

Presented By



Two Olive Trees

CEPHER ACADEMY

DR. STEPHEN PIDGEON

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Dr. Stephen Pidgeon: All right. Good evening and welcome my friends, to another edition of Ceper Academy. So very good to see everyone here. We have such a great group. And we have a very interesting topic tonight. And I hope you all are going to enjoy it. I'm going to be discussing the Two Olive Trees from Zakaryahu Four, which I think is going to be pretty interesting. So anyway, I want to welcome all of you, and I know we have a lot of things to discuss tonight. We have a lot of things to pray about. We're coming into a very interesting time in this world. As we enter into this time we are called of course to endurance. But we also have a lot of things happening. That bring stress to us. That bring up maybe troubles to us. That bring anxiety. That bring pressures. Sometimes we find ourselves in difficult situations. There is a very good chance that many of us are going to find ourselves in very difficult situations this coming winter. Many things are going to be happening among us, and our loved ones.

So before we get started, I'd like to begin with prayer. I want to pray for the groups that have joined us here tonight. And of course, last week, when I prayed, I got a little bit of criticism because I had not prayed for America. I will pray for America. But I'm not going to pray for the corporate UNITED STATES because it has become really a rotted corpse. Here on this Veterans Day, I have many friends who have served military. My dad was of course a World War II veteran, and all of my uncle's fought in World War II. The veterans, whether they be Army, Air Force, Marines, Navy, Marines, Coast Guard, even people who are in the National Guard who have been deployed, and many of you have, have gone too bat with the idea that you may be losing your life as you fight for what you understood to be the Constitution freedoms in this country. And so, because of that, we remember those people who put their life on the line to do that. And, in particular, remember those who died doing it.

I think about those young men that stormed the beaches of Normandy to defeat the Nazis in World War II, and why they did it the way they did it. It reminds me of the Pickett's Charge at Gettysburg. Pickett's Charge at Gettysburg with General Lee and a Pickett and his troops right up the middle, right up the hill into just an open slaughter. Which decimated that entire group of infantries, instead of trying to flank the Union Troops. They didn't even turn and make an assault on Washington, DC and leave the Union army behind them. That isn't what happened. Instead, it was almost a certain suicide that took place at Gettysburg.

We had a very similar kind of concept at the beaches of Normandy. The idea of putting a landing craft on a beach, that opened forward, and that had a steel register there from which these men had to climb, allowing somebody to shoot into that. That ammunition, just ricochet around inside of those things. It was incredibly bad design. Just unbelievable why they didn't put the door on the other side and allow the landing craft to actually make the beach, and the men to come out from behind it is beyond me. These things have now changed. But nonetheless, those young men did what they were told, they crossed the British Channel and they emptied out onto a onto Omaha beach and managed to make a strong beachhead against existing Nazi troops. Allowing the allied forces to move against the Third Reich and to collapse

that army in that regime. Of course, defeating that army did not defeat the Reich. The Reich is back with full steam now wages war on us.

So, it's kind of incredible when you think about it in that respect. Nonetheless, for those who have lost loved ones, whether they be in ill thought out campaigns, such as Iraq and Afghanistan and so forth, or even Vietnam, for those who suffered injury serving their country based upon their beliefs, not upon what the country action did, but predicated upon their beliefs they were fighting for the freedoms of their loved ones and fighting for the Constitution. We give praise and honor to those veterans now. And may their contracts be respected by a corrupted Government that really has no honor, and no integrity left at all. So let us begin with prayer. We will pray for our loved ones. And we will pray for those who have lost, and those who are going to lose.

Baruch Atah **YAHUAHA**. Hear our prayers Father, as we lift our prayers to you tonight, and we want to come to you in prayer, and to lift up those we have lost, those we have lost who have given their lives of for others. Because there is no greater love than he who would give his life for others. And whether they be men or women who have done this and done this with honor and integrity to live up to their vows before you. And to live up to their ideals and they're calling for you, not loving life unto death but instead to step forward and head with a belief in you and a belief in their cause what they did. Father, we pray for those who are left behind, who mourn their loss. And as the hearts break over those we have lost. We also pray for those of us who are going to lose in the very near future Father that you would also protect us and comfort us even as our mourning begins, even now, as our hearts cry out and cry with great grief over what has happened in this world. With the onslaught of Ha'Satan as he makes war on your children in this place. And your children among the natural. Among your children among the organic. Among your conception of what life should be on this planet, not what Ha'Satan's conception of what life should be on this planet. Father, we rebuke Ha'Satan in your name. We rebuke his concept in your name. And furthermore Father, we call out those who are standing in conspiracy, and standing in conjunction and standing in alliance and working on behalf of the Luciferian theories and the satanic objectives of the dark one here on this planet. Father you know who they are, let your judgment fall upon them quickly. Quickly to remove them from positions of authority. And so, Father, we come to you now, we pray for those individuals who have aligned with the forces of Ha'Satan, that you would expel them from political office and expel them from positions of power and authority and expel them out of being able to make any decision that would affect anyone in the United States. Anyone in Canada, anyone in the United Kingdom, anyone in Ireland, anyone in Australia, anyone in New Zealand, anyone in South Africa. Anyone in any nation on earth Father, those in Italy and Spain and France and Germany, throughout the European Union.

