

Excerpt from: **The Word of The Lord unto Zerubbabel**

..The vision given to the prophet Zechariah (not to Zerubbabel) describes how God will communicate to antitypical Zerubbabel, the signet. VTH shows in his work, with validating evidence from EGW, the graphically illustrated apparatus revealed to Zechariah. This apparatus has been reproduced by this publication below. There is a golden candlestick with seven lamps; it represents the light which will lighten the world during the final harvesting of souls. It does not receive its light from candles; it comes from the oil supplied to it by way of the seven pipes described in the text. Each pipe is connected to a respective lamp. These pipes receive their oil from the “Golden Bowl”. This Golden Bowl is a storage receptacle for the oil which is supplied to it from the two “tubes”. These tubes are connected to the source of oil, the two olive trees, one on each side of the golden bowl. For the Bible states the following:

“and the angel that talked with me ...said unto me, what seest thou? And I said...candlestick all of gold, with a bowl upon the top of it, and his 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 ...Then 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...And I answered again, and said unto him, what be these two olive BRANCHES which through the two golden pipes empty the golden oil out of themselves” —Zech 4: 1-3, 6 & 12.

The two olive trees represent both houses of Israel which, through their prophets (the two Branches), produced the Old and New Testaments, the Word of God; they are not kings. The two pipes which siphon or extract the oil from the tree branches and store it in the Golden Bowl also do not represent kings; they too symbolize prophets; but, they are prophets which interpret the Bible in our day. These prophets have unfolded to us the relevant prophecies that are specifically applicable to God’s people today. But, if the two pipes represent the prophets, what does the Golden Bowl represent? It could only prefigure Zerubbabel. He is the one to whom the Word of God is specifically sent. He, unlike Zechariah or Haggai, was not a prophet but a ruler. This is why verse two masculinely personifies the golden bowl when it says: *“...a candlestick all of gold, with a bowl upon the top of it, and HIS seven lamps thereon, and seven pipes to the seven lamps...”* Therefore the seven lamps and the seven pipes are described as “his”. Clearly, the antecedent to “his” is the Golden Bowl, the symbol for Zerubbabel. This illustration was designed to show that he enlightens or feeds his helpers, the seven pipes, after God teaches him through His prophets, the two tubes. God will not communicate to Zerubbabel directly either through visions, dreams, or through personal-prophetic communications. He will only instruct him through the Golden Bowl. Additionally, when Zerubbabel’s ‘head is anointed with the oil’, the time when he absorbs all of the truth in the bowl, he still will not be empowered to rule. He will not be placed “in charge”. His governorship will not come by his might, nor by his power, nor even by his newly revealed knowledge of the truth. It will come only by the Spirit of God resting upon him; it will come by Jesus conveying to him the morning star.

Many thoughtlessly have failed to realize that God has always dealt separately and differently with His kings than with His prophets. Most seem to have incorrectly assumed that kings and prophets serve God in the same capacity and the same function —this is far from the truth. They both have different inspired commissions and different divinely transmitted talents. Consequently, God’s kings have historically been

Enlightened Indirectly by Him Through His Prophets.

This point is illustrated by the experience of Miriam and Aaron. God told them, *“...if there be a prophet (not a king) among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream.”* —Numbers 12: 6. This does not suggest that all prophets receive visions, but that when the Lord chooses to communicate by this medium, He has ordained prophets —and not kings— to receive His communications through this channel. The kings were employed by the Lord to implement the prophecies, to turn the “oil” into light. This was the mission of the

royal line of David, and only in this sense can they be considered prophets (see 2 Sam 21:17, 23: 2-4, 2 Chron. 21: 5-7, 2 Kings 8: 19). Historically, this protocol of kings and prophets having separate commissions and officiations has been implemented throughout the epoch of church government with very few exceptions. The Lord would send His prophets to deliver His messages to the kings, even the righteous ones. He seldom deviated from this procedure.

Some Scriptures, when examined superficially, seem to ostensibly indicate that David may have received direct counsel and advice while he discharged his duties as king; however, with these text, it is difficult to ascertain whether God spoke directly to him or whether the prophetic intermediary was omitted from the text. Notwithstanding, the reference below along with many others concerning David (see also 1 Sam 22: 9&10, 2 Sam 12:7 etc) indicate that he, as king, Received indirect communications:

“And it came to pass that night, that the word of the Lord came unto Nathan (a prophet) saying, Go and tell my servant David,...thine house and thy kingdom shall be established for ever before thee” 2 Sam 7: 4,16. Also “...And David said unto the Lord, I have sinned greatly in that I have done (numbered Israel): and now I beseech thee, O Lord, take away the iniquity of thy servant...For when David was up in the morning, the word of the Lord came unto the PROPHET GAD, David’s seer, saying, Go and say unto David, thus saith the Lord ...” —2 Sam 24:10-12 (all parenthesis added).

