

## EP84 Revelation 11 verses 3-4 P1

In our last podcast we discussed what it will mean for those who are now worshipping in the Sanctuary (those now referred to as the “*holy city*”) to be under the subjection of those who abide in the outer courts of the temple for 42 months, and its possible connection to the famed “peace treaty.”

In this podcast, we will do a quick review of **Revelation 11:1-2** and then move on to **11:3**.

### **Revelation 11:1-2 Summarized**

The measurement of humanity, the measurement of the flow of oil into the Lampstand, is used to mark off those who are **now worshipping** in the Sanctuary of God, where only the priests of God are permitted to enter. The rest, those in the courts of the temple outside of the Sanctuary are **NOT** measured, they are specifically and intentionally excluded from measurement. They **DO NOT** belong!

Those in the courtyards of the temple are the collective of peoples who associate with the household of God and worship Him, they are the **Called** of God. Those in the religion of Christianity who never took **Step-2** and chose to be a little child dependent upon **Yahweh** for all things all the time. In addition, this collective of peoples will include the **Chosen** of God who are not now believing and are not found worshipping in the Sanctuary.

Pursuant to an agreement they make with the emergent kingdom of the Beast, these peoples in the courtyards of the temple will exercise authority over the “*holy city*” for **42 months** (or 3.5 years). The reason the Spirit uses the phrasing the “*holy city*” instead of just repeating the term Sanctuary is because once the measurement of the “*reed*” is finalized and fixed, those in the sanctuary are the final collection of believers who are the **Bride of Christ**, the “*holy city*.” They are those reeds that flow with the oil of the Holy Spirit, bearing the light of Jesus wherever they go.

This measurement results in six-total divisions (six being the number of man): three within the household of God, and three outside of His house.

### **In His House**

Within in His household, there are the following:

- 1) The Called,
- 2) The Called and Chosen (who are **NOT** now worshipping in the Sanctuary), and
- 3) The **Called and Chosen and Faithful**. And it is this final group that is measured off as belonging exclusively to **Yahweh**, for they are even **now worshipping** in the Sanctuary.

### **Outside of His House**

Outside of the household of God there are the following:

- 1) The Accursed (those whose names were never written in the Lambs book of life),
- 2) The Righteous (those who cared for, and with mercy accepted into their lives, the **Chosen** of

God) but who succumb to the pressure and take upon themselves the mark of the Beast or the number of His name, and are therefore doomed to face the wrath of God,<sup>1</sup> and

- 3) The Righteous who have not taken upon themselves the mark of the Beast or the number of His name. These are those who will endure to the end and will enter the millennial kingdom of God as Jesus rules with His **Called and Chosen and Faithful** ones for 1,000 years.

## ***2 Witnesses – Division, Unity & Witness***

### ***Revelation 11:3***

And I will grant this to my two witnesses, and they will prophesy for twelve hundred and sixty days, having chosen to being clothed in sackcloth.

The phrasing in this passage is interesting. God will grant to His two-witnesses the ability to prophesy, but it is for a very specific and fixed duration. With both “*grant*” and “*will prophesy*” being rendered in the *future* tense, we are finally pointed forward to the appointed time of **1,260 days** in which these two-witnesses will prophesy.

The **Codex** reveals that as part of the normal functioning of believers, the Spirit grants people various gifts, including the gift of prophecy (it is one of many that the Spirit distributes according to His will). These gifts are given with purpose—for the building up and edification of the church.<sup>2</sup> In fact, with regard to prophecy, it is specifically revealed that this gift is a sign not to unbelievers but to believers, which has interesting implications given the recent culling of those within the Household of God.<sup>3</sup>

But this passage indicates a dramatic shift in the prophetic gifting. For during these **1,260 days** of witness, a prophetic ability will be given to these two-witnesses, and they will speak and declare Jesus’ words to the world, both taking away blessing and bringing forth judgement.