Throughout Asia, throughout Africa, and South America, Father you would expel, expel, and cast out all of those who are working for the plan of Ha'Satan. Cast them out of any kind of political authority and power whatsoever. Father, we also pray that you would shine in

illuminated light, a bright, bright light on the evil wicked deeds of the pharmaceutical companies that you would call out by name those who have moved forward with the intent of injuring humanity with their crime against humanity. Call them out by name, Father, and bring Recompense to them now, because you are about recompense let your recompense begin and may begin in the house of those sorcerers who are resident inside the government of the United States inside the high contracting agencies that work with the United States and inside the pharmaceutical corporations all together.

Let your recompense begin there Father. Begin with those who have decided they will build that which they know is toxic. Let your recompense begin with those who have decided that they would embark on a course to mass produce and to mass distribute at any cost, what they knew to be toxic to human life. Father, let your recompense begin there. We pray also Father that you could strengthen the people who are rising up now that their voices would be heard, that the Ha'hod that was given in New Zealand might be heard around the world, before the Governments on this earth, knowing that the people have reached the very end of what they are going to tolerate from those who worship Satan. May your power and your presence and your spirit now be a mighty and substantial force that blows upon the earth, setting a fire that which is wicked and evil, and pushing the side that which is destructive, that your name might be glorified here in this place, and around the world. That your name might be lifted up above all of these micro gods and these ridiculous digital Satan's that are out there Father. Let your name rise above them with a crushing force and make your heel crash down upon the head at a Ha'Satan with great force and authority. Yes, Father, we pray these things.

Father, we pray for the brothers and sisters in this fellowship that you would take care of the brothers and sisters. Cover us with your wings now Father cover us with your wings strengthen us in your name, that we might have the ability to stand and to endure in the face of what is coming Father. And that we might be blessed equally in your name in your provision. We thank you for this message tonight, Father that you have prepared me, your Word be heard. And anything that is not a good Word fall away like the dross be with us now in spirit and truth Ba' Hashem **YAHUSHA HA'MASHIACH**. Amen.

So, there we have it. My brothers and sisters.

Alright, so welcome to another Ceper Academy production. Tonight, we are going to be looking at The Two Olive Trees. This was a an absolutely fascinating study that I worked on this week. It was just fun. I'll just put it that way. It's fun and the kinds of things that of emerged were, let's say a little bit shocking. I'm not going to say there's a huge wow experience here. But I think you guys might enjoy it. So today we are going to look at the prophecy in Zakaryahu four.



Two Olive Trees

Opening prayer

Today we will look at the prophecy in Zakaryahu⁴.

- What do the green olive trees represent?
- What is the plummet?
- Is the prophecy of Zerubbavel untrue?
- What is the might and the power?
- How does this relate to the two witnesses in Chizayon (Revelation)¹?

What do the green olive trees represent?

What is the plummet?

Is the prophecy of Zerubbavel untrue?

What is the might and the power?

How does this relate to the two witnesses in Chizayon , or Revelation Chapter 11?



Two Olive Trees

The two olive trees and the two menorahs

3 And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. 4 These are the two olive trees, and the two menorahs standing before the Elohiym of the earth. 5 And if any man will hurt them, fire proceeds out of their mouth, and devours their enemies: and if any man will hurt them, he must in this manner be killed.

- Chizayon (Revelation) 11:3-5

Who are these two olive trees?

All right, well, speaking of that, here's the verse.

CHIZAYON (REVELATION 11:3-5:

“3. And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

4. These are the two olive trees and the two menorahs standing before the **ELOHIYM** of the earth.

5. And if any man will hurt them, fire proceeds out of their mouth, and devours their enemies: and if any man will hurt them, he must in this matter, be killed.”

