

CHAPTER 5

Vision #5-Zechariah 4:1-14

The Universal Lampstand and Olive Trees

¹ Now the angel who talked with me came back and wakened me, as a man who is wakened out of his sleep. ²And 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. ³Two olive trees are by it, one at the right of the bowl and the other at its left." ⁴So I answered and spoke to the angel who talked with me, saying, "What are these, my lord?" ⁵Then the angel who talked with me answered and said to me, "Do you not know what these are?" And I said, "No, my lord." ⁶So he answered and 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. ⁷"Who are you, O great mountain? Before Zerubbabel you shall become a plain! And he shall bring forth the capstone with shouts of 'Grace, grace to it!'" ⁸Moreover the word of the LORD came to me, saying: ⁹"The hands of Zerubbabel have laid the foundation of this temple; His hands shall also finish it. Then you will know that the LORD of hosts has sent Me to you. ¹⁰For who has despised the day of small things? For these seven rejoice to see the plumb line in the hand of Zerubbabel. They are the eyes of the LORD, which scan to and fro throughout the whole earth." ¹¹Then I answered and said to him, "What are these two olive trees--at the right of the lampstand and at its left?" ¹²And I further answered and said to him, "What are these two olive branches that drip into the receptacles of the two gold pipes from which the golden oil drains?" ¹³Then he answered me and said, "Do you not know what these are?" And I said, "No, my lord." ¹⁴So he said, "These are the two anointed ones, who stand beside the Lord of the whole earth."

Zechariah's Lampstand—It's General Description:

And, how all embracing is this vision of Zechariah 4! What does Zechariah see? At the commencement he bears witness to a marvelous **lampstand** of solid gold, with a Bowl (I capitalize "**B**owl" for obvious reasons, as we shall see.) on the top of it, and on the stand seven lamps with seven pipes to the seven lamps. At first view one is reminded of the Tabernacle and/or the Temple's "Golden Lampstand" which we see as a classical Menorah-style Candelabrum (i.e., a flat one-dimensional seven-stemmed Menorah akin to the sculpted mural of the Menorah of the Temple taken by the Roman General Titus to Rome, along with

other artifacts, after the conquest and destruction of the Second Temple in 70 A.D.).

I will not at this time give copious references from the many expositors among us who truly love our Lord, but suffice it to say, this is no ordinary **Menorah**. I must call this a **UNIVERSAL MENORAH** of immense proportions, which is **multi-dimensional**. Also, the vision given to Zechariah is **multi-layered**—i.e., it must be seen from a variety of angles and/or dimensions. It has a multiplicity of meanings because of its description; yet, these meanings and interpretations are fully compatible to the overall plan and purpose of the Almighty.

Furthermore, the Revelation of Jesus Christ, (also known as the *Apocalypse*) will add a much greater universality to Zechariah's *canvas*, as its layers are overspread upon Zechariah's *imagery*!

Fathom a vision so all encompassing and universally stereoscopic that it encapsulates within its features a repertoire of grandeur personifying the very essence of the work of the Holy Spirit. The vision is immediately present—yet, it envelops the viewer into the distant past, while catapulting into the future. In essence, timeless, eternal, yet limiting itself to time and space!

When one beholds its surrealistic design, and marvels at its unique architectural beauty and symbolism, there is little wonder that Zechariah was confounded by its meaning and stood remiss to ponder its depth. Our feeble presentation herein only confirms artistic injustice to its cosmic proportions and universal meaning—but try we must.

When I say “**multi-layered**” it means that if one were to place (like a sheet of plastic with various drawings upon each one of the plastic layers) one layer sequentially upon the other, one would see one thing one time, and another “enrichment” of that “vision” the next time with the next overlay—yet the vision is still **singular** in its ultimate “manifestation.”

Each new overlay revealing yet much more, the profound nature of its message. The **lampstand** and/or **Menorah** is not “normal” - it is **three dimensional**—i.e., **it is circular in nature**. If one were to look at the appearance of a huge **merry-go-round--style Menorah** that could be seen throughout, with a huge stand and/or pole arising from its midst, and ascending above and beyond the **seven** lamps which surround it and are attached thereto—then one begins to understand the uniqueness of this candelabrum.

THE UNIVERSAL LAMPSTAND OF ZECHARIAH 4



Furthermore, the 49 conduits from the central Bowl drape down (I believe) to the lamps surrounding the central stem—seven conduits to each of the seven lamps (or 49 in total). Likewise, these **lamps** each have **seven** lights upon each one of them. In other words: **Seven lamps of seven lights each**. For when one sees the **overall lampstand**—one sees these **seven Menorah** “attached” to the **stem**—with a Bowl atop that stem, as if it were a huge “merry-go-round” in appearance.

“The exact form of the lampstand was not indicated, but it probably was similar to the lampstands used in the tabernacle and the temple. Here, however, there were unusual features. A bowl was above the lampstand apparently with olive oil, and there were seven channels or pipes to each of the seven lights, making forty-nine channels in all, obviously an abundant provision for the flow of oil.”¹

Today, there are candelabra, which one can purchase which are so “stemmed.” What makes this lampstand highly unusual is that the **central stem** is the connecting point of all the other **seven/sevens**—in other words forty-nine

separate lights and/or $7 \times 7 = 49$, which indicates the complete fullness of the work of the Spirit of God! The number “7” is the number of “Divine Completion”:

“Thus the heavens and the earth, and all the host of them, were finished. And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done” (Genesis 2:1-2).

