

BIBLE CLASS 24.02.2022 ZECHARIAH STUDY: THE GOLDEN CANDLESTICK
ZECHARIAH CHAPTER 4

And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep, and said unto me, What do you see ? 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. So I answered and spoke to the angel that talked with me, saying, What are these, my lord? Then the angel that talked with me answered and said unto me, Do you not know what these are? And I said, No, my lord.

Then he answered and spoke unto me, saying, this is the word of the Yahweh to Zerubbabel, saying, not by might, nor by power, but by my spirit, says Yahweh of armies. Who are thou, O Great Mountain? Before Zerubbabel you shalt *become* a plain: and he shall bring forth the headstone thereof with shouting, crying, Grace, grace unto it.

Moreover the word of the Yahweh came unto me, saying, The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and you shall know that the LORD of hosts hath sent me unto you. For who has 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 Yahweh, which run to and fro through the whole earth.

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? And I answered again, and said unto him, what are *these* two olive branches which through the two golden pipes empty the golden *oil* out of themselves?

And he answered me and said, Do you not know what these are? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth. (Zech. 4:1-14)

The golden seven branched “candlestick” should be translated as ‘Lightstand’. It first appears in the Book of Exodus as part of the furniture of the Tabernacle and then in the books of Kings and Chronicles where it is recorded that Solomon provided ten light stands for the Temple. (1Kings 7:49, 2 Chron.4:7). The angel, described in the previous chapters, came again to Zechariah and waked him, “as a man is wakened out of sleep” The angel asks him, “What did you see?” Now a deep sleep is typical of resurrection, such as

Daniel experienced. (Daniel 8:18 & 10:9) Previously Zechariah had been assured by Yahweh that His Temple would be rebuilt in Jerusalem and that He would yet choose Jerusalem, but not in Zechariah's lifetime. It was similar to Abraham's experience (Gen 15:12) who was shown that God's promises would be fulfilled but only after his own resurrection. As we read in Hebrews "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth". (Heb. 11:13) Abraham, Daniel, Zechariah and John in the isle called Patmos, (Rev 1:13-17) all experienced visions which would become reality only after their own resurrection at the return of the Lord Jesus Christ.

So Zechariah answered the angel's question and he replied "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." The Lampstand in Hebrew is known as the Menorah, but it was different to the lampstand described in Exodus. This one had a stem of gold and a bowl on its top, from which seven tubes filled the seven lamps with oil. The oil in the bowl was supplied from two trees on either side and fed from two branches or tubes. Zechariah asked the angel what did it all mean, and the angel explained but only in general terms, referring to a great mountain becoming a plain before Zerubbabel, the one chosen to lead the Jews back to their homeland, rebuilding the Temple, and from whom would come the Headstone. So the symbols represent:-

- a) The lampstand: the manifestation of Christ and his brethren. (John 8:12, Matt 5:14, Phil.2:15)
- b) The stem and the bowl: the Lord Jesus Christ, anointed with the holy oil of truth is the reservoir of the Spirit
- c) The 7 lamps are the One Body of Christ: the seven candlesticks you saw are the seven churches. (Rev 1:20)
- d) 2 Olive Trees the two races of mankind, Jew and Gentile. (See Romans 11:24)
- f) 2 Olive branches the outgrowth of the two trees those Jews and Gentiles who have been called out and belong to the general assembly of the ecclesia of the firstborns written in heaven. Heb. 12:23&24.

The apostle Paul teaches us in Romans that the Body of Christ is made up of two kinds of people, Jews and Gentiles. The apostle drawing on the Old Testament and the teachings of Christ represents them as two Olive Trees; the one, “a wild olive tree,” and the other, “a good olive tree” (Rom. 11:17, 24). The first are the natural descendants of Jacob known as Israelites or Jews and are representatives of the twelve tribes of Israel, cultivated by Yahweh originally and considered the good tree. The wild olive was not cultivated in the way that Israel was and represents the Gentiles. These two olive trees are connected to the light-bearing body by the two golden pipes extending from a branch of each tree, representing the union of Israelites and Gentiles in one body through Jesus Christ. In Paul’s figure, the union of the two classes is represented by grafting branches taken from the wild olive tree into the stock of the tree with the branches of the good olive tree, whose root and fatness supply good sustenance to the grafts. So the engrafting is done by “the word of truth,” which is described as “the engrafted word received with meekness, which is able to save the soul” (James 1:21). This ‘word’ received with meekness by wild-olive men and women, gives them understanding, by teaching believers about “the things concerning the kingdom of the Deity, and of the name of Jesus Christ.” Conviction concerning these things, leads them to baptism by which they are immersed into the Christ-Name, so becoming members of the one body. By this adoption, or engraftment, through Christ Jesus, they become good olive-people. Being “cut out” of the wild olive in all “the times of the Gentiles,” during which blindness afflicts Israel, they supply the place of the Jewish branches broken off because of unbelief. (Romans 11: 25)

In the first few years of the apostolic period, no branches from the good Israelitish olive tree were broken off; the gospel was not preached to the Gentiles for some time; and one body consisted only of believing and baptized Jews. But, when the Jews became deaf and blind to the word, it was proclaimed to the Gentiles, and they received it. As faith weakened among the Jews, it grew vigorously among the Gentiles. The natural branches of the good olive became sapless; and were broken off with violence, when the Romans in AD 70, because of transgression, destroyed the Temple and the city of Jerusalem and cast down the truth to the ground, as expressed in the Law of Moses, (Dan. 8:9–12). Subsequently the Jews were barred from the Holy Land all together and became wanderers among all nations of the world.

