*two anointed ones* [‘Sons of oil,’ *marg*.] *that stand by the  
Lord of the whole earth*.”  
 The reference to the Old Testament prophecy, then, is  
plain. But who are the two? They are very remarkable persons; for they are called (if we adopt the rendering of our English version) “anointed ones.” They  
are akin to the Messiah, “the Anointed One.” These  
two lamps of the outer court do not, however, supersede  
the seven torches of the Holy of Holies. As Jesus was  
the light of the world, they are “lamps.” As He proclaimed Himself “the true vine,” so are they olive  
trees. He stood before the Father the Great Husbandman: these stand before “the Lord of earth.”  
 They were alive in Zechariah’s day—“standing before” God. So were Enoch and Elijah. The angel’s  
word to Zechariah, “Knowest thou not what these be?”  
imports that it was possible he might have known who  
they were. And he might, if they were men who had  
lived before; men so honoured before God as to have  
escaped death up to his day; the only two that had.  
“Standing” is the position of *life*: in sickness the body  
reclines; at death it falls and lies motionless, as the  
history of these witnesses shows. The expression  
“standing *before*” implies favourable reception in  
the presence of majesty, as has been before observed.  
Gen. xviii. 22-27; 1 Sam. xvi. 22, 23; Deut. x. 8.  
They are olive trees bearing fruit accepted before God,  
amidst the dead and evil trees around. They are light-bearers amidst the darkness encircling the world.  
It is a word which Elijah twice applies to himself.  
1 Kings xvii. 1. To Obadiah he says, “As the Lord  
of Hosts liveth, *before whom I stand*, I will surely show  
myself to him to-day” (xviii. 15).  
 But they were still alive and accepted before God in  
John’s day. They were still standing in the presence  
of the Lord of Hosts. This, then, absolutely identifies