But what we observe here are **seven-sevens**—or a multiplication of God’s completed work in **fullness**! Therefore, “The Fullness of Perfection.” The vision is all the more “surrealistic” for within traditional Judaism this “style of Menorah” simply did not exist, nor does one see such a circular candelabrum within Judaism to this day (Note: Since the destruction of the Second Temple (Herodian Temple) in 70 A.D., the Seven-stemmed Menorah is not used within most of Judaism; the nine-stemmed Menorah is used more often with a total of eight “candles” (four on either side of the central stemmed-candle)).

Let us go into more detail and, though this seems redundant, I believe it merits amplification, because the theological profundity of the vision staggers our spiritual dimension of Who Christ is! Remember, the **Two Olive Trees** are positioned on either side of this, what I have entitled: **The Universal Lampstand** (the 7-7’s). But first—let us consider the “seven lamps with seven pipes to the seven lamps” (Zechariah 4:2). What you have here is the following:

- (a) Out from the **Bowl** there are **seven conduits per lamp**—i.e., each of the seven **lamps**, of this **lampstand**, have from the Bowl (which sits atop the **central stem**), seven separate conduits per **lamp** (one conduit per each light on each separate lamp). So to merely call each one of these **seven** “a” **lamp** is a bit of a misnomer—for in reality every **lamp** is a “manifold” of seven separate lights. Each is a complete, if you would, Menorah of Seven Lamps; whereas, these seven separate Menorah are, in their totality, one Menorah! *In the singular we witness the Universal Candelabrum; but in its fullness we witness the Candelabra (plural).*
- (b) Therefore, seven-sevens or 49 separate lights, and 49 separate conduits, which stream from the Bowl. Obviously, on a “gravitational” basis—i.e., streaming down from the Bowl “above and atop” all of the other lamps, or the seven-sevens which comprise this **Universal Lampstand**. These forty-nine conduits are **filled** with **golden olive oil** which streams **out of** the **Bowl** itself—seven to each one of the seven lamps, which clearly depicts the **eternal life of our Lord** which **keeps each of the seven-sevens fully lit—by the**

power of the Spirit—for it is “*not by might nor by power but by My Spirit says the Lord.*”

- (c) And from whence comes the **golden olive oil** into this Bowl? From the **Two Olive Trees** “*that drip into the receptacles of the two gold pipes from which the golden oil drains*” (Zechariah 4:12). Here is a marvelous picture of this “multi-layered” vision. **These Olive Trees, which represent the Two Sons of Oil (Anointed Ones)**, pour or drip “into the hands” of the **two golden pipes**, their golden oil. In other words, these two olive trees drip or pour into two golden pipes (one from each tree) their golden olive oil through these receptacles which act like “hands” to receive their golden oil as it is poured through these pipes into the Bowl atop the central stem of this candelabrum. Here, let me repeat: We view **two pipes** – like **golden conduits** - which receive the **golden olive oil** (“*golden oil drains*”) (Zechariah 4:12), and streams or pours it into the pipes, and the pipes **convey it into the Bowl**, which sits **atop the central stem** of this **Universal Lampstand – Menorah – Candelabrum**.

The **source** of this oil, the Two Olive Trees (God’s “Anointed” Priest/Priesthood; and His “Anointed” Governor/Kingship), stream or drip their golden oil into the two golden pipes (one from each Olive Tree). It is a continual stream from Olive Trees, into hands into golden pipes, into the Bowl, then out from the Bowl, through the 49-conduits (or “receptacles”) to the seven separate lamps (each having seven separate lights) **surrounding** and **attached** to the **central stem** of this Universal Lampstand (attached both by stem and by conduits). Thus, seven separate stems equidistance from each other join to the central stem, and the tips of these seven stems swing out, whereupon these seven reproduce the singularity of the Menorah—seven miniature Menorah! May the Lord grant that someone among God’s people shall transmit this vision to canvas (notwithstanding the superb efforts of Sean Mayfield)—for it’s declaration will be worth a myriad of words, which cannot suffice, from this writer! Friends—this is the most remarkable vision! Perhaps the most breath-taking vision ever conveyed by the Holy Spirit of God to poor puny man—because **it is the very work of the Holy Spirit!** This Universal Lampstand conveys to us the **Centrality of Christ, the work of the Holy Spirit** for all the ages! The vision is wholly demonstrative.

It is at once unrecognizable; it will not be reduced to human description, nor confined to time and space—it is described, but indescribable—it is revealed, but altogether mysterious in appearance. A whole panoply of artistic contradictions—an architectural conundrum—a visual kaleidoscope; a plethora of brilliant colors; indeed, a graphic dream, so it appears to defy, yet demands,

human interpretation—but only through the same Spirit Who brings forth its illuminating design.

Let us probe and discover its universal nature and unveil its mysteries.



“And he said to me, ‘What do you see?’” (Zechariah 4:2)

From Universal Lampstand to the Son of Man:

Again, in Zechariah we witness this Universal Lampstand—Universal, because its **adumbrative** meaning cannot possibly go unnoticed once Revelation Chapter 1 is placed side by side Zechariah 4; and, that’s precisely, I believe, what John, the Revelator, had in mind when he was “in the spirit.”

