came to him in the temple; and he healed them.

15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased,

16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

17 And he left them, and went out of the city into Bethany; and he lodged there.

18 Now in the morning as he returned into the city, he hungered.

19 And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.

20 And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away!

21 Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

22 *And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.*

23 *And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?*

24 *And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.*

25 *The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?*

26 *But if we shall say, Of men; we fear the people; for all hold John as a prophet.*

27 *And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.*

28 *But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard.*

29 *He answered and said, I will not: but afterward he repented, and went.*

30 *And he came to the second, and said likewise. And he answered and said, I go, sir: and went not.*

31 *Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.*

32 *For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.*

33 *Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country:*

34 *And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.*

35 *And the husbandmen took his servants, and beat one, and killed another, and stoned another.*

36 Again, he sent other servants more than the first: and they did unto them likewise.

37 But last of all he sent unto them his son, saying, They will reverence my son.

38 But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

39 And they caught him, and cast him out of the vineyard, and slew him.

40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41 They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.



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