The One Body however was designed to exist *in two states*. The Zechariah’s vision represents it in the state initiated by the resurrection. John saw it in this state, as “a Son of Man in the midst of Seven Lightstands,” complete with all the attributes of supremacy (Apoc. 1:12–16). Being in the midst of the seven, he

occupies the same relation to the light radiating ecclesias that the seven tubes of Zechariah's group do to the golden bowl, and the seven horns do to the Lamb (ch. 5:6). The whole group of John and Zechariah is symbolical of the all-seeing and all-powerful Spirit after the resurrection and infusion of eternal life in bodily manifestation—the "One Body" perfected and glorified in all its members.

But, before the One Body thus symbolized can stand in the presence of the nations to "enlighten the earth with his glory" (Rev.18:1), it must pre-exist in all "the times of the Gentiles;" that is, in the interval between the breaking off of the natural branches of the good olive tree, say from A.D. 70, to "the time of the dead when they should be judged, and a reward given to the prophets and saints" (Rev.11:18). This state of being, Paul styles, "the present evil world;" we term it commonly, "this world," and "the present state," in contrast with "the future state," or "the other world," or "the world to come."

Zerubbabel is a type of the Lord Jesus whose mission has been to lead his people, those who truly believe in him with all their heart, and he is to rebuild the Temple, not only of Ezekiel's prophecy, but the Temple of the living God. This Temple consisting of men and women who have wholeheartedly embraced the truth as it is in Jesus and are found worthy of eternal life. These have been led out of the world of disobedience described as Babylon the Great and are truly the Temple of the Living God. Before this latter-day Zerubbabel the great mountain led by the last autocrat (who behaves like Putin who has revived the Orthodox Church and will unite it to the Papacy who will condone the autocrat's uniting of Europe and the destruction of modern day Israel. A great political mountain indeed which before Jesus Christ and the Saints will become as a plain Not by might, nor by power, but by my spirit, says the Yahweh of armies God, manifest in the power granted to the Lord Jesus Christ and his Saints, his sanctified ones .(Zec. 4:6 KJV)

Brother Thomas writes enthusiastically on this subject in the first volume of Eureka and is well worth reading.

But Zechariah saw something more in detail than the Two Trees and Lamp. He saw also "two olive-branches," and "two golden tubes." By these branches and tubes a connection was established between the Lamp-bowl and the two trees. The golden colored olive-oil is exuded from the two branches through the golden tubes into the Lamp-bowl, from which it is combusted through the Seven Burners, for the illumination of all the nations of the earth, then "blessed in Abraham and his *Mystical* Seed," which is the Christ and all in Him.

Zechariah was told that these two branches represented the Anointed Ones, or Sons of Oil, standing before the RULER (*Adon*) of all the earth. In other words,

these two branches represent the Saints, who are separated, first, from the Israelitish Olive-Tree; and secondly, from the Gentile Olive-Tree, by nature wild. The Two Branches are not to be confounded with the Two Trees. These are not the Anointed Ones, but only the nationalities which the Two Branches are developed. These two branches stand before the Ruler of all the earth. They rule with him as Kings and Priests, being all anointed with the Holy Spirit from the throne of the Invisible Father. They are his eyes, hands, body, and feet, in the subjugation and government of the world. He fills them with his spirit; in fact, they are His spirit bodily-condensed, if we may so speak, into a multitude of living, incorruptible, and intelligent personages: "That which is born of the Spirit IS SPIRIT"—the multitudinous Spirit-Man.

These symbols, then, seen by Zechariah after he was waked up by the angel out of his typical sleep, are representative of the Spirit of Jehovah; that is, of that Spirit's manifestation in the resurrected Sons of God, who are spirits. Let me simplify this idea, if possible, yet more. When a true believer dies, he falls asleep in Christ. He corrupts; and when the process of decomposition is complete, he is reduced to dust, which is all that remains of his former self. Nevertheless, he reappears, his restored consciousness claims his former self as his. The dust to which he is reduced is at once the *debris* of his former, and the *nucleus* of his future, self. In reference to this nucleus, or detritus of the animal body sown into the grave, Paul says in 1 Cor. 15:53, "It is necessary that this corruptible put on incorruptibility, and this mortal put on deathlessness." This putting on, he tells us in Rom. 8:11, is effected by the Spirit of Him who raised up Jesus from among the dead. The Spirit operates upon the dust of the former man, and fashions it into a new man, after the image of Jesus as he now is. Being formed, the formation is caused to live. In commencing life again at this epoch, this renewed man is said to be "waked as a man that is wakened out of his sleep." At this awaking, he is as Adam was before he fell; because, having been pardoned, or justified from all sin by an obedient faith, perfect in kind and degree, in his former lifetime; and after that, "walked worthy of God" to the end thereof; in the resurrection he is awakened as a man without sin. Being thus renewed, he is still in the image of the earthy Adam, but before he fell. But he is not always to continue in this image; for Paul says, "As we bear the image of the earthly, we shall also bear the image of the heavenly." A change must, therefore, take place; as a change must have been operated upon the first Adam in order to transform him from "*a living soul*" or *animal*, into an incorruptible and deathless creature, or SPIRIT. In his case, this would have resulted from eating of the Tree of the Lives in Paradise, if he had been permitted. Through that appointed medium, the Eternal Spirit, self-named

Jehovah, would have changed the body of his lower estate, “in a moment, in the twinkling of an eye,” into a like form with that which Jesus now possesses, and the Saints are hereafter to possess. But transgression prevented this, and postponed the spiritualization of the Adamic Nature until the resurrection era, in which, instead of two persons only becoming spirits, a multitude of their descendants, numerous as the stars of heaven, will bear the image of the heavenly, who is “the Lord the Spirit.”

