

# Studies in Zechariah 04 Zechariah 4:

by John W. Bramhall

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*The sermon explores Zechariah 4, emphasizing Israel's restoration and their role as a divine testimony through the power of the Holy Spirit.*

**Duration:** 53:22

**Scripture:** Zechariah 1:3, Zechariah 2:10, Zechariah 4:6, Zechariah 4:14, Zechariah 8:23, Zechariah 9:9, Matthew 5:14

**Topics:** "Inner Salvation", "Spiritual Light"

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## Description

In this sermon, the speaker focuses on the book of Zechariah and specifically the fifth vision in the second section of the book. The previous visions depicted the inner cleansing and purging of the nation's sins, symbolized by Joshua the high priest being justified in the presence of Jehovah. The fourth chapter continues this theme of inner salvation, showing Israel as the light of the world. The vision includes a seven-branched lampstand, symbolizing the dissemination of truth and blessings of Jehovah among the nations.

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## Transcript

Shall we turn in our Bible this morning to chapter four in the book of Zechariah. As we continue our study in relations of the great prophecies of the book, and may I again briefly state the outline of the book is in four great divisions, though some of them are greater in context than others. The first six verses of chapter one we found the introductory call for repentance to Israel.

Chapters one beginning at verse seven and going through the end of chapter six bring before us a series of eight visions in one night given to the prophet. Chapter seven and eight give before us another division where there is a question brought by some of the saints of God of the Old Testament who came from Babylon regarding the imposition of self-imposed peace that they had been keeping, and whether they should be kept on. Chapters nine through to the end of the book consist of two great burdens of prophecy consummating with the climax of the coming of the Lord Jesus the King of kings to be crowned king of all the earth.

We read in chapter four today and consider the fifth vision in the second section of the book. Shall we read the chapter through, and the angel that taught with me came again and waked me as a man that is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick, or a lampstand, all of gold, with a bowl upon the top of it, and its 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 spake 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, Knowest thou not what these be? And I said, No, my lord.

And he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might nor by power, but by my spirit, saith the Lord of hosts. Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain, and he shall bring forth a headstone thereof with shoutings, crying, Grace, grace unto him. Moreover the word of the Lord came unto me, saying, The hands of Zerubbabel have laid the foundation of this house.

His hands shall also finish it, and thou shalt know that the Lord of hosts hath sent me unto you. For who hath 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 Lord, 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 be these two olive branches, which through the two golden pipes enter the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones, or the two sons of oil, that stand by the Lord of the whole earth. May God bless the reading and the hearing of his precious and holy word.

Now let us gather the context clearly together, that which has preceded the chapter before us, wherein the first and the second vision particularly in chapters one and two, we had the Lord bringing in a consolatory manner and comforting words, the promise of the restoration and the expansion of Jerusalem, and of the testimony of divine blessing, when the Messiah shall come and deliver his people Israel from the bondage and the oppression of the nations around them. Last night in the third vision, or in the fourth vision rather, we saw this. We had the joy of seeing in chapter three that God revealed the inner cleansing and the purging of the nation's sins.

For the nation that will be glorified must be purified, and the inner salvation, the cleansing, and the purifying of that people was depicted before us as Joshua stood as the high priest in his official representation in the presence of Jehovah, and was justified as the nation shall be justified in the coming day. We come to the fourth chapter that follows in consequence, for as the fourth vision depicted the inner salvation of Israel from sin and defilement, in beautiful sequence the fifth vision presents to us Israel as the light of the world. May I repeat that again? The fifth chapter presents before us the coming glory of Israel as the light of the world.

When Israel will shine and disseminate the truth and the blessings of Jehovah among the nations of the world. First of all, think with me in verses one through five of the symbolism of the vision that the prophet was given. For in the vision as he was awakened, he was given the sight of a seven-branched lampstand.

Now note the lampstand as you have it in verse two. A canvas stick or a lampstand, all of gold, and a bowl upon the top of it, seven lamps thereon and seven pipes to the seven lamps which are upon the top thereof, and two olive trees, one upon the right side of the bowl, the other upon the left. Now as you visualize the lampstand, first the golden lampstand with its seven branches, then above it the bowl from which the oil flowed through seven pipes to each lamp, and two olive branches or trees standing by the lampstand feeding the flow of golden oil into the bowl and thus through the pipes to the lamps as they burnt brilliantly in the presence of the prophet.