## **Division and Unity**

According to the **Code**, two is the first number that can be divided; therefore, it is viewed as the fundamental number of “division.” But it is also the number of *witness*, since according to the **Codex** it takes two witnesses to give legal testimony.<sup>4</sup> At times, the number two can also speak to *unity* – as to two separate parts coming together for a unified purpose, for instance, to give a unified witness.

For example, the Son of God had two natures: human and divine; but they are unified in one man. Mankind is comprised of males and females, but they are often referred together in a unified way simply as “mankind,” and in the context of marriage, the two become united as one. There are two distinct testaments (the New and the Old) which come together to complete a unified Bible. The **Codex** describes

<sup>1</sup> ***Revelation 14:9-12***

<sup>2</sup> ***1 Corinthians 12:1-11; Ephesians 4:11-16***

<sup>3</sup> ***1 Corinthians 14:22***

<sup>4</sup> ***Deuteronomy 19:15***

humanity using the metaphor of two vessels: one for honorable use and one for dishonorable use.<sup>5</sup> There are two ages, this age, and the age to come; and at the end of the tribulation, there are also two types of people respectively identified as sheep, and goats.<sup>6</sup>

There is also the division or distinction between the wild olive tree and the cultivated olive tree, and their coming together in unity in Jesus to bring forth a unified witness to the world.<sup>7</sup>

## Witness

According to the **Codex**, two is the minimum required number of *witnesses* for there to be a legal judgment against someone.<sup>8</sup> One witness was simply not enough, there needed to be validation or verification by another in order to avoid personal bias and injustice.

Therefore, to apply this number to our passage, it speaks of their being two witnesses that are **divided** in identity, or perhaps heritage, but are **unified** in purpose: to give a unified **witness** to the world.

## 2 People or 2 Groups

This still leaves us with this huge question. Is this speaking of two individual people, or is this speaking of the larger collection of believers who are granted to prophesy for **1,260 days**? We will come back to that question, but let it be known that there are undeniable and exacting details in this passage which point towards this being an image of two groups of people and not just two individuals.

## 42 Months vs. 1,260 Days

God grants these witnesses to prophesy for **1,260 days**. It is strange that the people in the courts of the temple outside of the sanctuary exercise authority over the *holy city* for **42 months**, but these witnesses testify for the same calculation of time, just expressed in days versus months.

As we discussed, each expression of the **mysterious 3.5 years** carries with it a unique meaning that the Spirit wants us to associate with the number. We already connected the expression of **42 months** with the activities of the emerging kingdom of the Beast during the **first** 42 months (or 3.5 years) of the tribulation, and to the actual activity of the Beast during the **second** 42 months (or 3.5 years) of the tribulation. But let's examine it a bit further diving deeper into the **Code**.

## 42

From the perspective of the **Code**, this addresses a time where creation (4) is divided (2). This is consistent with the recent measurement of the "*naos*"—the Sanctuary being divided in measurement from those who occupy the temple at large, the "*hieron*."

From one end of the earth to the other, the household of God is divided between those who are **now worshipping** God in the Sanctuary (the **Chosen** of the Chosen), and the multitudes who love their religion

<sup>5</sup> *Romans 9:21-24*

<sup>6</sup> *Matthew 25:32-33 (sheep & goats), Matthew 12:32; Luke 18:30 (this age and the age to come)*

<sup>7</sup> *Romans 11:11-26*

<sup>8</sup> *Deuteronomy 19:15*

and are practicing their religion in the other parts of the temple at large, including those priests who are NOT now worshipping in the Sanctuary (collectively, the “**Called**”).

## Months

In general, months refer to cycles of the moon, as that is how months are counted. The moon speaks of the night, a time of darkness where there is no natural light to speak of, just reflected light. The earth is lit as the rays of the sun reflect off the moon down to the earth. Again, there is no natural light during the time of the moon, just darkness. Without the light, the night tends for many to be a time of fear and insecurity evoking great caution by most people.