In Zechariah 4:2–3 the prophet sees another seven-branched lampstand with an olive tree on each side of it with pipes attached, feeding from a branch of each tree direct into the bowl and from the bowl to the lamps. The two olive trees or branches are said to be the “two anointed ones” or “sons of oil” (AVm) “that stand by the Lord of the whole earth” (v. 11–14). The two anointed persons immediately concerned were the High Priest Joshua (son of Josedech) and Zerubbabel (son of Shealtiel) representing the sacerdotal and regal offices of the Messiah. The first verse describes the prophet as “wakened out of his sleep” in a symbolic resurrection, showing that the vision applies to the time of the kingdom. This consideration suggests that the “Lord of the whole earth” is Christ the king of the kingdom; else why does it say the Lord (*Adon*) of the *earth* and not Lord of Heaven in Zechariah 4:14?

This vision of the Two Olive Branches and the Two Lamps is not peculiar to the Apocalypse. Zechariah saw the same things in a vision: an account of which he has left on record in the fourth chapter of his book. An angel came to him, and waking him from his sleep, asked him what he saw? He replied, that he beheld a *candlestick* all of gold, with a bowl on the top of it, upon which there were seven lamps with their seven tubes: and *two olive trees*, one on either side of the bowl. He then inquired of the angel—what these things signified? The angel replied, by delivering a prediction to Zerubbabel, and by saying, that “the seven were the eyes of the Lord, which run to and fro through the whole earth.” Now Zerubbabel was a typical as well as a real person. He was descended from David, born in the Babylonish captivity, and an ancestor of Jesus Christ. His name by interpretation signifies *a stranger in Babylon, dispersion of confusion*. In the reign of Cyrus, King of Persia, he was appointed governor of Judah; and under the edict of that prince led the van of the captivity back to their own land. He also laid the foundation of the second Temple, and the Angel declared to Zechariah that “his hands should also finish it.” He was likewise a typical character, as plainly appears from Haggai 2, 23. As a royal personage and head of the restoration, he was the type of the Great King; as his contemporary Joshua, the son of Josedek, was of the priestly character of that mighty Hero, who “shall be a priest upon his throne” at his appearing.

The Candlestick then, proximately represented Zerubbabel but chiefly Him, “THE BRANCH” of whom Zerubbabel was the type. Satisfied of the meaning of the seven-sconced-candlestick, Zechariah demanded the signification of the Two Olive *Trees*, the one on either side. Not receiving an immediate answer, he inquired again in more precise terms, saying, “What are these Two Olive *Branches* which through the *Two Golden Pipes* empty the golden oil out of themselves?”—Then said the Angel “These are the Two Anointed Ones that stand by the Lord (the seven branched candlestick) of the whole earth.”

There appears, then, to exist an identity between the Two Olives and the Two Lamps of John, and the Two Olive Branches and the Two Golden Pipes of Zechariah. The latter supplies a deficiency in John’s vision by informing us of the use of the Two Olive Branches in relation to the Two Lamps; they were to supply the Lamps with oil that they might give light. By this then we may understand, that the Two Witnesses were empowered by the *unction* of truth, to give light to the world during the 1260 years of their declaration. In Zechariah they are termed “the Two Anointed Ones who stand by the Lord of the whole earth.” They are anointed with truth. The oil which gave light in the dark, or middle ages, was expressed through them; they were the Lamps or “Lights of the world,” as were the Apostles before them. These are symbols of great elegance and beauty. The Lord of the Earth has set up before him two great lights to illumine mankind;—two blazing and shining lamps, fed by the golden oil of the olive, “wild” and “good.” Through their brilliancy, the light of truth has shone away the darkness of paganism from the Roman World; and is

fast dispelling the black and threatening clouds of despotism and superstition by which the atmosphere of the political and moral universe has been long surcharged. By these is the Lord Jesus consuming with the spirit of his mouth “the Son of Perdition”—“the lawless” and ferocious monster of the sea; the glory of whose utter destruction is reserved for Him when he shall appear in “the brightness of his coming.”—2 Thess. 2, 8.

The almond tree once more budded and blossomed in Israel’s new spring time, and the prophet saw “a candlestick all of gold, with a bowl on the top of it, and the seven lamps thereon rising from the stem of an almond tree,” and “seven pipes as bearers to the seven lamps.” Once more lighted, this candlestick is never again to be quenched in darkness, for “two olive trees were by it, one on the right side of the bowl, and the other on the left side thereof.”—(Zech. 4:1–5) And the finest explanation of the figure seen by the prophet is made by him in verses 11, 12 and 13. He was taught that a supply of oil for the lamp should not fail again, for the olive trees were “to empty out of themselves” a continual supply of holy oil—to have volition therefore, their action to be of their own will: these are “the two anointed ones” or “sons of oil” “that stand before the Lord of the whole earth.” They are “the two witnesses,” “the olive trees and the two candlesticks standing before the God of the earth.”—(Rev. 2:3, 4). Called two candlesticks, for they henceforth represent the two seeds: that of Abraham by flesh and faith, and the seed who are united to Abraham by the breaking away of the wall of partition through the acceptance by the Lord Jesus, of the offering of the Gentiles.