The interpretation of it is given, for Israel is to shine for God. The lampstand of pure gold represents the combined testimony of Israel, and we are conscious of the fact that the failure of Israel caused the removal of the lampstand of testimony, when thus Israel failed to shine for God. Wherever you see the lampstand, whether in the tabernacle, whether in the temple, whether in relation to the churches as you read in Revelations 2 and chapter 3, you have the lampstand representing the divine testimony that is to shine in the darkness of this world for God.

The present lampstand as we know to be the church. But the day is coming when the restoration of Israel will bring the outshining of God's glory and the disseminating of this truth to all the nations in all the world. May I turn with you to the book of Isaiah chapter 60, and very briefly read the first three verses, chapter 60 in the prophecy of Isaiah, that we may recognize that there will be in the coming day of millennial glory the restoration of Israel as a lampstand.

Here are the words of the prophet written by the Spirit that shall be literally fulfilled. Chapter 60 of Isaiah verse 1 through verse 3. Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For behold, the darkness shall cover the earth, and gross darkness the people.

But the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to the light, to thy light, and the kings to the brightness of thy rising. The context of these verses describe the coming shining of the glory of Israel, when in the millennial day they will shine with the glory of God in its fullness.

But may I point out that as you find the opening of the words in verse 2, before the day of that outshining, there is to be great darkness covering the earth, and gross darkness the people. And one may recognize that before the shining out of that glory, there will be the darkness of trial and affliction, as we've already suggested in our study. But go with me to chapter 62 if you will please.

I'd like again to read in chapter 62 verses 1 and 2, where again we have the implication of Israel shining for the Lord. For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory, and thou shalt be called by your new name, which the mouth of the Lord shall name.

Beloved we must, and we do conclude this fact, the actual restoration of Israel as a nation, to shine as a lampstand of glory for the Lord. Now to our chapter please. Look with me in verse 3 of this fourth chapter of the book of Zechariah.

We've had the vision of the lampstand, the bowl, the seven pipes, and the two olive branches supplying the oil. Now please note particularly as we read verse 4, two olive, in verse 3 rather, two olive trees were by the lampstand, one upon the right side of the bowl, the other upon the left side thereof. The unique character of this lampstand is this fact.

There was a plentiful, and there was a spontaneous supply of oil. Now when you remember the tabernacle of Moses, when you recall the temple of Solomon, and the ministry in that day, the supply of the oil came from the offerings of the people. It was the responsibility of the people of Israel to supply the oil for the lampstand of testimony within the tabernacle, as well as within the temple.

It was also the ministry of Aaron and of his sons to fill those lampstands with oil, to trim, as well as to light the lamps every morning and every evening. But in the vision that is given the prophet, there are no attending priests needed. There is no offering of oil required from the people.

Now let me repeat it again. It is a significant fact. Contrary to the custom in Israel, the supply of the oil does not come by the offering of the people, or by the ministry of the priests, in that coming day of Israel's glory when she shall shine for the Lord.

The lamps are fed spontaneously from the oil vessel, the bowl above the lampstand, and the plentiful supply of oil being fed from or through the seven pipes, and I believe the imagery suggests there were seven pipes to each lamp, making a total of forty-nine pipes going down to the lampstands carrying the supply of oil for the shining out of the testimony. The question that puzzled the prophet in the whole chapter is this, and I want you to go down to verse fourteen, for down at the end of the chapter, as we go down, may I read in verse twelve, or verse eleven through to the end of the chapter, to recognize there was a puzzle in the mind and heart of the prophet. Then said the prophet unto him, What are these two olive trees upon the right side of the candlestick, and upon the left side thereof? I answered again, said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? Now I'm sure the prophet was well acquainted with what we've already suggested, that the people of Israel supplied the oil for the lampstand, the testimony in the tabernacle and in the temple, and that the ministry of the priest carried out the shining of those lampstands, and the supply and the trimming of the lamps, and the giving of the oil.