But something marvelous happens to the **stem**, which upholds the Bowl and is thereby substantiated by the Bowl. There is no mention of a stem—it is a mystery, if you would, a “divine assumption.” For, how could the Bowl be suspended in air? What holds the Bowl and connects the 7-7s and provides unique connectivity to all the 7-7s? Remember, we are dealing with a singular Lampstand:

“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” (Zechariah 4:2).

What marvel takes place with this stem as we turn to Revelation 1—if indeed these two passages from the Bible are supplementary and demonstrate a divine prophetic compliment? The main STEM of Zechariah 4, along with its Bowl, loses all their subtle **adumbrative** meaning when we turn to Revelation 1. Here, in Revelation 1 we immediately see the seven golden lampstands of Zechariah 4; however, a divine unveiling, a celestial revelation of what Zechariah really saw turns his Original vision into a Universal Lampstand with such meaning and depth—whose interpretive ramifications surpass our human understanding. Here, no contemporary artist could dare provide interpretation to his masterpiece with such distinction and captivating excellence.

For, what we now behold is an exquisite manifestation, a wholly suburb culmination of a true masterpiece in which the Lampstand utterly illuminates its Original design, transforming itself through divine metamorphosis. The height, length, width and depth of this prophetic adumbration expands beyond all time and space, wherein the abstract, inanimate object, once lifeless, yet bearing the Oil of the Spirit of God to sustain its eternal flame, catapults from past, to present, to future. This exponential vision— wherein the familiar, encircling seven lamps— manifests a celestial form, an awesome and illuminating shape, revealed by the same golden lamps that forever surround, and radiate the prophetic witness of His testimony. The glorious brightness of this effulgence blinds us all, while the inescapable beauty upon which we gaze utterly captivates our attention. We are transfixed—if you would, “mesmerized!”

This is, was and is to come—for the totality of revelation, as seen through *the seven Spirits who are before His throne* (Revelation 1:4b), now behold and interpret the centrality of this vision. All types and shadows vanish; and, with pristine clarity, coupled with uncompromised visual expression, we are inexorably drawn with absolute focus upon the faithful witness, and firstborn from the dead, the ruler over the kings of the earth. Love and redemption are personified—the **same** kingship and priesthood are celebrated. The clouds envelop—yet, every eye will see, even they who pierced—all tribes of the earth will mourn when they shall behold the Alpha and the Omega, the Beginning and the End, the First and the Last, who is and who was and who is to come, the Almighty.

Still we equivocate, we delay with a cacophony of celestial platitudes—we are there with John—we stand in awe. We hear a voice behind us, we turn, and we see those seven golden lampstands. Then, all that has gone before of divine embellishment suddenly coalesces as we center upon the figure of Revelation 1 in the midst of the lampstands, a human form—clothed with a garment down to the feet and girded about the chest with a golden band . . . His head and hair are white like wool, as white as snow, and His eyes like a flame of fire . . . His feet like fine brass, as if refined in a furnace, and His voice as the sound of many waters . . .

within His right hand are seven stars, and out of His mouth goes a sharp two-edged sword, and His countenance like the sun shining in its strength. Behold: The stem is none other than the figure of the Son of Man!

John falls at his feet as dead . . . yet the One he beholds extends His right hand . . . He touches, He assures, there is no fear for He is the First and the Last . . . He is, was dead, and is alive forevermore, and He alone has the keys of Hades and of Death . . . and above and beyond all description we have beheld, through the Seven Spirits who are before His throne, **One like the SON OF MAN!**

The Son of Man—the **Word made flesh**. John, the Baptist, came “*to bear witness of the Light*” (John 1:7) . . . *that “true Light which gives light to every man coming into the world”* (John 1:9).

“And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth . . . and of His fullness we have all received, and grace for grace . . . no one has seen God at any time. The only begotten Son (or “God,” as in “only begotten God” NU), who is in the bosom of the Father, He has declared Him (John 1:14, 16, 18).

“I am the Light of the world. He who follows Me shall not walk in darkness, but have the light of life” (John 8:12).

At last, in all His glorious fullness, we behold the very essence of this Universal Lampstand and are riveted upon the centrality of One like unto the Son of Man—for an inanimate object could never capture and sustain that which is created in the very image of God Himself, man. Only the Son of Man, in all His overcoming glory and redemptive purity could suffice. Our full identification with Him is filled with the “*Mystery of Godliness*” – that “*God was in Christ reconciling the world unto Himself*” (II Corinthians 5:9)

It is altogether noteworthy that He is described, **not** as the Son of God in His divinity, but as the Son of Man, in His glorified humanity!

We must linger here, for there is a poignant truth so rare for us to embrace. His description in Revelation 1 is of obvious judgment—upon both the world and the churches—yet, not as the Son of God but as the Son of Man.

He is our Prophet in Zechariah—declaring, speaking, illuminating, prophesying, and enunciating with divine clarity and precision. His “testimony” is that of Jesus, the man—“*for the Testimony of Jesus is the spirit of prophecy*” (Revelation 19:10). A Lampstand, with Universal expression and properties

eternally illuminates—and, in so doing, speaks. Yes, declares and reveals the truth that is in God. There must be a prophetic speaking—and there is, the Son of Man enlightens, He speaks, He reveals Who He really is!

And why is He so described?