What practical lesson do we learn from these figures? We have the answer in so many words: “Pure oil olive beaten for the light” (Lev. 24:2, 4), in order that the light flowing from the candlestick may be pure also. From the young fruit of the olive the oil is “beaten” or pressed, and it flows forth limpid and white, free from taint or rust, with no pollution in its composition. It is oil supplied from the vigorous living fruit of the living tree, and is a fit figure for the pure faith of those who are called to “let your light shine before men, that they may see your good works,” because “ye are the light of the world.” “Neither do men light a lamp and put it under a bushel, but on a candlestick; and it giveth light to all that are in the house.”

The “seven” constituting the churches who had the word of the Lord Jesus as to their condition and conduct, for warning, reproof, and praise, is multiplied by all ecclesias who have a lamp stand erected in their midst. The people of the lamp are the faithful and true, who shall overcome, while all else are shrouded in Gentile darkness. They are those who must bear the stings and arrows of modern unfaith, as their Jewish brethren bore the evils of a former time. This strife is the true strife which is to result to those who overcome in a crown of life. When their sun shall rise, then there will be weeping and wailing among their persecutors and calumniators: but to them “everlasting joy shall be upon their heads: they shall need no candle, neither the light of the sun, for the Lord God giveth them light, and they shall reign for ever and ever.” They wait now until their day star arises over the eastern hills—already

In the chapter in Zechariah, the symbol is very beautiful, and the explanation glorious when apprehended in the fulness of its meaning. The prophet sees two olive trees, and a seven-branched golden lamp standing between. From each olive tree is a golden pipe communicating with the bowl out of which the seven branches are supplied with oil. This bowl is at the top of the central shaft or stem and at the bottom or meeting point of the seven branches. The prophet having attentively inspected the apparatus, asked the meaning of it. The answer he received was brief but pregnant. At first it seems no answer; but at last it appears complete and glorious. The answer was: “Not by might nor by power, but by My spirit, saith the Lord of Hosts.” In what way did the olive-fed candlestick show forth this idea? It will not be difficult to perceive this when one or two simple clues are followed up.

This was not the first time the seven-branched golden candlestick had been symbolically employed. It was part of the furniture of the Mosaic tabernacle in the wilderness. A tabernacle of which Paul says it “was a figure for the time then present.”—(Hebrew 9:9). It was therefore an element in the “shadow of good things to come.”—(10:1). Those good things to come are all covered by or summarized in, the intimation early made by Jehovah to Moses, “I will fill the earth with My glory.” The gospel is a declaration of this purpose in its detail, and if there is one feature more conspicuous than another, as to the agency by which this glorious purpose is to be accomplished, it is the one expressed in the interpretation of the olive-fed candlestick: “not by might, nor by power, but by My spirit, saith the Lord of Hosts.”

But it may be asked, “is there no might, is there no power in the spirit of Jehovah?” Yes; in truth there is no might or power besides, for all might and all power are of it. What is the meaning of the contrast then expressed in the interpretation? Obviously, the contrast is between human power, and divine power. It is the contrast otherwise expressed in Paul’s words thus: “Not many wise men after the flesh, not many mighty, not many noble are called . . . that no flesh should glory in His presence.” Not by human might, not by

human power, but by the direct operation of the spirit of God, were the things to be accomplished that had been foreshown to Zechariah prior to the vision of the olivefed candlestick. What these things are may be learned from attentive consideration of the matters exhibited in chapter 3. They are in brief the emancipation from mortality which awaits the chosen of God, the cleansing of the house of Israel and all nations from their present sin-polluted state, and the consequent peace and blessedness that will ensue over all the earth. These results are to be educed “not by might nor by power, but by the spirit of Jehovah!” The reformation of the world is not to be accomplished by human power, but by God Himself operating in the particular form signified by the symbol shown to Zechariah.

What particular form is this? What is meant by the oil combusted in the seven branches being drawn from two olive trees? We perceive the answer when we look forward to the organization through which the spirit of God is to illumine the earth in the day of Jehovah’s glory This organization is expressed in its simplest form as Jesus and the saints in corporate completeness, glorified and imperially enthroned. But from whom are the elements of this his One Glorious Body derived? There are two sources recognised in the apostolic writings. Paul having alluded to Israel after the flesh as “the circumcision” among whom he remarks the Gentiles are called “the uncircumcision,” (Eph. 2:2) says, “He (Christ) is our peace who hath made *both* ONE,” abolishing the law “to make in himself of *TWAIN one new man*, that he might reconcile *both* unto God in one body by the cross.” He further says: “He came and preached peace to *you which were far off* and to *them that were nigh*, for through him we BOTH have access by one spirit unto the Father.” The reference is, of course, to Jew and Gentile. The question is, are the Jews and Gentiles spoken of under the figure of olive trees? The answer comes at once from Romans 11., where Paul discoursing of the natural relation of Jew and Gentile to the covenants of promise, says to the Gentiles: “If thou wert cut out of *the olive tree which is wild by nature* and wert grafted contrary to¹