And he was puzzled that the supply of oil came as it was spontaneously and plentifully through the olive branches, and said within the bowl and through the pipes. Verse thirteen, the angel answered the prophet to say, Knowest thou not what these be? I said, No, my lord. Then said he, These are the two anointed ones that stand by the lord of all the earth.

May I read the verse again, and literally read what it is? These are the two sons of oil that stand by the lord of all the earth. Now may I give a primary application and interpretation to that verse? As we have noted in chapter three, and as we now know as we have read in chapter four, we have given to us two men who were the representatives of the two sons of oil in that day of Zechariah. One of them was Joshua the high priest.

The other is in our fourth chapter was Zerubbabel, who was the prince of Judah and the rightful claimant to the throne of David. And these two men were undertaking, as we know from the book of Haggai, they were undertaking the rebuilding and the restoring of the temple after the Babylonian captivity. They in their position and official capacity were God's two anointed sons of oil representing the lord of the whole earth.

Let me give you a corresponding application in the New Testament. I only briefly mention it. When you read the eleventh chapter of the book of the Revelation, you have a chapter that declares plainly, as you read the context, it is written on Jewish ground.

You see a rebuilt temple. You read of the court of the temple. You read of the transgression of the Gentiles during that period of the great tribulation in relation to the restored testimony of the temple in that coming day.

But in relation to the divine testimony in Revelation chapter 11, in that day when God will be dealing again with his people Israel, you find two sons of oil. You have the two witnesses, and I'm not going to argue

whether it's Moses and Elijah or Enoch and Elijah, but you have the two witnesses of that day. They are the two sons of oil.

They stand in representation for the lord of all the earth. And beloved, when you recognize, God gave to his earthly people the responsibility to be his representatives of all the earth. And Zerubbabel and Joshua in their day, they were the two sons of oil through whom God was working even in that time of restoration, though in part and in weakness, they were the two sons of oil.

One a priest, the other a prince. Now we don't have time to go into it, but we shall go definitely in more detail into the fact. These two men are representative of one who will have in himself both the office of a priest and of a king, and we shall see that clearly in chapter six.

For oh, when you and I think of that coming day of the millennial glory, when Israel shall shine and disseminate the truth of Jehovah throughout all the earth, the power of the testimony will be the flow of that golden oil of the spirit of God in his power upon his people, because there will be a priest and there will be a king upon his throne, even our Lord Jesus. Oh beloved, what a joy to recognize what has never been true in Israel will be true when our Lord Jesus comes again, and he will not only be a king upon his throne, he will be a priest upon his throne, ministering in the executive capacity that shall be his, and ministering in the priestly capacity as a priest forever after the order of Melchizedek. Oh what an honor it will be to see the glory of that one who, by his presence and power, has the king of righteousness and the priest with his Melchizedek priesthood, forever a king and a priest upon the throne.

I'm sure you remember back in the book of the king when Uzziah, the king of Judah, as God had blessed and prospered him so greatly, in the pride of his heart, he was so lifted up in pride, for God greatly blessed him, God greatly honored him, but the pride of his heart was so lifted up that he was saved to go into the temple of Jehovah and to offer on the altar of incense the offering there. And Jehoiada, the priest, withstood him, with all the priests, it appertaineth not unto thee, you sire, to make this offering, go out of the temple. But he was saved yet to do it, until God smote him with leprosy, and he was a leper until the day of his death.

There was never the combination of the kingly office and the priestly office in Judah and in Israel. From the tribe of Judah alone came the right to be the king. From the tribe of Levi and the family of Aaron, the right to be the high priest.

But, O beloved, when our Savior comes, the offices of the two sons of Oin, the king and the priest, they will be invested in him, hallelujah, and how worthy he is. But let's go back in our lesson, for I want you to recognize the preciousness of this, for it is by him, through the means of the golden oil of his spirit, that Israel will yet shine in a sevenfold brilliancy for the illumination of the nations, as thus the office of king and priest is consecrated by the anointing oil. But now I want you to get the moral and the spiritual value of the lesson.

Go back with me to verse six, please. Verse six. As Zechariah raised the question for the first time, in verse four, what are these, my lord? And the angel that talked with him answered, knowest thou not? And he said, no, my lord.