“Now when the tempter came to Him, he said, ‘If you are the Son of God, command that these stones become bread.’ But He answered and said, ‘it is written, ‘Man shall not live by bread alone, but by every word that proceeds from the mouth of God’” (Matthew 4:3-4).

“And suddenly they (the demons) cried out, saying ‘What have we to do with You, Jesus, You Son of God? Have You come here to torment us before the time?’” (Matthew 8:29).

“‘But who do you say that I am?’ Simon Peter answered and said, ‘You are the Christ, the Son of the living God’” (Matthew 16:15-16)

“The son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again” (Luke 24:7).

A divine truth is borne out in the above passages: Jesus is the **Son of Man** and He is the **Son of God**, in One Person (i.e., the “hypostatic union” of our Lord). However, He, the Son of God, was manifested in the flesh, through His incarnation, as the Son of Man.

For the unseen forces of evil to declare Him as “Son of God” is not an admission of their demise—for they know Him to be the Son of God and declare Him as such. Yet for them to admit His humanity is more than problematic for the forces of evil. The Tempter would ensnare Him, to have Him call upon His divinity to deliver Himself—but He would not, for “man shall not live by bread alone.”

Indeed, the “*devils believe and tremble*” – for they know Him as Son of God—but they refuse Him title as Son of Man—for lo their doom is sure, He overcame as the Son of Man and defeated hell and darkness as Man!

“But the free gift is not like the offense. For if by the one man’s (i.e., Adam’s) offense many died, much more the grace of God and the gift by the grace of the one MAN, Jesus Christ, abounded to many . . . For if by the one man’s offense death

reigned through the one, much more those who receive abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ. Therefore, as through one man's offense judgment came to all men, resulting in condemnation, even so through one Man's righteous act the free gift came to all men, resulting in justification of life. For as by one man's disobedience many were made sinners, so also by one Man's obedience many will be made righteous” (Romans 5:15, 17-19).

On the other hand, humanity (those who dwell within this earthly tabernacle) recognize one of their own—therefore, we could acknowledge that He was a son of David, a man, the “historical Jesus.” But, “*who do you say that I am*” Peter? Ah, herein lies the rub. For man to confess that He is the Son of God, thereby proclaiming His divinity—now that is both revelation and conversion!

It was as Son of Man that Jesus overcame the Tempter. It was as Son of Man that He suffered and died for us. And, it is as the “Glorified Man” – the “Man in the Glory” Who was resurrected, glorified and ascended up on high and Who sits at the right hand of God the Father Almighty, Who will come again to judge the quick and the dead; but, lo, the Man in the Glory, seated on His throne, stands to greet the Church’s first martyr:

“But he (Stephen, the first martyr of the Church), being full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God, and said, ‘Look! I see the heavens opened and the Son of Man standing at the right hand of God!’” (Acts 7:55-56)

The Testimony of Jesus is just that: He overcame as the Son of Man and He, as the Son of Man has done the unfathomable:

“Most assuredly, I say to you, hereafter you shall see heaven open, and the angels of God ascending and descending upon the Son of Man” (John 1:51).

He has brought heaven to earth and earth to heaven. He, as the Son of Man, has brought God to man, and brought man to God! He **IS** Jacob’s ladder who joins heaven and earth—Who bridges the two dimensions as the Son of Man, as the mediator between God and man: “*There is one God and one Mediator between God and men, the MAN Christ Jesus*” (I Timothy 2:5).

It is this “tangibility”—this manifestation of the human, the “glorified Jesus,” Who makes the transcendent God so “accessible”—this is true Christianity.

No, this is not Gnostic-style “spiritualization” going on here—“our hands have handled the Word of Life” (I John 1). It is the “testimony of JESUS (the MAN)” which is the spirit of prophecy.

As our Prophet He ministers upon the earth and unto the heavens. Likewise, He is the Universal Lampstand, Who shines as the Son of Man in all His radiant glory! Today, in all His fullness He is our Prophet, declaring the Almighty in all His fullness:

“Who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power . . . He is the express image of the invisible God, the firstborn over all creation . . . for it pleased the Father that in Him all the fullness should dwell . . . the only begotten God (Original text reads thusly), who is in the bosom of the Father, He has declared Him” (Colossians 1:15-16a, 19; John 1:18).

The Son of Man—“***tempted in all points like as we, yet without sin***” (Hebrews 4:15). The Son of Man—our Universal Lampstand, who stands in the midst of the Seven Golden Lampstands, Who declares Who God is and expresses and radiates as the prophetic Son of Man, speaking and declaring as the Prophet THROUGH His Two Witnesses (as we soon shall see) in these Last Days the manifold wisdom of God, His plan and purpose for the ages, and His judgments past finding out, through the empowerment of His Holy Spirit, the Golden Oil that unceasingly supplies the Seven Golden Lampstands as His eternal light to all the universe—this is Who was there in Zechariah 4 and unveiled in Revelation 1!