nature into *a good olive tree*, how much more shall these (the natural branches) be grafted into *their own olive tree*?”—(Romans 11:24). If this idea were enigmatically presented, in reference to the glorious ending of the matter in the day of “the manifestation of the sons of God,” how could it be more strikingly done than in Zechariah’s symbolism—an illuminating apparatus fed by material drawn from two olive trees? The flame would tell us of the Spirit, which transforms and empowers the saints in the day of their glory; the oil, of the called and chosen persons through whom the spirit will be manifested; the olive trees, of the two great sections of mankind (as they are grouped in relation to God) from whom the saints are selected. The golden pipes through which the oil was conveyed from the trees to the lampstand, would also tell us the principle on which the selection is made. Gold, in moral similitude, is always employed to express the idea of tried faith, “When I am tried, I shall come forth *as gold*.”—(Job 23:10). “That the trial of your faith, being much more precious than gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ,”—(1 Peter 1:7). The golden pipes through which all the oil must pass that finds its way to the illuminating lampstand, to be used there in the manifestation of the divine glory, are a symbolic intimation of the fact that “without faith it is impossible to please God,” and that no one may hope for a place in the glorified body of Christ who has not in mortal probation, glorified God by a steadfast faith in His promises in the midst of affliction.

All parts of the symbolism unite in proclaiming the fact that the salvation in due time to be accomplished in the earth is not of human might or power. It is “according to the riches of his grace, wherein He hath abounded towards us in all wisdom and prudence, having made unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself, that in the dispensation of the fulness of times He might gather together in one all things in Christ.”—(Ephesians 1:7–10). Even as regards the preliminary adoption of which believers are now subject, it is “not of works lest any man should boast.” “By grace (favour) are they saved through faith.” God, in His favour, has condescended to appoint and accept their faith as righteousness: this is not an arrangement of themselves: it is the gift of God, “Who hath predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will.” Much more is the resurrection sequel “not by might nor by power but by My Spirit,” for who can

¹ (2001). [The Christadelphian](#), 17(electronic ed.), 62–63.

refashion and glorify the dead but God only by His Spirit through Christ to whom He has given the power of using it for this purpose?²

nature into a *good olive tree*, how much more shall these (the natural branches) be grafted into *their own olive tree*?”—(Romans 11:24). If this idea were enigmatically presented, in reference to the glorious ending of the matter in the day of “the manifestation of the sons of God,” how could it be more strikingly done than in Zechariah’s symbolism—an illuminating apparatus fed by material drawn from two olive trees? The flame would tell us of the Spirit, which transforms and empowers the saints in the day of their glory; the oil, of the called and chosen persons through whom the spirit will be manifested; the olive trees, of the two great sections of mankind (as they are grouped in relation to God) from whom the saints are selected. The golden pipes through which the oil was conveyed from the trees to the lampstand, would also tell us the principle on which the selection is made. Gold, in moral similitude, is always employed to express the idea of tried faith, “When I am tried, I shall come forth *as gold*.”—(Job 23:10). “That the trial of your faith, being much more precious than gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ,”—(1 Peter 1:7). The golden pipes through which all the oil must pass that finds its way to the illuminating lampstand, to be used there in the manifestation of the divine glory, are a symbolic intimation of the fact that “without faith it is impossible to please God,” and that no one may hope for a place in the glorified body of Christ who has not in mortal probation, glorified God by a steadfast faith in His promises in the midst of affliction.

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Now being awake, he saw a Seven-Branded Lampstand of gold, standing between Two Olive-Trees, a branch from each tree connected with the lampstand by a golden pipe, making Two Branches and Two Golden Pipes, through which pipes the golden oil was transmitted from the Branches to the bowl of the Lampstand for the supply of the Seven Lamps. The prophet was told, that “*these Seven*” are the Eyes of Jehovah, which run to and fro through the whole earth, as the horsemen in the myrtle grove are said to do: and that the Olive Branches are the Two Anointed Ones that stand beside the Adon, or Lord, of the whole earth.

By the light of the New Testament we are able to arrive at an understanding of this enigma, which symbolically represents the nature and character of the power destined to “establish and make Jerusalem a praise in the earth.” The symbol as a whole is an apparatus of brightness; and the Golden Oil in combustion upon the seven burners, styled in the Apoc. 4:5, “Seven lamps of fire burning before the throne,” is the Spirit of God, which, in its sevenfold distribution, is styled in Apoc. 5:6, “Seven Eyes, which are the Seven Spirits of God sent forth into all the earth.” Hence, what is accomplished “in all the earth,” namely, the levelling of the great Babylonish mountain, and the bringing forth the Head Stone to lordship over the whole earth, as the word of Jehovah says to Zerubbabel, is “Not by army, nor by power, but by my Spirit, saith Jehovah of armies;” that is, the effectuation of these results by such means alone as one nation employs to overturn the power of another, in which its success depends upon numbers, discipline, artillery, and so forth, courageously and scientifically applied, is impossible. Jerusalem will never attain to her destined exaltation as Jehovah’s throne, by the mere prowess and strategy of an Alexander or a Napoleon. It is to be accomplished by “Zerubbabel”, in whose hand is the plumb line, which distinguishes him as the Builder of

² (2001). [The Christadelphian](#), 17(electronic ed.), 63–64.

³ (2001). [The Christadelphian](#), 17(electronic ed.), 63–64.