## 42 Months

Combined, **42 months** is **Code** for a season, a cycle of darkness, where those who function during the season of months function in darkness with the resource of reflected light, but not possessing the light which originates naturally. Again, this is a picture of the **Called** in the household of God. Not knowing the name of **Yahweh** nor possessing His light (they just know of the name of **Yahweh**), they function according to the reflection of light that comes from the Lampstand – those whose work is within the Sanctuary.

But they bear no natural light from within themselves. Their pipes (or “*reeds*”) do not flow with oil. Like the 5 virgins who had no oil when the bridegroom came and were therefore refused entry into the marriage supper, the **Called** refused to refresh the oil in their lamp, and so they abide in darkness.<sup>9</sup>

The result of “**42 + months**” is division, as darkness (those who have made their abode in this world) is distinguished from the light (from those who belong to the *holy city*). And this division runs across all of creation, from the north to the south to the east and to the west.

The influence of the Beast is global (the number 4) and the impact of the emergence of his kingdom seals the brewing apostasy (or “division”) in the hearts of those who still choose to live as slaves in the household of God—those who are always trying very hard to be good for God.

And keep in mind, we are told that “*A bruised reed He will not break and a dimly burning wick He will not extinguish.*”<sup>10</sup> Therefore, we can be assured that those who once had oil in their lampstands and who once had a flame of light, just like the 5-virgins who were committed solely to the bridegroom (hence, they are imaged as being virgins), choose to let the oil in their lamps run dry such that they no longer even have a dimly burning wick.<sup>11</sup> They choose to let the light of their lamp burn out, and they now abide in darkness. They choose to not enter into **Yahweh’s** rest.<sup>12</sup>

These are those who “*did not choose to receive the love of the truth so as to be caused to be saved. For this reason, God now sends upon them a deluding influence so that they will believe what is false, in order that they all may be caused to be judged (or condemned) who were not believing the truth but taking*

<sup>9</sup> See **Matthew 25:1-12**

<sup>10</sup> **Isaiah 42:3**

<sup>11</sup> See **Matthew 25:1-13**

<sup>12</sup> **Hebrews 3:11, 4:3, 5; Psalm 95:11**

*pleasure in lawlessness.”<sup>13</sup>*

## 1,260

Like the use of 42 months, **1,260** days only occurs twice in **Revelation**. Once again, this speaks of **division**, **unity**, and **witness**.

**Revelation 11:3** is the first instance. The second instance speaks of God having prepared a place in the wilderness for Israel to flee so that she would be nourished for **1,260** days.<sup>14</sup> We will explain this later, but the second instance is most likely addressing the *figurative* 3.5-year period from the time of Christ to His gathering of the natural olive branches (the remnant of Jews that place their faith in Jesus Christ) which occurs through the witness of the wild olive branches (the Gentile bondservants of Christ).<sup>15</sup>

**1,260**, from the perspective of the **Code**, speaks of unity (**1**), of those divided (**2**)—which we will discover is addressing both Gentile and Jewish believers, among man (**6**), forming a multitude (**0**)—as zero functions as a multiplier.

The **Code** therefore militates against the two witnesses being two individuals; rather, it reinforces the notion of a multitude. **1,260** speaks of a designated period-of-time in which the **Called and Chosen and Faithful** comprise a multitude (the 144,000 comprised from every tribe, tongue, nation, and people) who will become manifest to the entire world.<sup>16</sup> These are those who are even now worshipping in the Sanctuary, who, once measured, are known as the “*holy city*” – the **Bride of Christ**. These are those who are even now choosing to come out of the great tribulation.<sup>17</sup>

## Days

This reference to “days” is **Code** for the light of Jesus being brought forth upon the world through His Lampstands (the vessels made of “*reeds*” through which His oil flows). As long as He is in the world, living in-and-through His people, there is day and the opportunity for His light to shine upon the hearts of mankind. But when His witness in this world is completed, when the light of the lampstands is snuffed out, there will be only darkness.