Now the angel gives him the message, the real message for the heart of Zechariah, and the encouragement, not only of Zechariah, not only of Joshua, but also Zerubbabel. Verse six. Then he answered and spoke unto me, saying, this is the word of the lord unto Zerubbabel, saying, not by might,

nor by power, but by my spirit, saith the lord of hosts.

Now even in the day of Zechariah, the real motive power for Israel's mission and restoration in its partial character of that day, its restoration depended upon the working of the spirit of God. The working of the spirit of God. Note carefully the words with me in this sixth verse, the latter part.

Not by might, second, nor by power, third, but by my spirit, saith the lord of hosts. Now quietly think with me, and carefully think with me of their meaning. First of all, not by might.

And what is implied in the Hebrew idiom is this, not by the gathering together of great forces, not by the strength of many. O beloved, how prone the human heart in the flesh, how prone the human heart is to put dependence upon that which is great, that which consists of the gathering together of great forces and of many people. The lord says, I'm going to carry this work on without the gathering of great forces.

And then the second expression implies, nor by power, which indicates not even by the strength of even one personality, human or physical or mental or moral, no individual nor any combined strength of a multitude can carry on my work. Now I want to bring an application for our hearts and for our lives. As Zechariah was encouraged and Zerubbabel particularly was instructed for the rebuilding of the temple, it would be done by the power and the might of the spirit of God alone.

Now brother and sister, may I say there's one great fallen truth, that the church of our lord Jesus has forgotten greatly today. And that is, who is the chief agent of our lord Jesus upon the earth to carry on his work? When you look at the book of the Acts, as has been suggested by the one that our brother MacDonald has written, when you look at that whole book of the Acts, the predominant teaching of that book is this, the presence and the operation of the Holy Spirit. The presence and the operation of the Holy Spirit.

I think it was William Kelly that wrote the words that assaulted him when he declared, the power of the assembly is the presence and the operation of the Holy Spirit. My beloved, there's no question of doubt we could do well with the teaching of the great doctrine of the Holy Spirit. My humble opinion is this, next to the great doctrine of Christ, I believe in importance, next comes the great doctrine of the Holy Spirit, and particularly in our New Testament.

For these words were words of encouragement to a despised few who were seeking to rebuild the temple at Jerusalem. Go with me back please if you will to Haggai, the preceding prophecy, a contemporary prophet in association with Zechariah. It was Haggai and it was Zechariah who encouraged and exhorted the children of Israel to go on and finish the building of the temple.

But look with me in Haggai, chapter 2 please. I want you to read verses 4 and 5 with me. As Haggai the prophet speaks to Zerubbabel and Joshua.

Yet now be strong, O Zerubbabel, saith the Lord. Be strong, O Joshua, son of Jozedek, the high priest. And be strong, O ye people of the land, saith the Lord.

And work, for I am with you, saith the Lord of hosts, according to the word that I covenanted with you when ye came out of Egypt. So my spirit remaineth among you, fear ye not. What words of encouragement! My beloved, may I say there are no greater words of encouragement for the people of God.

And particularly, go back in the chapter of Zechariah with me, please, and note these words. Look with me at verse 10, for brevity's sake. The prophet writing, Who hath despised the day of small things? Who hath despised the day of small things? My beloved, may I speak a word of encouragement in the day of small things that many of us realize we may be living in when it comes to the genuineness of the work of the Lord today.

It is often characterized in a small way. And who shall despise it? And who could despise the work of Jehovah in that day? And the promise, I have not taken away my spirit from you? Hallelujah! For oh, the power of the testimony was the power of the Holy Spirit. Look in our chapter, in verse 7 and 8, as we read what the prophet foretells.

Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain. And he, Zerubbabel, shall bring forth a headstone thereof with shouting, even crying, Great, great unto it. You may read of the glory of that temple when it was built, as you read of it in the prophecy of Haggai, as you read of it in the book of Ezra.

You'll find the old men were weeping when they remembered the glory of the first temple of Solomon. And the young men were crying with shouts of victory as the headstone was put on. And the prophet is told that Zerubbabel will complete the building of it and the crowning of it with the topstone.

Moreover, the word of the Lord came unto me, saying, The hands of Zerubbabel have laid the foundation of this house. His hands shall also finish it. And thou shalt know that the Lord of hosts hath sent me unto you.