David's tabernacle—of “the City which hath foundations, whose builder and maker is God”—Heb. 11:10. “By my Spirit,” saith Jehovah, “it shall be done, even by those Seven Eye-Lamps of Jehovah.

But shall this post-resurrectional work be performed by Jehovah's Spirit unclothed; by pure naked spirit, as a psychologist would prevail over a subject—by afflation, and a simple exercise of will? The answer from the testimony before us is, *by no means*. “That which is born of the Spirit is Spirit”—Jno. 3:6. Abraham, Isaac, Jacob, Joshua the High Priest, Zerubbabel, and all the prophets, which includes Jesus and the Apostles, together with many from the east, west north, and south (Luke 13:28–30) will be born of the Spirit in the resurrection, and will therefore be “Spirit”—*pneuma hagiosunes*, as Jesus is now, *isaggeloi*, as angels, “walking among those that stand by.” “when He (Jesus) shall appear,” says John, “we shall be like him; for we shall see him as he is”—1 Ep. 3:2. By Spirit in *animate manifestation* the face of the world shall be changed, and Jerusalem shall be made to shine; for “Her Righteousness (Jer. 23:5, 6; 33:15–17) shall go forth as Brightness; and her Salvation (that which effects her deliverance) as a Lamp that burneth”—Isai. 62:1.

Now the Organic Manifestation is represented by the Lampstand, with its Bowl on the top, and Seven Pipes projecting from it, and terminating in Seven Burners; by the Two Olive-Trees, Two Branches of the same, and Two Golden Pipes passing from the branches to the Bowl. We are told that the Seven Burnings are the Eyes of Jehovah, which leads to the conclusion that the Lampstand, with its Bowl and Pipes, is representative of Jehovah as manifested in David's Son and his brethren. This conclusion is ratified by Psal. 132:17, “There (in Zion, ver. 13) I will make to spring a Horn for David; I have prepared A LAMP for my anointed.” David was Jehovah's anointed; and David's Son and Lord, JESUS, is the Lamp Stem, and the Lamp Bowl, or Reservoir, of the Anointing Spirit, which is thence distributed to the Seven Burners.

“Ye are the Branches,” said Jesus to his disciples; “and severed from me ye can do nothing.” This is true, whether Jesus be regarded as a Vine, or as a Seven-Branched Lampstand. The branches of the Olive-Trees are connected with the Bowl by the two golden tubes, which makes them thus Branches of the Lamp. The Olive-Trees represent Israel after the flesh, and Israel after the Spirit, in their postresurrectional relation to the Lamp of David's house. “The iniquity of that land being taken away in one day” (Zech. 3:9) then, says Jehovah, “I will be as the dew unto Israel; he shall blossom as the lily, and strike forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the Olive-Tree, and his smell as Lebanon. They that dwell under His shadow shall return; they shall revive as the corn, and blossom as the vine; the scent thereof shall be as the wine of Lebanon. Ephraim shall say, What have I to do any more with idols? I have heard, and observed him; I am like a green firtree. From me (O Ephraim) is thy fruit found. Who is wise, and he shall understand these things? Prudent, and he shall know them? For the ways of Jehovah are right, and the just shall walk in them; but the transgressors shall fall therein”—Hosea 14:5–9. Here, then, is one olive-tree Israel in post-resurrectional relation to the Lamp of David's house; the other olive-tree is the Wild Olive-Tree also in its post-resurrectional relation to the same. In Rom. 11:17, Paul tells us that the Gentiles are represented by this tree. Thus we are left without doubt as to the two olive-trees.

But Zechariah saw something more in detail than the Two Trees and Lamp. He saw also “two olive-branches,” and “two golden tubes.” By these branches and tubes a connection was established between the Lamp-bowl and the two trees. The golden colored olive-oil is exuded from the two branches through the golden tubes into the Lamp-bowl, from which it is combusted through the Seven Burners, for the illumination of all the nations of the earth, then “blessed in Abraham and his Mystical Seed,” which is the Christ and all in Him.

Zechariah was told that these two branches represented the Anointed Ones, or Sons of Oil, standing before the RULER (*Adon*) of all the earth. In other words, these two branches represent the Saints, who are separated, first, from the Israelitish Olive-Tree; and secondly, from the Gentile Olive-Tree, by nature wild. The Two Branches are not to be confounded with the Two Trees. These are not the Anointed Ones, but only the nationalities whence the Two Branches are developed. These two branches stand before the Ruler of all the earth. They rule with him as Kings and Priests, being all anointed with the Holy Spirit from the throne of the Invisible Father. They are his eyes, hands, body, and feet, in the subjugation and government of the world. He fills them with his spirit; in fact, they are His spirit corporealized—condensed, if we may so speak, into a multitude of living, incorruptible, and intelligent personages: “That which is born of the Spirit IS SPIRIT”—the multitudinous Spirit-Man.