Jesus said, “*We must work the works of Him who sent Me as long as it is day; night is coming when no one can work. While I am in the world, I am the Light of the world.*”<sup>18</sup> “*Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world. But if anyone walks in the night, he stumbles, because the light is not in him.*”<sup>19</sup>

He also said about our witness, “*You are the light of the world. A city set on a hill cannot be hidden; nor does anyone light a lamp and put it under a basket, but on the lampstand, and it gives light to all who are in the house. Let your light shine before men in such a way that they may see your good works and glorify*

<sup>13</sup> **2 Thessalonians 2:10-12**

<sup>14</sup> **Revelation 12:6**

<sup>15</sup> **See Romans 9-11**

<sup>16</sup> **See Revelation 7:3-17**

<sup>17</sup> **Revelation 7:14**

<sup>18</sup> **John 9:4-6**

<sup>19</sup> **John 11:9-10**

*your Father who is in heaven.*"<sup>20</sup>

## 1,260 Days

Thus, **1,260** days has both a *literal* and a *figurative* interpretation. On-the-one-hand, it speaks of the days we get to live in the light, the days from the time of Christ until the rapture of the church. On-the-other-hand, it speaks of the specific time when **Yahweh's** two witnesses are actively prophesying on this earth.

Today, there is only one active witness, one Lampstand, one olive tree or branch (the wild olive branches—the Gentiles). However, in fulfillment of prophecy, before long there will be two active witnesses as the natural olive branches (Jewish bondservants) start to bear the fruit of the Spirit of God and become oil bearers giving off the light of Jesus.<sup>21</sup>

## Sackcloth

### Revelation 11:3

And I will grant this to my two witnesses, and they will prophesy for twelve hundred and sixty days, **having chosen to being clothed in sackcloth.**

The phrase, "*having chosen to being clothed in sackcloth*" is rendered in the *perfect middle participle*. It is not just the fact that sometime in the past these two-witnesses chose to put on clothes of mourning, which still remain on them, but they continue to be clothing themselves in garments of mourning and distress (symbolized by sackcloth). These two-witnesses keep reinforcing that decision they once made to be clothed in sackcloth. Hence, these are described elsewhere as those who are even now digging down deep in their soul and making the choice to be coming out of the great tribulation.<sup>22</sup>

Sackcloth was a rough, dark-colored fabric used for making sacks, and it was worn by people in the Old Testament as a symbol of mourning.<sup>23</sup> If you have ever participated in a potato sack race, those bags are essentially the sackcloth of old.

By the way, sackcloth is a symbol, **Code**, revealing the emotional state of these two witnesses; hence, no one has to worry about sourcing a supplier of sackcloth to ensure we have our **End Times** outfits. The wearing of sackcloth is merely a picture of the sadness and mourning of the heart.

By the way, this image is consistent with that of the two lampstands out of the seven that were honored by Jesus (Smyrna and Philadelphia). These two lampstands were marked by suffering, persecution, and patient endurance bearing with those who claimed they knew God but didn't. Sackcloth would be an appropriate garment for these sorts of saints.

<sup>20</sup> **Matthew 5:14-16**

<sup>21</sup> **See Romans 11**

<sup>22</sup> **Revelation 7:14**

<sup>23</sup> **Genesis 37:34; 2 Samuel 3:31; Isaiah 15:3**

This picture implies that their witness, their testimony, and the words of prophecy they speak will not be something joyful, for it is a witness of judgment, destruction, and a reckoning that is targeted at so-called “believers” (remember, prophecy is a sign not to unbelievers, but to those who are now believing).<sup>24</sup> This sorrowful message however will actually bring about even more intense suffering and persecution at the hands of those who claim they know God but don’t.

## Layers of Time

### Revelation 11:4

These now are the two olive trees and the two lampstands that before the Lord of the earth have been standing.

Here we have a strange mix of **Code**. On-the-one-hand, the Spirit is pointing us to *future* events that will happen during the “*days*” of their testimony, and on-the-other-hand, the Spirit pulls us back to what is happening even **now** in terms of the witness of God’s people and what has been happening for who knows how long.