And as you read of the completion of that tabernacle, that temple of old, it was with shoutings of joy, mixed with the tears of the old men who remembered the glory of the former temple, that it was completed. But, O beloved, look, I want you to note with me particularly, as we have already seen in these prophecies, there is a future finger, a finger that is pointing to the future promises of God. The prophetic future, the prophetic finger points to the Messiah of whom Zerubbabel is the type.

I want you to go with me to chapter six. I think I must indeed conclude this thought by going to chapter six with you. To recognize the prophetic finger points to the Messiah.

Zerubbabel were the type of the Messiah. Zerubbabel who was building the temple. And we have in chapter six, let me read verse twelve and read through verse thirteen.

Speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is the ranch, and he shall grow up out of this place, and he shall build the temple of the Lord, even he shall build the temple of the Lord. For brevity's sake, let me only emphasize this particular fact. Here we have the promised building of the millennial temple, and the one who will build it, and twice it is reiterated, he shall build the temple of the Lord, even he shall build the temple.

O beloved, what glory it will be when in the restoration of that millennial temple, as you may read, as we do read in the prophecy of Ezekiel in the last chapters, our blessed Lord, the Messiah of Israel coming to the earth, will build the temple of Jehovah. Well, when you look in the scriptures, and think of temples that have been divinely acknowledged, you don't have too many of them. There are many temples that have been built in human history, yes, but perhaps there are only eight of them that are acknowledged in scripture.

Perhaps the very first temple so called could be the tabernacle. Then there was the temple of Solomon. And then third, there was the building of the restored temple under Haggai, Zechariah, Ezra, and Nehemiah and their contemporaries.

And then later on when the Lord Jesus was here, there was the same temple of Zechariah enlarged and then called in its enlargement the temple of Herod, which was upon the earth when the Lord Jesus was here. And then if you remember in John chapter 2, the Lord Jesus spoke of himself when he said, destroy this temple and I will raise it again in three days. And they thought he was speaking of the temple of Herod that took 46 years to rebuild and enlarge.

But he spake of the temple which was his body. There never was a greater and more glorious temple upon the earth than that blessed one when he walked in the flesh amongst men. Then you may also recall as you go through your New Testament teaching of the church, you find that the Spirit of God likens the house of God to a temple.

A holy temple which groweth up unto the Lord in Ephesians chapter 2. And that spiritual temple that he is building today consists of all the born-again believers. And may I remind you too that even the local testimony in 1 Corinthians chapter 3, ye of the temple, if any man defile the temple of God, as Paul refers to the local assembly of God. And then may I also connect it with the fact that in 1 Corinthians 6, Paul says in verse 19, what? Know ye not that your body is the temple of the holy ghost, which ye have of God, yet not your own? You are bought with a price, therefore glorified God in your body.

Beloved, it's an interesting study to realize the temples that God acknowledges. The tabernacle, the temple of Solomon, the rebuilt temple under Ezra and Nehemiah, and then the temple of Herod, which our Lord acknowledged, though he passed judgment and destruction came upon it. And then the temple which is his body today, the church, in its universal, local, as well as individual character.

Oh, beloved, it's nice to be a temple. Did you ever see a temple walking? Did you ever hear a temple talking? That's why we don't have a geographical location of one building to be the temple of Jehovah. Hallelujah, I'm so glad some of you temples came this morning.

And may the Lord fill you with his spirit, as well as myself. And then in 2 Thessalonians 2, and together with Revelation 11, you have without question that coming temple in Israel. I don't know, but I couldn't help but think when I stood recently by the Dome of the Rock, the Mosque of Olah, the Mohammedan Temple.

You know as well as I do. Well, you know those fellows. They've got that great big rock in the center of that Dome Mosque, which they believe was the place, Moriah, upon which Abraham offered to sacrifice his son Isaac.

From which they also believe that the Prophet Mohammed ascended to heaven from that rock, and they have it beautifully and ornately closed in, and then enclosed with a magnificent temple. Well, there's no question of doubt, it undoubtedly is the very site of the Temple of the Lord, literally in Jerusalem. Well, I don't know what's going to happen, but I'm confident something will happen someday, whether it's going to be an earthquake or a bomb.