These symbols, then, seen by Zechariah after he was waked up by the angel out of his typical sleep, are representative of the Spirit of Jehovah; that is, of that Spirit's manifestation in the resurrected Sons of God, who are spirits. Let me simplify this idea, if possible, yet more. When a true believer dies, he falls asleep in

Christ. He corrupts; and when the process of decomposition is complete, he is reduced to dust, which is all that remains of his former self. Nevertheless, he reappears, his restored consciousness claims his former self as his. The dust to which he is reduced is at once the *debris* of his former, and the *nucleus* of his future, self. In reference to this nucleus, or detritus of the animal body sown into the grave, Paul says in 1 Cor. 15:53, "It is necessary that this corruptible put on incorruptibility, and this mortal put on deathlessness." This putting on, he tells us in Rom. 8:11, is effected by the Spirit of Him who raised up Jesus from among the dead. The Spirit operates upon the dust of the former man, and fashions it into a new man, after the image of Jesus as he now is. Being formed, the formation is caused to live. In commencing life again at this epoch, this renewed man is said to be "waked as a man that is wakened out of his sleep." At this awaking, he is as Adam was before he fell; because, having been pardoned, or justified from all sin by an obedient faith, perfect in kind and degree, in his former lifetime; and after that, "walked worthy of God" to the end thereof; in the resurrection he is awakened as a man without sin. Being thus renewed, he is still in the image of the earthy Adam, but before he fell. But he is not always to continue in this image; for Pauls says, "As we bear (ephoresamen, 1 aor.) the image of the earthly, we shall also bear the image of the heavenly." A change must, therefore, take place; as a change must have been operated upon the first Adam in order to transform him from "*a living soul*" or *animal*, into an incorruptible and deathless creature, or SPIRIT. In his case, this would have resulted from eating of the Tree of the Lives in Paradise, if he had been permitted. Through that appointed medium, the Eternal Spirit, self-named Jehovah, would have changed the body of his lower estate, "in a moment, in the twinkling of an eye," into a like form with that which Jesus now possesses, and the Saints are hereafter to possess. But transgression prevented this, and postponed the spiritualization of the Adamic Nature until the resurrection era, in which, instead of two persons only becoming spirits, a multitude of their descendants, numerous as the stars of heaven, will bear the image of the heavenly, who is "the Lord the Spirit."

The dead saints being awakened to renewed bodily existence, they are prepared for bodily change. "This corruptible must put on incorruptibility; and this mortal, immortality;" but at what precise moment, or point of time, after being brought up out of their graves the saints shall be immortalized, does not appear to be explicitly revealed. This is certain,—those who are among the dead will be awakened first; and afterwards the saints among the living will be, "together with them," exalted to the Aerial, where the Ruler will have appeared. This "together with them" indicates to my mind, that the saints from among the dead and the living will be simultaneously exalted to dominion, and *therefore* immortalized in the same epoch; the saints among the living must wait for their glorification, till the saints are awaked from among the dead; but how long it will be from the awakening to the immortalization of the whole body, does not distinctly appear. I say, exaltation to dominion, and *therefore* immortalization, because "flesh and blood cannot inherit the kingdom of God." Now, the "meeting the Lord in *the Air*," as Paul expresses it, is in the style of Daniel, "the Saints possessing the kingdom and dominion, and the greatness of the kingdom *under the whole heaven*;" which they cannot do until immortalized, or flesh and blood be changed into spirit. Neither will this dominion be possessed till it is conquered; for, it is a great mountain, that has to be reduced in the presence of Zerubbabel to a plain. This reduction, I apprehend, occurs before the saints are glorified, and after their resurrection; so that several years may intervene after the awaking from death to the shining as the sun in the kingdom.

This seems to be indicated in Zech. 14:5; there he says, "Jehovah my Elohim, all the saints shall come with thee. And it shall be in that day there shall not be brightness, the splendid ones drawing in. And it shall be one day that shall be made known by Jehovah, neither a day nor a night; but it shall be at the time of evening, there shall be brightness." From this we learn, that the Eternal Spirit, or Jehovah, and the saints will be in the midst of mankind in a period called "the time of evening," or Daniel's "time of the end;" but that when here they will not therefore be in their brightness, after the example of Moses' face, and that of Jesus when transfigured. To shine out thus, would be incompatible with the work to be performed upon the nations, and upon Israel; which is to be conducted on the principle of *faith and judgment*. This will require that mankind at large should have to deal with the saints as if they were contending against ordinary men. They must "walk by faith and not by sight;" and they must come to know the power of the saints, be feeling the sharpness of the two-edged sword to be placed in their hands for judicial purposes. When the Saints shall have "executed the judgment written," the "*moment*" of the Evening Time will have arrived for them to draw themselves in no longer, and "brightness" will be displayed; and thenceforth they will be resplendent in glory as well as immortal.

“In a moment we shall be all changed,” says Paul. The judgments of the last trumpet being exhausted, Jehovah’s changed ones enter into their glory. But the judgments must first be finished; and while these are smoking from the glory of the Eternal Spirit, and from his power, “no man can enter into the temple, till the seven plagues of the Seven Angels be finished”—Apoc. 15:8. To enter into that temple is to rest from labor in glory. The epoch comes, then, at the end of the Seventh Seal; at the end of judgment; and consequently, not at the instant of awakening from death.

To be in glory is to have eaten of “the Wood of Life,” when quickened, and to enter into the peaceful and glorious rest of the Millennium. This is the consummation. As the leaves and branches feed upon the sap that circulates through the vessels of the tree; so do the saints, as the Leaves of the Wood, feed upon the Spirit, which will circulate through the Two Branches of the Two Olive-Trees; through the leaves of which branches the spirit will breathe its healing influences upon the nations.