## 2 Lampstands

Right about now our heads should be spinning with delight. The reed that was used to measure, the very same reeds that comprises the seven branches of the Lampstand in the Sanctuary, is once again brought to our immediate attention. But note that there are only two Lampstands, not the full consort of seven Lampstands which Jesus held in His hand. This is going to be fun.

## Olive Trees and Lampstands

There are three details we should notice about this image.

First, these two witnesses are not “**like**” the two olive trees and the two lampstands, but they **ARE** the two olive trees **and** the two lampstands that have been standing before the Lord of the earth.<sup>25</sup> If we could see into the heavens today, this is where they would be. Sometime in the past they were set in place before **Yahweh**, and they have an ongoing or continual place before Him (hence, the *participle*).<sup>26</sup> Thus, this is not a simile, but a clear and unequivocal statement on identity.

Second, in terms of making sense of this imagery, we will discover that the picture of the olive trees speaks of the two witnesses’ **identity**, what they are, but the picture of the lampstands speaks more to their function or **purpose**: to be bearers of light—to be a witness.

From what we learned about the seven churches, the lampstands represent the church.<sup>27</sup> Thus, in this

<sup>24</sup> **1 Corinthians 14:22**

<sup>25</sup> “these are the ...” is rendered in the *present active indicative*

<sup>26</sup> “standing” is rendered in the *perfect active participle*

<sup>27</sup> **Revelation 1:20**

image, we have two images representing the “church.” They are distinct in identity, but unified in one purpose, to shine the light as a witness to the world. Each gives off their own distinctive light from their own distinctive lamp because each is a unique olive tree.

Third, there are **four** images: 2 + 2. This speaks of the impact of their witness, indicating it will reach out to the four corners of the earth: to the East, West, North and South. As we know, in **Code**, the number 4 is used to speak of the totality of God’s creative works and is expressed in such things as the four winds, the four seasons, the four directions of the compass, and the four corners of the earth.

Thus, the impact of these two witnesses will be global. This makes sense since the temple and the Sanctuary are a global phenomenon, as God has His household spread out across the entirety of His creation.

## Olive Tree

They key to understanding this passage lies in the image of the two olive trees. And we will get to that in a moment, but first we should look at the modern fiction about these two witnesses.

## Fiction Alert

### FICTION ALERT

There has been so much speculation on these images that it becomes a bit mind-numbing. Some of the ideas proffered are as set forth below, all of which ignore the introductory verses which speak of God measuring off those who are **now** in the Sanctuary distinct from those in the temple at large. They are as follows:

- The witness of the law and the prophets.
- The combined ministry of the kings (or governors) and the priests (as literally in a return of Zerubbabel and Joshua).
- The Old Testament and the New Testament.
- The nation of Israel (as in the literal nation) and certain “tribulation saints” who are technically not part of the church but some “**End-Times**” category in and of themselves.

However, the **prevailing** view is that this passage is **NOT** talking about two groups of people, who are identified by their description of even **now being worshipers** in the Sanctuary, but two *literal* individuals. For instance, some of the suggested individuals include:

- Moses and Elijah, on the basis that these “two” prophets do miracles similar in nature to Moses and Elijah (they turn water into blood and hold back the rain). And since Moses and Elijah appeared with Jesus on the Mountain of Transfiguration, what is to keep them from making another grand appearance.<sup>28</sup>

<sup>28</sup> **Matthew 17:1-13**



- Enoch and Elijah (Enoch being a Gentile and Elijah being a Jew). These are the only two people, both of which are prophets, who technically have not died but were raptured from this world. They were literally snatched up from this earth and taken to heaven. Thus, there is no conflict with the principle which says that it is appointed unto men to die once and then comes judgment (as there would be with Moses).<sup>29</sup> Therefore, since technically they never died, Enoch and Elijah could come back and do one last final prophetic show.

### ***The Church Collective***

However, in the beginning of this passage, the Spirit made it clear that we are **NOT** dealing with two individuals; rather, He is addressing the priests who are even **now** busy in the Sanctuary of God—those who **are now worshipping** in it. That is what the measurement of the Sanctuary was all about, separating the priests who are in the sanctuary from all others who are active in the temple.