But it's going to be moved. It's going to be moved. Many years ago, not too many years ago, in a Bible study, before the Bible study, I was talking to a minister friend, a Baptist minister, who was talking with me about these prophetic subjects.

And he'd been in Miami in just a few days previously. And he had a Jewish, converted Jew friend down there who was a witness to the Jews. And he said, my friend had just been talking with an Israelite, a man that came directly from Israel.

And in witnessing to the Jew, he told him that someday you're going to have a rebuilt temple in Jerusalem. The man looked at him and answered and said, let me tell you something. We've already got the temple prepared, and we're just waiting to get the place we must put it on.

Well, whether they're built, they're bound to get it. You've got the temple suggested being rebuilt, and in Revelation 11, you see the worshippers, you see the resumption of sacrifices, though it will be desecrated by the Gentiles and its courts trodden down until the judgment of the coming Lord takes vengeance upon the nations. And there will be that temple, and God mentions it in his word.

But then you have, thank God, you have the millennial temple as Ezekiel describes it, when Jehovah himself, the priest, the king, he shall build the temple of the Lord. And may I tell you what? You know, I almost wish I could make a Holy Land tour in that day. But when you get to the end of the book of Zechariah, I pointed out to my friend Dr. Scott.

He hadn't noticed it. I said, Doc, I said, look, you must be getting ready to make some Holy Land tours in the millennium. For that's what he's been doing, you know, taking folks on a tour to the Holy Land.

But I said, I want to tell you something. The Holy Land tours in that day are not going to be to see the country, but to worship the king, as we shall see when we come to the closing chapter of our book. But may I add this? You and I who belong to the Church, you know what John wrote in Revelation 21? Of that glorious city, the heavenly Jerusalem, and I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it.

May I say, my beloved, you and I do not need a temple in heaven. We shall forever be in the immediate presence of our God and of our Savior, the Lord Jesus. A temple is a shrine that is an approach to God.

And thank God no temple up there will be in the immediate presence of God. Hallelujah. Oh, again, may I say, my heart is thrilled over these truths for Israel.

But may I repeat, my beloved believer, would to God that you and I were more thrilled over the truth belonging to the Church, the Bride of Christ. But oh, thank God, as we look even at our chapter and see the power that was to be poured out, and will be poured out upon Israel, we have the same flow of golden oil. Look at the verse with me, please, in verse 12.

Note this expression. I like it. I answered again and said unto him, What be these two olive branches which through the two golden pipes emptied the golden oil out of themselves? If there's anything we need, it's golden oil.

I don't mean ethyl products, either. Golden oil of the flow of the Holy Spirit. The golden oil of the Holy Spirit.

For in that millennial day, the people of Israel, the remnant redeemed and restored, will have the power upon God's sons and upon the maidens of Israel. There'll be the outpouring of the Holy Spirit. And when Peter preached that Pentecost, and when all asked, What is this? This is that which was prophesied by Joel.

Not in full fulfillment, complete fulfillment, but in part. And he mentions the outpouring of the Holy Spirit. Not by my, nor my power, but by my Spirit sent the Lord.

You know as well as I do that the oil is the type of the Holy Spirit from beginning to the end of the Word of God in relation to the people of God and the work of God. Can I give you just some closing thoughts, precious to me? As you see the oil, the type of the Holy Spirit, as it will be in that coming day of Israel's glory, and should be in the days of the Church in our pilgrimage here. Oil! You know, oil lubricates.

Oil abolishes friction. If you don't believe it, don't put any oil in your car, and you'll find out what'll happen. But oil lubricates and abolishes friction and promotes smoothness.

And would to God that the Spirit could have his way amongst the saints and thus abolish the friction that exists, and bring about the smoothness of the testimony we need. There is an answer to the friction among the saints, and that answer must be the work of the Holy Spirit, and the application of that Spirit to thus abolish the friction amongst God's people. Another thing oil's good for.

In Biblical times it was used for healing. The parable of the good Samaritan, how he poured in oil and wine, and it was used for healing. I think possibly that's one of the meanings of what you have in James 5.14, anointing with oil.