I find it remarkable that they who affirm that either the Millennium on earth has already come or is not (i.e., Postmillennialism or amillennialism) have, I believe, purposefully or unwittingly discredited the glorified Son of Man and ascribed all “earthly” promises as “spiritually fulfilled” in Christ already; when, in divine fact, “this worldly” (juxtaposed to “other worldly”) is as much a spiritual necessity, and divine calling upon this earth, as being “***seated in heavenly places in Christ!***”

Those who adjudge a literal millennial reign of Christ on the earth as the superficial “thinking of the gentiles” or replacing the true spiritual dimension of Christianity’s heavenly vision and calling, have not come to terms with the Son of Man and His ultimate contestation with the forces of darkness, yet to materialize upon the earth; nor of the Son of David’s character and covenant-keeping purposes through a redeemed Israel and the spiritual character of “ruling and reigning with Christ a thousand years” on this earth. To acclaim that the “rule and reign of Christ a thousand years” abides solely within the spirit of “***just men made***

perfect” through the “*blood of the everlasting covenant*” is to ascribe irrelevance to vast portions of God’s Word, while twirling atop a heap of “historical prophetic revisionism” —there can be no greater distortion of God’s Word than to remove the earth as His footstool and thus, discredit the work of the Son of Man!

Physicality, augmented by heavenly design and purpose, bespeaks of restitution, restoration, and full redemption. In point of fact, our mortal or earthly tabernacles shall one day be clothed with immortality or a heavenly tabernacle—a body “like unto His” – and “His” is the same BODY whereof He in His resurrection spoke:

“Reach your (Thomas’) finger here, and look at My hands; and reach your hand here, and put it into My side . . . Behold My hands and My feet, that it is I Myself . . . Handle Me and see, for a spirit does not have flesh and bones as you see I have . . . Have you any food here? So they gave Him a piece of a broiled fish and some honeycomb. And He took it and ate in their presence” (John 20:27 & Luke 24:39-43, cf. I Corinthians 15:35-58).

Zechariah’s Bowl Atop the Lampstand in the Midst of the Two Olive Trees:

Our immediate focus is the Bowl which receives the golden oil from the two olive tress that a stride it in Zechariah 4:3 (standing to the right of the **Central Bowl**, and the other standing to the left of that **Bowl**, which must be affixed atop a central stem). When Zechariah is questioned as to the meaning of this vision, . . .

“Then the angel who talked with me answered and said to me, ‘Do you not know what these are?’ And I said, ‘No, my lord” (Zechariah 4:5).

. . . a most wonderful verse, known by most believers is given as a **response** to Zechariah’s negative—herein lies the meaning of the golden oil, the Bowl, the two olive trees, and this, what I call **THE UNIVERSAL LAMPSTAND**; the **response** is “demonstrative” – not passive in its interpretation:

“Not by might nor by power, but by My Spirit, says the Lord of hosts” (Zechariah 4:6).

Therefore, the response to what these two olive trees are, has **everything to do** with the empowerment by and of the Spirit of God to accomplish the **work** of

God and the purpose of God upon the earth, and, I might add, unto the heavens, as well.

But, as I have pointed out and will continue to emphasize, the “heavenly character” and universal application of these visions, though awesome, and in every way breathtaking, cannot minimize, trivialize, nor suppress the divine import accorded to that, which is revealed upon “the face of the whole earth.”

Now, before we expand the meaning of the Two Olive trees, what does this Bowl upon the earth portray to us in this Universal Lampstand? For without the receptacle of this golden oil and the lamps it supplies, we shall never see the Two Olive trees; therefore, let us turn to Ephesians 4 and Revelation 1.

“. . . but, speaking the truth in love (other versions: “holding the reality in love”), may grow up in all things into Him who is the head, even Christ—from whom (literally, “out from whom”) the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying (i.e., “building up”) of itself in love” (Ephesians 4:15-16).

These verses convey to us that Christ is the Head of His **one Body**, and that as we **hold** (much like a bowl holding golden olive oil) Him as the Head of His Body—this **reality** in love—we experience **growth** (i.e., We grow up in all things into Him, who is the Head of His Body.). It is **out from Christ** (just as it was “out from” the Bowl of Zechariah’s vision) the entire Body of Christ is joined and knit together. The Body of Christ is supplied **“by the working of every joint and part”**—causing the body to grow, to mature, being edified in love.

One clearly sees that from our Lord Jesus Christ comes the very **supply** of divine Life; wherein, as each member appropriates that divine Life, each member will **grow** up into Christ (the Head—i.e., willingly come “under” his obedience, His authority, His character), and each member (through the joints and the knitting together of its members) will grow into “full stature” through His Life.

This maturity and growth of the Body of Christ is ***not*** done through our human endeavor—but by His Death, His Cross, and His Atonement; and, through the Resurrected, Ascended and Enthroned Life!

Unity in the Body of Christ can only be derived as we grow up into Him in all things—until we reach the **“measure of the stature of the fullness of Christ.”** This is a matter of Life—not a matter of human organizational skill and clever

schemes designed by equally clever people, to allegedly manifest so-called Christian unity, none of which are dependent upon “Life in the Son.” To wit:

“Till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ . . . but, holding the reality in love, may grow up into Him in all things, who is the head, even Christ” (Ephesians 4:13-15).

This is a marvelous picture of the **Centrality of Christ** and of the divine fact that it is through His Life, and His Life alone, that the Body of Christ can actually mature—it is this **reality that we hold in love!** *“And He put all things under His feet, and gave Him to be head over all things to the church, which is His body, the fullness of Him who fills all in all”* (Ephesians 1:22-23). This is how we have become His fullness!

The relationship portrayed between the Bowl atop the stem of this Universal Lampstand, and the Seven-Sevens, or lampstands, is dynamic, continuous, eternal—ever-supplying the abundant oil of the Holy Spirit, the Spirit of Christ.