As such, this would be a picture of the church collective in its final configuration, or, as we have already seen, the 144,000—those who are even now choosing to be coming out of the great tribulation, those who are now believing and now overcoming, those who have been sealed as belonging to the Living God comprised of both Jew and Gentiles, the Bride of Christ, the *holy city*.

### **The 144,000**

Going back to **Revelation 7**, the number 144,000 depicted a complete gathering of Jewish and Gentile believers. And given what we learned about the tribe of *Ephraim*, it is the saving of “*all Israel*,” just as it was prophesied.<sup>30</sup> Click on this [link](#) to refresh your memory on the tribe of Ephraim and the implications thereof.

We also learned that this number applies to a vast crowd too great to count, from every nation and tribe and people and language—all who have washed their robes in the blood of the Lamb and made them white. These are true believers, the **Called and Chosen and faithful** ones (the **Chosen** of the Chosen), bondservants of the living God, those who are now overcoming, those who chose to bet their lives upon the name of **Yahweh** sometime before the fateful and final measurement of the Sanctuary, and therefore they look to Him to be their only **I AM** for all things and in all things.

But our most definitive understanding of the olive tree must come from the **Codex** and the way this image of the olive tree is used. Let us first look at the New Testament to get a general understanding of this imagery, and then we will jump to the source of the picture itself, which derives from the Old Testament book of **Zechariah** that addresses both the olive tree and the lampstand.

### ***The Olive Tree (IDENTITY) – From the New Testament***

In the book of **Romans**, the Spirit uses the olive tree and olive branches to describe the collective of Jews and Gentiles (2 witnesses) that are united in Jesus through faith. Once again, the **olive trees** speak of their **identity**, whereas the **Lampstands** speak of their **purpose**.

The Jews are described as being natural branches of the olive tree whereas the gentiles are described as being wild branches of the olive tree. In other words, the Jews first belonged to God, they were the

<sup>29</sup> **Hebrews 9:27**

<sup>30</sup> **Revelation 7:4-17; Romans 11:25-26**

natural heirs of the promises of God. In fact, **Jeremiah** said that God saw them as “a green olive tree, beautiful in fruit and form.”<sup>31</sup>

However, they were eventually, and necessarily, cut off by the Father (the husbandman or farmer who cares for the groves) due to their unbelief and unwillingness to worship, much less honor, the Son.<sup>32</sup> The Father, therefore, grafted into the olive tree (which is a symbol of Jesus) wild olive branches, branches of a different kind of olive—which is a metaphor for people from the Gentile (non-Jewish) nations.

### All Israel to be Saved

One day, the natural olive branches that were broken off (the Jews) will be grafted back into the cultivated olive tree (the tree being a symbol of Jesus). And this is one of the stated **mysteries** of God. “A partial hardening has happened to Israel until the fullness of the gentiles has come in; and so, all Israel will be saved; just as it is written.”<sup>33</sup> And this will be the fulfillment to the promise God made to Abraham that all the families of the earth (or all the nations) would be blessed in him.<sup>34</sup>

This understanding takes us back to the images of **Ephraim**, **Joseph**, and the **Levites** in **Revelation 7**, which are listed in the collective tribes of Israel, but which are used as pictures, or idioms, for the wild olive branches, the Gentiles. But when both Jew and Gentile are grafted into the cultivated olive tree, truly all Israel will be saved!

### The Olive Tree – From the Old Testament

This image of the 2 olive trees is taken directly from a vision found in the book of **Zechariah**. The only real difference is that in Zechariah’s vision, there was only one lampstand; however, in John’s image there are two. This makes sense since during the time of Zechariah, the only witness to the world, the only light, came from the Jews. But at this point in the **Revelation** narrative, there are 2 witnesses with light emanating from both the Gentiles and the Jews.