Apparently, with these examples, the Lord’s custom of communicating to His kings through prophets is upheld --He spoke to David through the Prophets Nathan and Gad. Consider a second example?

”When he (King Hezekiah) ...prayed unto the Lord, saying,...remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight, and Hezekiah wept sore. And it came to pass, afore Isaiah (a prophet) was gone out into the middle court, that the word of the Lord came to him, saying,...tell Hezekiah the captain of my people thus saith the Lord...I have heard thy prayer” —2 Kings 20: 3-4 (Parenthesis added.)

Is it not clear that God chose to speak indirectly to His righteous king Hezekiah through His prophetic intermediary, Isaiah. A final example:

“Josiah...reigned thirty and one years in Jerusalem...and he did that which was right in the sight of the Lord and walked in all the way of David his father...and like unto him was there no king before him, that turned to the Lord with all his heart,...according to all the law of Moses: neither after him arose there any like him...And the king commanded Hilkiah the priest,...saying...go ye enquire of the Lord for me...So Hilkiah...went unto Huldah the prophetess...And she said unto them, thus saith the Lord, tell the man (Josiah the king) that sent you to me...” —2 King 22:1.2, 23:25, & 22: 12,14.

Also consider the chart below

Therefore, for any to teach that VTH is David or Zerubbabel because he is the “antitypical every prophet”, as Bashan now does, do so without Bible and *Rod* evidence; they are propagating against explicit-prophetic mandates “unproven doctrines” as the below chart reveals. Additionally, the chart plainly illustrates that God carefully distinguishes between kings and prophets, and that all of His kings, except Solomon (his reign will be discussed below), were assigned prophets to independently minister to them. These prophets were channels from God to express to His kings many

These divine performance appraisals not only imply the eternal salvation of such kings, but also they validate the office of royalty. The declaration of righteousness for them shows that the institution of the king was itself a positive and successful form of government; it was not an exercise in idolatry. Neither was it a usurpation of God’s leadership authority as many Christ/David Theorist wrongly assert; it was a sacred and effective arm of God as He lead His Kingdom. Furthermore, in spite of their right standing with God, none —not a single one— of those biblically-defined-righteous kings were ever labeled or referred to by Him as prophets — all were called kings. Furthermore, few if any of those righteous kings received direct divine inspiration to prophesy; yet, all were indisputably inspired to govern.

It is clearly evident that when the Bible promises to “rebuild the old waste places” and to re-establish the ancient kingdom, and when it promises to institute David’s son as Zerubbabel the governor, the king or the Golden-Bowl, it is referring to the eternal reinstatement of the righteous political organization which existed before. It is not promising to merge the separately and

dichotomously related office of royalty with the offices of priest or prophets (see Jer 33: 14-21, Zech 3: 8,9 & 6: 12 & 13, Num. 12: 9 etc). To assume otherwise is to challenge or ignore the Bible's claim to the righteousness of the prior kings —for when God calls His anointed rulers right, none should contradict Him by making the opposite judgement. And, if the institution of royalty could produce righteous kings to govern for 60 percent of the time, or 303 years, then, it is obviously an institution which God, the righteous appraiser of characters, can —as He promised — reinstitute and reuse.

Additionally, none should continue to diminish the office of kings by teaching that the prophetic office, the office which God uses to communicate to the kings, is preeminent. Finally, the fact that time and space is required to instruct present-truth believers —at this late hour — that God's prophets and kings are not one and the same, but that they perform different services, should give us clearer insight into why inspiration shockingly tells us,

“...that the remnant (Davidia) were not prepared for what is coming upon the earth. STUPIDITY, like lethargy, seemed to hang upon the minds of most of those who profess to believe that we are having the last message. My accompanying angel cried out with awful solemnity, ‘get ready! get ready! get ready! For the fierce anger of the Lord is soon to come. His wrath is to be poured out, unmixed with mercy, and ye are not ready —see EW p. 119 & 8JL 3. Emphasis and parenthesis added).”

Who could now argue that the un-scriptural and anti-Rod concept which teaches that “kings (ie-David) are prophets, and prophets (ie-Elijah) are kings” is not one of the “stupid” doctrines that EGW and VTH warned us would ‘hang upon the minds of the remnant’? Also, who among these present-truth believers could claim that our failure to heed inspiration's counsel to “prove all things.....