Each and every “miniature” of this Universal Lampstand is a complete replica of its entirety—for all the lampstands in Revelation 1 are golden and the Universal Lampstand of Zechariah 4 is in its “universal viewing,” singular, but manifold—“sevens” in its fullness.

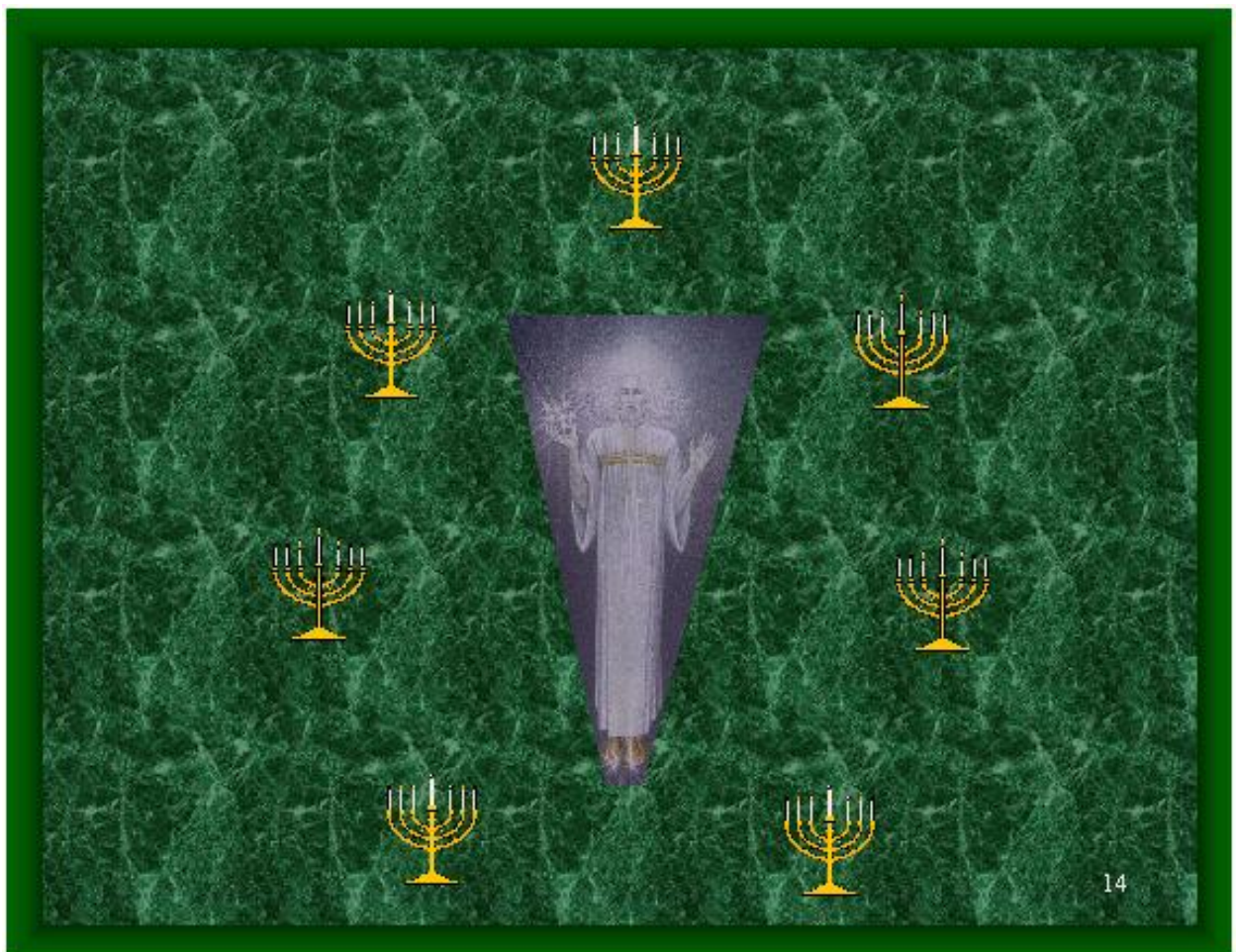
We cannot humanly comprehend the mystery of this vision—but by the Spirit; how apropos are these verses from the hands of the Apostle:

“These things we also speak, not in words which man’s wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual. But the natural man does not receive the things of the Spirit of God for they are foolishness to him; nor can he know them, because they are spiritually discerned. But he who is spiritual judges all things, yet he himself is rightly judged by no one. For ‘who has known the mind of the Lord that he may instruct Him?’ But we have the mind of Christ” (I Corinthians 2:13-16; Isaiah 40:13).

Now, having this Bowl, as a backdrop in Zechariah—for this is truly the picture we shall ultimately see in the Revelation—let us turn to Revelation Chapter 1:

THE CENTRALITY OF CHRIST

“Then I turned to see the voice that spoke with me, and having turned I saw seven golden lampstands, and in the midst of the seven lampstands One like the Son of Man, clothed with a garment down to the feet and girded about the chest with a golden band. His head and hair were white like wool, as white as snow, and His eyes like a flame of fire; His feet were like fine brass, as if refined in a furnace, and His voice as the sound of many waters; He had in His right hand seven stars, out of His mouth went a sharp two-edged sword, and His countenance was like the sun shining in its strength” (Revelation 1:12-16).