The Lamp and Olive-Trees, then, are an organization of spirit manifested in the Saints and nations of the earth blessed in Abraham and his seed, after the resurrection—the Spirit in full evening tide manifestation. The symbol does not exhibit the details of spiritualization spoken of above, and occurrent between the waking up of the saints, and the establishment of blessedness in all nations consequent upon their enlightenment. The Eternal Spirit, or Jehovah, is to do everything;—but through what organization? By his spirit through the Two Olive-Branches, or Jesus and His Brethren, as represented in the visions of the Apocalypse. If this be understood, the connection between the question and answer in Zech. 4:5, 6, will be readily perceived. The angel asked the prophet, if he knew what the Lamp and Olive-Trees signified? He replied, “No, my Lord.” The angel said no more about them at that time; but proceeded to remark saying, “This is the word of Jehovah unto Zerubbabel, saying, Not by power, nor by strength, but BY MY SPIRIT, saith Jehovah of armies.” That is, as indicated in the seventh verse, there will exist contemporary with the resurrection, when Zerubbabel shall stand up again, “a great mountain” in the political world, which is to be reduced to “a plain.” But that this will not result by the power and strength of Israel under any organization they might constitute; for at that crisis their power and strength will have been utterly scattered; but it shall be accomplished by Jehovah’s Spirit, which will raise Zerubbabel and his companions from among the dead, to be the captains of Israel together with the living believers; and will be the strength and power energizing them all to the complete reduction of the Great Political Mountain of the Gentiles to the level of a summer threshing-floor: even to cause to go forth the Head, or Chief Stone, with shoutings of “Grace, grace unto him!”

In the vision we have been considering, the prophet contemplated a great crisis, which may be termed, *the fall of GENTILE DOMINION; and the full establishment of THE KINGDOM OF GOD*. Such is the future catastrophe of the vision of the Great Mountain, and the Lamp and Olive-Trees. But the vision had not revealed to him any particulars concerning the mountain. Contemporary with his own times, the great Gentile dominion that dominated Jerusalem and Judah, and all the rest of “the Earth” from India to Ethiopia, being one hundred and twenty-seven provinces, under the three presidencies, or “ribs in the mouth, and between the teeth of it” (Dan. 7:5), was that of **THE BEAR under the dynasty of Darius the Persian. Zechariah knew from Daniel that this was not the “Great Mountain” to be destroyed before Zerubbabel; but by the Leopard-power that would succeed it.** He also knew from Jeremiah, and the history of his own times, that the Lion, standing upon its feet, with a man’s heart, was not the constitution of the Mountain Power under which it is to “become a plain before Zerubbabel.” This Lion-manifestation of the great mountain had passed away before Zerubbabel had become Governor of Jerusalem. Jehovah had said concerning the Chaldean Babylon that had done evil to Zion in the days of Jeremiah, “Behold, I am against thee, O destroying mountain, saith Jehovah, which destroyest all the earth; and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a Burnt Mountain. And they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolations of an Olahm, saith Jehovah”—Jer. 51:25, 26. In this decree was the sentence which has been practically illustrated for the past 2400 years. From the capture of Babylon by Cyrus, the Chaldeans and their city began to decline, until the two have ceased to have any more existence racially, politically, or architecturally, than if they had never been. The site of the old city of Nimrod on the Euphrates is literally “a burnt mountain—a mound of ruins made by fire; and a type of the dominion peculiar to the Chaldee race and dynasty, in all the countries where they formerly ruled in power and great glory. Architecturally, a stone of the ruins has not been taken for the corner and foundations of any new edifices; nor has a Chaldean, by his own prowess, nor by the voice of a people, been made the corner, or foundation stone of a new political institution. This is what has not been for 2400 years; and the prophecy decrees the continuance of the same condition without limit, in saying to the

Burnt Mountain, “*desolations of an Olahm* shalt thou be, saith Jehovah”—an Olahm, which began with the building of Babel, and ended with the fall of Belshazzar, Lucifer Son of the Dawn, who was hurled from the heavens by Jehovah’s “sanctified ones,” the Medes and Persians, under Cyrus his Anointed Shepherd—Isai. 13; 14; 44:28; 45:1–4.

Many of Zechariah and Haggai’s countrymen, who had witnessed the destruction of Jerusalem and the temple of Solomon by the Chaldeans, had lived to see the fall of Nebuchadnezzar’s dynasty, and the completion of the new temple, which was finished shortly after Zechariah had the vision of the Lamp and Olive-Trees—Hag. 2:3. They knew that the Burnt Mountain was among the things of the past; and that Zerubbabel had had nothing to do with its burning, and its downfall from the rocks: what, then, could the eternal spirit mean by the “Great Mountain” he apostrophized, as destined to become a plain before Zerubbabel after his resurrection from among the dead? It was not the Chaldean, nor the Bear, nor the Leopard; for they saw by Daniel that all these were removed by conquest in the ordinary way. What else could it be, then, but that fourth Beast dominion which is to be destroyed by the Saints? To this, then, Zechariah’s attention was turned. The dominion was “diverse” from all that preceded it. “It spoke great words against the Most High, and wore out the Saints of the Most High Ones, and thought to change times and laws.” This was a very peculiar dominion; and it was judged proper to give the prophet, and his readers, some idea of its origin; of the original of its peculiarity. Hence, the prophecy of the “FLYING ROLL” and “THE EPHAH.”⁴

⁴ Thomas, J. (1997). [*Eureka: an exposition of the Apocalypse*](#) (electronic ed.). West Beach, South Australia: Logos Publications.