One of the great pre-medical things that were done in Biblical days was the good applying of oil to thus heal. And beloved, there's a lot of things need healing. And there's no question of doubt, the healing efficacy of the Holy Spirit can do much for God's people if we let him.

Another thing that oil does, it gives life. Thy word is the lamp unto my feet, and the light unto my path. And the pages of God's word did not the Lord Jesus say, when the Spirit of truth shall come, he will guide you into all truth.

And you and I cannot know and understand and get the illumination of God's truth apart from the revealing and the teaching of the Holy Spirit. I remember dear old Hazard Bates as I questioned him concerning my path for the Lord in the exercise of my younger days. And I remember when I questioned him as to regard the studies of the word of God that I should follow, he said, boy, you never have a better teacher than the Holy Spirit.

And I thank God for those words as he gave them to me. I have never forgotten them. Oil not only lubricates, it not only heals, it not only lights, oil warms.

It's used to produce warmth and heat. And I'll tell you one thing, if you want to see a lost soul saved, it's got to be by the power of the Holy Spirit. And if you want to see saints warmed up, they need the warming of the Holy Spirit's ministry too.

It produces warmth, glowing, pulsating power, and penetrates and diffuses a welcome warmth. Let me quote the example of the Lord Jesus, when on the road to Emmaus, as he walked with those two, their testimony was, after he revealed himself, did not our heart burn within us? Why, the stake unto us by the way. I tell you, it takes the Holy Spirit to make your heart burn.

Some of us need a good dose of heart burning. And the joy of singing, that's the ministry of the Holy Spirit. Another thing that oil does, it invigorates, it stimulates the circulation and increases the energy of the body as it is used, particularly as that stimulating rubbing of the body, and the circulation is stimulated.

And may I say, when you look at the early church, it was spirit-filled, spirit-led, spirit-proposing. But may I say today, I think we're in an anemic condition. An anemic condition.

Oh, it's a God that we would be invigorating. Another thing oil does, it was used in biblical days to anoint the head and to anoint the face. In faith, never applied in sorrow, never applied in grief, but an adorning of joy.

And oh, were to God we had more adorning. And last of all, oil polishes. The Spirit of God can take the rough edges off the believer, off his character, producing the fruit of the Spirit, love, joy, peace, and so on.

My beloved, not by might nor by power, but by my Spirit, saith the Lord. May I say in closing, what a joy it will be to see Israel, and we shall see, God willing, tonight and tomorrow, some of the judgments that are yet to come upon Israel. But what a joy it will be to realize that people that have been so far away from their Jehovah, and opposite in character to his divine purposes, are yet to be the priests of Jehovah and his ministers over all the earth.

And a golden lampstand, brilliant, shiny, sevenfold perfection of testimony, gold, indicative of the glory of God, shining throughout the millennia. I'm telling you that's going to be a miracle. But oh, beloved believer, listen.

You and I have the Spirit of God today. Does he have his way with you? Does he have his way with me? For in the testimony of his people, not by the gathering together of great numbers, nor by the personality of one great human person, but by the unseen but not unfelt flow of the golden oil of the Spirit's presence and power, the testimony can be enabled to shine. Oh my, don't you feel like shining? Remember the old children's hymn we used to sing? Jesus bids us what? Shine with a clear, pure light, like a little candle glowing in the night.

In this world is darkness, so we must shine, you in your small corner and I in mine. But beloved, don't forget, you've got to have the flow of the golden oil. The golden oil.

Put some in your crankcase today, will you? Shall we pray? Oh, blessed Father, we pray that the Holy Spirit will apply thy truth as we have seen it in relation to thy people, Israel. Apply it to our own hearts today. We need the flow, the pulsating power, the invigorating presence of thy Holy Spirit in our midst in operation.

May each of us indeed yield ourselves to that Spirit as individual believers, and may the light of thy glory shine in our faces, because we have been led to look upon the glorious face of our Lord Jesus Christ. And that glory is now shining within our hearts. We just pray, Lord, we let the light out, and if there's any obstruction, please, Lord, clean us up.

And make us vessels through which the oil of thy Spirit can flow in divine testimony that we are to shine as light in this dark, evil world until our Lord Jesus comes for his name's sake. Amen.

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