From whence did John understand this vision? Christ—the Glorified Son of Man—stands in the **midst** of the **Seven Golden Lampstands**. Are these not

the “Seven-Sevens” of Zechariah's vision? Absolutely! There is virtually no other place in Scripture, which **duplicates** and/or alludes to the similarity of these visions. In Revelation 1 we see that the Seven Golden Lampstands are the Seven Churches of Asia (the “Fullness of Christ”).

Are they not all **golden**? Yes! Notwithstanding they shall later be found with “spots and wrinkles” and with difficulties abounding—yet in God’s eyes they are all golden! They clearly represent the Church as one Body—seven-fold—the Fullness of Christ:

Having the divine Life (represented by **gold**); and, in their very midst is our Lord Jesus Christ! I repeat: These Seven Golden Lampstands represent the very fullness and completion of God’s work, through Christ, by the Holy Spirit! Because they are “illuminating” – their very essence is prophetic. It is what they illuminate that rivets our attention! Yes, Christ is in the midst—and His description is one of divine **judgment**—further amplification of Who this One is, is altogether obvious—He is our **Lord** Jesus Christ—absolutely! And, He is about to deal with the Churches—for judgment must first begin at the House of God—

“For the time has come for judgment to begin at the house of God, and if it begins with us first, what will be the end of those who do not obey the gospel of God? Now ‘If the righteous one is scarcely saved, where will the ungodly and the sinner appear?’” (I Peter 4:17-18).

The ministry of the Prophet declares this vision: *“This is that Moses who said to the children of Israel, ‘The Lord your God will raise up for you a Prophet like me from your brethren”* (Acts 7:37).

Hence, the Son of Man, the Glorified Christ, in the midst of the Seven Golden Lampstands, is worthy to judge His churches—and is worthy to open the seals of the Book of Judgment upon both the heavens and the earth:

“Who is worthy to open the scroll and to loose its seals? And no one in heaven or on the earth or under the earth was able to open the scroll, or to look at it . . . Behold, the Lion of the tribe of Judah, the Root of David, has prevailed to open the scroll and to loose its seven seals” (Revelation 5:2b, 3, 5).

But what we must see here are Seven Golden Lampstands. We must see the Lord Jesus Christ in the midst of utter **perfection**! For His work is altogether perfect and complete—beyond time and eternity—it is finished—complete—pure gold—full of the divine Life!

I do not believe it is a quantum leap between Zechariah 4 and his Seven-Sevens, and the Seven Lampstands of Revelation—for **both** are clearly seven golden lampstands: Yet both are really only one; but it is **one in fullness**—even, of **complete perfection or fullness**.

If you would: **Seven separate Menorah** with seven lamps on each one of the sevens. Here we have in Zechariah 49 **lamps** on this Universal Lampstand and in Revelation 1 there are also 49 **lamps** on the Seven Golden Lampstands—for this was the “traditional number” on the Menorah (not the 8/9, nor the 10/11) depicted today.

This is how John would have understood the number to be. Is not our Lord Jesus Christ—in Whom all the fullness of the Godhead bodily does reside and out from Whom the whole Body . . . is supplied with the very Spirit of Christ—transforming us into His one Body, **His Image**? Though manifold, by the Seven-Sevens (which fully represents God’s number of completion)—they clearly demonstrate that they are sustained and transformed by God’s Divine Life and Supply.

There is a most wonderful verse of Scripture which declares: *“For I know that this will turn out for my deliverance through your prayer and the supply of the Spirit of Jesus Christ”* (Philippians 1:19). Likewise the word “supply” in the Original language connotes “abundance” and could be read: *“The abundant supply of The Spirit of Jesus Christ.”*

Now, we grasp with utter clarity the Apostle Peter’s remarks when he says:

“Of this salvation the prophets have inquired and searched carefully, who prophesied of the grace that would come to you, searching what, or what manner of time, the Spirit of Christ who was in them was indicating when He testified beforehand the sufferings of Christ and the glories that would follow. To them it was revealed that, not to themselves, but to us they were ministering the things which now have been reported to you through those who have preached the gospel to you by the Holy Spirit sent from heaven—things which angels desire to look into” (I Peter. 1:10-12).

Fathom the unfathomable: **THE SPIRIT OF CHRIST WHO WAS IN THEM!**

All theological perspective seems to have been eclipsed—time and space appear to have been violated. The Spirit of Christ was within Zechariah, leading him in prophetic utterance—to testify *beforehand the sufferings of Christ and the glories that would follow*.

Peter is not using some sort of “poetic license” to describe what the Hebrew prophets were seeing and speaking forth to their generation alone—but to all generations. Zechariah, moved by the Spirit of Christ, not only saw these things for himself, but *“to us . . . ministering the things which now have been reported to you through those who have preached the gospel to you by the Holy Spirit sent from heaven.”*

Zechariah prophesied, under the direction of the Spirit of Christ, how the *“grace that would come”* would be ministered to us. The same shout of GRACE, GRACE that Zechariah heard when the capstone of the Temple was set in place—is the same Grace of our Lord Jesus Christ, Who, through Zechariah did prophesy, would be sent to us through the very *“abundant supply of the Spirit of Jesus Christ.”* An abundant supply of the Spirit of Jesus Christ as the eternal oil pouring into and sustaining the light of the Universal Menorah—oh, what a prophecy was uttered through Zechariah!