This image makes it clear that from before the beginning of time, **Plan-A** was that God would bring to Himself a collective of both Jews and Gentiles (remember, both trees were set before **Yahweh** sometime in the past and still hold their position before Him), but the timing of their **1,260 days** of witness to the world (their light) would not be unified until sometime the time during the first 3.5-year period of the tribulation.<sup>35</sup>

### Zechariah 4:1-7 and 11-14

And the angel who talked with me came again and woke me, like a man who is awakened out of his sleep. 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. And there are **two olive trees** by it, one on the right of the bowl and the other on its left.” And I

<sup>31</sup> **Jeremiah 11:16**

<sup>32</sup> *See John 15:1*

<sup>33</sup> **Romans 11:17-26**

<sup>34</sup> **Genesis 12:2-3; Galatians 3:7-9**

<sup>35</sup> In **Revelation 11:4**, “standing” is rendered in the *perfect active participle*. See also **Ephesians 1:3-6**

said to the angel who talked with me, "What are these, my lord?" Then the angel who talked with me answered and said to me, "Do you not know what these are?" I said, "No, my lord." Then he said to me, "This is the word of **Yahweh** to Zerubbabel: *'Not by might, nor by power, but by my Spirit,'* says **Yahweh Sabaoth** (the Lord of hosts).

...Then I said to him, "What are these two olive trees on the right and the left of the lampstand?" 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?" He said to me, "Do you not know what these are?" I said, "No, my lord." Then he said, "**These are the two anointed ones who stand by the Lord of the whole earth.**"

## Illustration



What is described in this vision are two olive trees on either side of a lampstand (*7-reeds*) with the branches of these two olive trees dripping oil through two golden pipes into a bowl that would fill up the seven bowls or seven lamps of the lampstand. Let us sort through this image.

- The oil is **Code** for the Spirit of the Lord, and of wisdom, understanding, counsel, might, knowledge, and the fear of the Lord.<sup>36</sup>
- The olive trees are the two anointed ones which have oil flowing in-and-through them. The word "*anointed*" literally means "**oiled**." This reaches back to the image of the prophets, priests, and kings who were all anointed with oil, all symbolic of being covered by the Holy Spirit. As Jesus said, "the Spirit of the Lord is upon Me, because He anointed me..."<sup>37</sup>
- Each tree is a picture of Jesus, the source, and the branches are the means through which Jesus transports the oil of the Spirit (the wild branches being the Gentiles and natural branches being the Jews).

<sup>36</sup> See **Isaiah 11:2-3**

<sup>37</sup> **Isaiah 61:1; Luke 4:18; Acts 10:38; I John 20:20, 27**

- The golden pipes speak of the “reed” and the flow of oil being transported via divine means to the bowl, as according to the **Code**, gold is a symbol of divinity.
- The bowl is just a collecting point from which the oil is distributed to the 7 lamps.
- The seven lamps are a picture of the seven lamps of fire now and continually burning before God.<sup>38</sup> This is the image of Jesus who is the light of the world, set on fire by the Holy Spirit who is always illuminating and providing complete insight into everything, as nothing is hidden from the view of the one who sits on the throne.<sup>39</sup>
- Being Lampstands, this picture of seven lamps is also a picture of the complete collective of the church of Jesus Christ as He (Jesus) is expressed in-and-through those who are **now** worshipping Him.
- We saw a similar image in the letter to Sardis where it mentions the “seven spirits” represented by “seven torches of fire.”<sup>40</sup> We discovered that it was all a picture which captures the full and complete manifestation of the Spirit of God (completion represented in the number 7). And this manifestation was shown to the world through 7-lampstands, 7 churches as Jesus, the light of the world (the torch of fire), was made manifest through each of them.

Once again, the image of the olive tree speaks of **IDENTITY** whereas the image of the Lampstand speaks of **PURPOSE**.

Well, as fascinating as this may be, this podcast is going a bit long, so let’s stop here and we will pick up with this image in our next podcast.

<sup>38</sup> **Revelation 4:5.** Note: “burning” is rendered in the *present passive participle*

<sup>39</sup> See **Revelation 3:1**. See also **John 8:12, 9:5**

<sup>40</sup> **Revelation 3:1**