

# I. Chapter 4:1-5

## 1. The Lampstand

The angel who spoke with Zechariah roused him and said to him, “What do you see?” And I said, “I looked, and behold, there was a lampstand, all of gold; on top of it was a lamp bowl, and upon the lampstand were seven lamps, and each lamp on top had seven pipes.” (Zechariah 4:2.) Here the lampstand signifies the concrete embodiment of the Triune God.

### a. The Essence of the Lampstand

The essence of the lampstand is gold, signifying the Father as its source and nature.

### b. The Form of the Lampstand

The form of the lampstand is one single lampstand, signifying the Son as Its concrete embodiment.

### c. The Manifestation of the Lampstand

The manifestation of the lampstand is the seven lamps, signifying the Spirit as Its sevenfold intensified manifestation.

### d. The Supply of the Lampstand

The supply of the lampstand, that is, each lamp having seven pipes, signifies the sevenfold intensified Spirit of God as its all-sufficient supply. (Philippians 1:19b.)

### e. Christ, the Nation of Israel, and the Local Churches

First, Christ is the lampstand as God’s testimony. (Exodus 25:31–39.) Second, the nation of Israel is the lampstand as God’s testimony. Third, the local churches are lampstands as Christ’s testimony. (Revelation 1:12, 20b.)

## **2. Two Olive Trees - The Priestly Office and the Kingly Office**

One of the two olive trees refers to Zerubbabel, and the other to Joshua. They are also the two ones in Zechariah 4:14, corresponding to the sons of fresh oil.

Zerubbabel, the governor of Judah, typifies the kingly office. Joshua, the high priest, typifies the priestly office. As the two anointed ones standing before the Lord of all the earth (Zech. 4:14), they supply the golden oil of the Spirit to the golden lampstand. This signifies that God's testimony on earth is sustained by both the kingly and priestly ministries, empowered by His Spirit.

The priestly office and the kingly office are the two offices by which God administers government among His people. These two offices always exist side by side in pair and are never separated. The priestly office may be likened to the legislative branch of a government, while the kingly office is like the executive branch. In God's administration, all legislative ordinances are established by God Himself and manifested through the Urim and Thummim worn by the high priest. Then these ordinances revealed through the priestly office are carried out and executed by the kingly office.

Today in the church life, we also need both the priestly office and the kingly office. Through the service of the priests, we are brought into God's presence. Through the older and experienced ones exercising the kingly office, the church is delivered from confusion and preserved in good order. For the church life, we as God's people having His administration must therefore have both the priestly office and the kingly office.

The function of the priestly office is to teach us how to worship God and how to rightly remember the Lord at the Lord's table. We should not worship God or remember the Lord according to our natural concepts. The Lord Jesus said in John 4:24, "God is Spirit; and those who worship Him must worship in spirit and reality." This chapter also shows us that the worship God desires is our drinking of Him as living water. The more we receive God as our living water, the more we worship Him. We drink of God not by exercising our mind, but by exercising our spirit. We also

need the teaching of the priestly office concerning remembering the Lord at the Lord's table. It is crucial for us to see that the way to remember the Lord is not to use our mind to recall all that the Lord accomplished in His incarnation, human living, crucifixion, and resurrection. Rather, the way to remember Him is to enjoy Him by eating and drinking Him. When we partake of the bread and the cup, we remember Him and worship Him.

The visions in Zechariah chapters 3 and 4 are respectively related to the priestly office and the kingly office. The vision concerning Joshua in chapter 3 is to strengthen the priestly office of Joshua the high priest. To strengthen Joshua is to strengthen and establish the priestly office. The vision of the golden lampstand and the two olive trees in chapter 4 is to strengthen the kingly office of Zerubbabel, the governor of Judah. Zerubbabel was not a king by title, but he served as governor standing in the kingly position. Though not actually a king, he was a descendant of the house of David, a branch of the royal line. In chapter 3, Joshua was measured; through that measuring, he was strengthened and established by being cleansed. In chapter 4, Zerubbabel was measured that he might likewise be strengthened and established. The strengthening of Joshua's priestly office and Zerubbabel's kingly office were both for the rebuilding of the temple.

### **3. Joshua's Priestly Office**

Joshua's priestly office signifies the nation of Israel functioning in the priestly service on God's behalf toward all the nations. The golden lampstand signifies the nation of Israel standing as a shining testimony of God to the nations. God chose Israel to be a kingdom of priests (Exodus 19:6).

God's intention is to use Israel in the priestly office to bring the nations unto God, that they may draw near to His presence to be enlightened, exposed, dealt with by Him, and receive the transmission of the divine riches. Beyond this, the priests are also to teach the nations how to worship and serve God. To carry out this ministry, the priests must be well acquainted with God's law and statutes.

Besides being a kingdom of priests, Israel was also to stand as a testimony

representing God. Thus chapter 3 presents the priestly office, while chapter 4 presents the lampstand.

## II. Chapter 4:6-14

The seven eyes mentioned in Zechariah 4:10 correspond to the seven eyes on the stone in Zechariah 3:9. These seven eyes saw Zerubbabel's heart to rebuild the temple in that day, and they rejoiced over him.

Why are there seven eyes?

The number seven signifies perfection. It means that in the Lord's work of recovery, He has a perfect scrutiny, able to discern the innermost motives of men. He sees clearly who truly lives for the Lord and is willing to offer themselves to Him, and who merely does outward work, seeks outward glory, and only strives to please people. Such things are hard for men to distinguish, yet nothing is hidden from the Lord; He knows all things. This is the perfect scrutiny of Jehovah.

Many young brothers and sisters in the church often feel troubled. They genuinely love the Lord and are ready to consecrate themselves, yet it seems they are not valued by the older brothers.

Dear brothers and sisters, as we follow and pursue the Lord, we must realize that we are accountable only to God. Our goal is not to win the favor of people, but to please the Lord alone.

Much of our pursuing after the Lord and preparing ourselves takes place behind the scenes, unseen by others. Men may not understand or notice, but God sees everything clearly. Some brothers truly love the Lord, pursuing Him silently and serving Him quietly in hidden ways. Yet in the eyes of others, they appear ordinary and unremarkable. At times, they may even face doubt and rejection from people.

Do not be discouraged when encountering such situations. Remember, the Lord

possesses perfect insight and full scrutiny, able to observe the true heart and motive within every person. If we truly love the Lord and willingly consecrate ourselves to Him, even if all our devotion is done in secret and unknown to others, it will surely be brought to light in God's appointed time.

Brothers and sisters, if we are truly willing to lay down our lives for the Lord and aspire to become useful vessels in His hands, learning spiritual lessons in secret and earnestly pursuing the Lord behind the scenes are indispensable. Do not worry that God does not know — He sees and understands everything, for He has the eyes of perfect scrutiny. When we wholeheartedly offer ourselves to the Lord and keep preparing ourselves in hidden places, God will surely use us when the time is ripe. Just as He used Zerubbabel of old, He will also use us to build up His temple.