I truly do believe this to be the case. What Zechariah saw as a stem with a Bowl atop it, surrounded by these Seven Lamps, comprised of Seven-Sevens to each of the 49-lights, was fully representative of our Lord Jesus Christ—these lamps were abundantly supplied by the Spirit of Jesus Christ! What is in view here (i.e., in Zechariah 4 and in Revelation 1) is the **Centrality of Christ!** **“Christ is ALL IN ALL!”** Plain and simple!

Furthermore, as the Scriptures confirm:

“Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty. But we all, with unveiled face, beholding as a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by (or “from”) the Spirit of the Lord (or literally “the Lord Spirit”) (II Corinthians 3:17-18).

Today, what God is after, through the power of the Spirit (i.e., **The Lord Spirit**), is to transform His people, who behold Him (our Lord Jesus) with “unveiled face” (unlike Moses’ veiled face when he descended from the Mount), just like a mirror beholds a face; and, therefore, reflects what it beholds. Hence, when you look at the mirror (i.e., the ones who are beholding Him), the glory of the Lord shines from them. Furthermore, through this **beholding** and **reflecting**, these “mirrors”—these “faces”—are being **transformed** into the very **Image**

Whom they are beholding and reflecting: The Body of Christ—The Image of Christ—The Bride of Christ! This reality can only take place ***“through the Lord, the Spirit!”***

It is not man’s genius, nor his clever schemes that can effect this spiritual transformation of the human soul—for this transformation has a **corporate** purpose in view: The Body of Christ, the Image of Christ, through the supply of the Spirit of Christ—now do you see Who the Bowl is? All the golden olive oil drips and pours into this Bowl. And this Bowl, by its (**His**) very nature, and grace abounding, must give, and give and give again: ***“The unsearchable riches of Christ”*** (Ephesians 3:8). These lampstands in Revelation 1 are **seven** in number—**yet they are one!** God’s work is multi-faceted—but ultimately, there is One Bride of Christ—One New Jerusalem, ***“prepared as a Bride descending out of heaven”*** (Revelation 21:2) for her Groom, this “woman” is the Lamb’s Wife!

I humbly reject the notion that this exposition is some fanciful “stop-sign” style typology. To the contrary, it is fully consistent with the Word of God and within Scriptural context. So, we have Christ in the midst of the Seven Golden Lampstands—which fully hearkens back to the vision given in Zechariah Chapter 4 of the Bowl, which is in the midst of this most unusual candelabrum. With certainty Zechariah has heretofore confirmed the identity of the Universal Lampstand, through the revelation of My Servant, the Branch, in his previous vision in Zechariah 3. What New Testament commentators have always claimed, and truly so, the Christian Scriptures not only substantiate the Hebrew Scriptures, confirming their prophetic content, but clarify and even build upon those prophetic utterances and visions (e.g., Antichrist in Daniel is wholly amplified in the Revelation, through Paul’s writings and through the statements of Jesus, etc.).

However, I wish to point out that the REVERSE is also true—i.e., as we peer into the prophetic, into ***“the words (that) are closed up and sealed till the time of the end”*** (Daniel 12:9)—it is here, it is now they come alive! Unquestionably, prophetic utterances by the major and minor prophets are being unsealed—we are seeing divine truth unveiled, illuminated, as never before—the sealed words, so long closed up, are being released during the “End of Days” upon the “saints of the Most High” – upon “your people” as well as upon that ***“great multitude which no one could number, of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb . . . these are the ones who come out of the great tribulation, and washed their robes and made them white in the blood of the Lamb”*** (Revelation 7:9, 14).

Let us summarize our findings by illustrating what we have seen:

CHRIST – OUR PROPHET, PRIEST AND KING

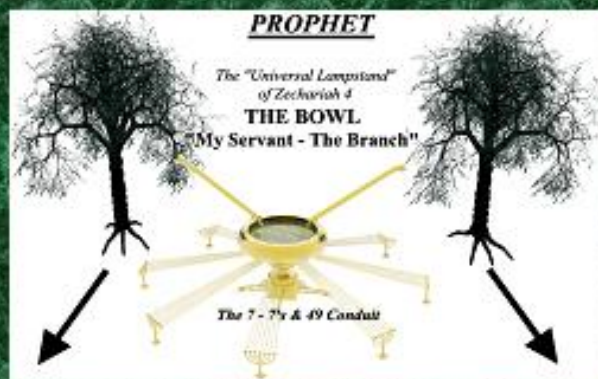
MESSIAH – THE BRANCH

“NOT BY MIGHT, NOR BY POWER, BUT BY MY SPIRIT, SAYS THE LORD OF HOSTS” Zech 4:6

PRIEST
(Joshua the High Priest)
(Ministry to the Heavens)
The Priesthood
SERVICE & FELLOWSHIP

Sons of Oil
(Two Olive Trees)
(The Two Witnesses)

KING
(Zerubbabel the Governor)
(Ministry to the Earth)
The Kingship
BUILDING & TEMPLE



THE CHURCH



ISRAEL



THE TEMPLE



*“NOT BY MIGHT, NOR BY POWER, BUT BY MY SPIRIT,
SAYS THE LORD OF HOSTS”
(Zechariah 4:6)*