

Zechariah 4:1-14

- Fifth vision
- Gold lampstand with two olive trees

4:1 – **“And the angel who talked with me came again and woke me, like a man who is awakened out of his sleep.**

4:2 – **“And he said to me, “What do you see?” I said, “I see, and behold, a lampstand all of gold, with a bowl on the top of it, and seven lamps on it, with seven lips on each of the lamps that are on the top of it.**

1. Translations:

- NIV – “He asked me, “What do you see?” I answered, “I see a solid gold lampstand with a bowl at the top and seven lamps on it, with seven channels to the lamps.”
- Berean – ““What do you see?” he asked. “I see a solid gold lampstand,” I replied, “with a bowl at the top and seven lamps on it, with seven spouts to the lamps.
- NKJ – “And he said to me, “What do you see?” So I said, “I am looking, and there is a lampstand of solid gold with a bowl on top of it, and on the stand seven lamps with seven pipes to the seven lamps.
- NAS – “And he said to me, “What do you see?” And I said, “I see, and behold, a lampstand all of gold with its bowl on the top of it, and its seven lamps on it with seven spouts belonging to each of the lamps which are on the top of it;

2. There was a lampstand in the tabernacle. There were ten lampstands in the Temple (five on each side.)
3. The light represented the Lord’s presence and his glory among the people
4. The gold lampstand has a bowl setting on the top of the lampstand.
5. The bowl holds the oil which fuels the lamps
6. The seven channels direct the oil to the wicks found at the end of the channels.
7. The wick is burning at the end of the channels
8. The design of this lampstand seems to be unique to this vision. It does not match:
 - a. The Temple lampstands
 - b. The Menorah
 - c. Artifacts from this time period

4:3 – **“And there are two olive trees by it, one on the right of the bowl and the other on its left.”**

1. The two olive trees were there to supply continual oil for the lamps since lamps burned olive oil.
2. There was no human effort, but the supply of oil was natural (or, in this case, supernatural)

4:4 – **“And I said to the angel who talked with me, “What are these, my lord?”**

1. Zechariah knew WHAT the olive trees were since they grew abundantly in Israel. Zechariah wanted to know what do these olive trees symbolize or represent.
2. It is possible that when Zechariah asks about, “What are THESE” he is asking about more than the two trees, but about all the pieces in the vision: lampstand, bowl, channels, lamps, trees, etc.

4:5 – **“Then the angel who talked with me answered and said to me, “Do you not know what these are?” I said, “No, my lord.”**

1. When the angle asks, “Do you not know...” the angel is emphasizing that it should be obvious to Zechariah what they symbolize because of their importance or familiarity.

2. The angel delays in answering Zechariah here, so we do not know what the trees represent until 4:14 where we are told they “are the two anointed ones who stand by the Lord of the whole earth.” But, still who are the two anointed ones?

4:6 – **“Then he said to me, “This is the word of the Lord to Zerubbabel: Not by might, nor by power, but by my Spirit, says the Lord of hosts.**

1. The angel’s response is not directly an answer to Zechariah’s question, but redirects the attention on the meaning of the whole vision
2. This answer suggests that:
 - a. the “oil” is the Spirit of God
 - b. God is going to supply resources, work, protection, etc. for the rebuilding of the temple
 - c. Even though Persia had promised to supply the material and given the decree to rebuild the temple the people still faced opposition and discouragement. This is saying there would be power assisting them beyond the power of Persia.
3. “Might” is military protection that Zerubbabel may try to assemble
 - a. *Behayil* in Hebrew refers to strength, efficiency, wealth, army
 - b. Human strength and efficiency will not accomplish this
4. “Power” is human resources.
5. This verse emphasizes the completion of the temple

4:7 – **“Who are you, O great mountain? Before Zerubbabel you shall become a plain. And he shall bring forward the top stone amid shouts of ‘Grace, grace to it!’”**

1. The height of Mount Moriah made it difficult to move the building materials into place for the temple.
2. The angel turns away from speaking to Zechariah to face Mount Moriah and speak to the mountain where the ruins of Solomon’s temple still lay.⁶
3. The word “Bless” is Hebrew *hen* which is a common word for “grace”. It is often used to refer to divine favor to human’s who have not earned it in the Old Testament. So, instead of “God bless it!” the translation “Grace, grace to it” would be fitting.

4:8 – **“Then the word of the Lord came to me, saying,**

4:9 – **““The hands of Zerubbabel have laid the foundation of this house; his hands shall also complete it. Then you will know that the Lord of hosts has sent me to you.**

1. In 6:12 the “Branch” will complete the temple.
“And say to him, ‘Thus says the Lord of hosts, “Behold, the man whose name is the Branch: for he shall branch out from his place, and he shall build the temple of the Lord. 13 It is he who shall build the temple of the Lord and shall bear royal honor, and shall sit and rule on his throne. And there[b] shall be a priest on his throne, and the counsel of peace shall be between them both.” – Zechariah 6:12-14

4:10 – **“For whoever has despised the day of small things shall rejoice, and shall see the plumb line in the hand of Zerubbabel. “These seven are the eyes of the Lord, which range through the whole earth.”**

4:11 – **“Then I said to him, “What are these two olive trees on the right and the left of the lampstand?”**

1. Zechariah returns to the olive trees
2. In the next verse he is more specific, “What are these two branches.”

3. These two branches appear to be extensions of the olive tree the reach to the bowl where they fill it with olive oil through the pipes they feed into.

4:12 – “**And a second time I answered and said to him, “What are these two branches of the olive trees, which are beside the two golden pipes from which the golden oil is poured out?”**”

4:13 – “**He said to me, “Do you not know what these are?” I said, “No, my lord.”**”

4: 14 – “**Then he said, “These are the two anointed ones who stand by the Lord of the whole earth.”**”

776 [e]	3605 [e]	113 [e]	5921 [e]	5975 [e]	3323 [e]	1121 [e]	8147 [e]	428 [e]	559 [e]
hā·'ā·reš.	kāl-	'ā·dō·wn	'al-	hā·'ō·mā·đīm	hay·yiš·hār;	bə·nê-	šə·nê	'êl·leh	way·yō·mer
הָאָרֶץ:	כָּל־	אֲדֹנָי	עַל־	הַעֲמֻדִים	הַיִּצְהָר	בְּנֵי־	שְׁנַיִ	אֵלֶּה	וַיֹּאמֶר 14
the earth	of all	the Lord	beside	who stand	the anointed ones	ones	two	these [are]	So he said
Art N-fs	N-msc	N-msc	Prep	Art V-Qal-Prtcpl-mp	Art N-ms	N-mpc	Number-mdc	Pro-cp	Conj-w V-Qal-Conseclmperf-3ms

1. “Two sons of oil”

a. *Bene* means sons

b. *Hayyishar* means “fresh oil” from *yitshar*

2. Joshua the high priest (Aaron) and Zerubbabel the governor (David)