Alright, well, who are these two olive trees? Let's see if we can figure it out. So, we know we see the two olive trees discussed both in the Old Testament and in the New Testament. So of course, we're going to find it in both the Hebrew and we're going to find it in the Greek.



The two olive trees

Two Olive Trees

In Ivriyth: [שְׁנַיִם זַיְתִּים] (**sheniym zaytiym**) – two oil-used-for-lighting- olive bearing trees

In Greek: [δύο ελαιαι] (**duo elaia**) – two olive trees or olives

So here we go. In Ivriyth, we have this phrase “sheniym zaytiym. Now again, we got to talk about a little bit about Hebrew here. Because our word here is “zayti,” which is this here. We have this here. We have this root here. And so, this root is going to be an olive tree, but it's not just an olive tree. It also means olive yard it also means just olives. But more importantly it is a particular kind of olive. You know when you go into the supermarket you're looking there. And you have one kind of olive oil that you want to use, if you're going to put it on your salad, which you want to use the extra virgin olive oil if you're putting it on your salad. But when you want to use olive oil for cooking, you're just going to use the plain Jane olive oil. Well, this olive oil that's being discussed here is a particular kind of olive oil. It is the kind of olive oil that you can light, you can set it on fire. And so, you would fill the lamps of the menorah with this olive oil. And then you could like this olive oil. Some of you might have Menorahs that do this, some Menorahs normally take candles. But some Menorahs are set up to take the oil, and then you would put this particular kind of oil in here. That's the kind of oil that's being discussed here.

In this “zaytiym.” When you see this “zaytiym,” this is a construction of this is “zayti,” here are only in the plural. So, we see that this is trees here, therefore “sheni,” meaning two is going to be in the plural two “sheniym.” So, two, oil used for lighting all of bearing trees. That's what this “sheniym zaytiym” means. It's a little bit more specific than just two olive trees or two olives or two olive yards.

Now in the Greek, we get something that appears to be a translation, which is “duo elaia, ελαία” two olive trees, or olives.



Two Olive Trees

The two olive trees

*And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep, 2 And said unto me, What do you see? And I said, I have looked, and behold **a menorah 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: 3 And **two olive trees** by it, one upon the right side of the bowl, and the other upon the left side thereof.*

- Zakaryahu (Zechariah) 4:1-3

The image of the anointing of the single assembly

So, here we see in Zechariah 4:1-3, we're going to have this discussion here.

ZAKARYAHU (ZECHARIAH) 4:1-3:

- “1. And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep,
2. And he said unto me, what do you see? And I said, I have looked, and behold a menorah 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:
3. And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof.”

So, we've got a pretty good image here that's kind of depicting this right here. It's depicting it. So, there's this bowl here, and the bowl is going to feed these seven lamps with a light bearing oil coming from these two olive trees that are going to be capable of being lit here. So, this is the image of the anointing of the single assembly. Now I say that because we know that the menorah is the symbol for a call that assembly. We know that from Revelation Chapter One.

Because we know that the menorah is the symbol for a call that assembly, this is dumping oil from two olive trees into a single menorah. What does he say here? He says behold, a menorah, right, not menorot, but a menorah.



Two Olive Trees

The two olive trees

*4 So I answered and spoke to the angel that talked with me, saying, What are these, my adoniy? 5 Then the angel that talked with me answered and said unto me, Know you not what these be? And I said, No, my adoniy. 6 Then he answered and spoke unto me, saying, This is **the Word of Yahuah** unto Zerubbavel, saying, **Not by might** [חַיִל Chayil - war], **nor by power** [כֹּחַ kôach - vigor], **but by my Ruach**, says **Yahuah Tsevdoth**.*

- Zakaryahu (Zechariah) 4:4-6

The two trees are 1) the Word, and 2) the Ruach!

ZAKARYAHU (ZECHARIAH) 4:4-6:

“4. So I answered and spoke to the angel that talked with me saying, What are these, my adoniy?

5. Then the angel that talked with me answered and said unto me, Know you not what these be? And I said, No, my Adoniy.

6. Then he answered and spoke unto me, saying, This is the Word of **YAHUAH** unto Zerubbavel, saying, Not by might (Chayil) nor by power, but by my Ruach, says **YAHUAH TSEVA’OTH.**”

So, what do we see here? A lot of guys might look at this and say that by might or power. You might refer to David's prayer back in in Second Kings or Second Chronicles rather where he says, “geburah” and “zeroah” terms of strength and power, but those aren't the words here at all. In Zakaryahu we see “Chayil” which means war, so not by war, nor by power which is “vigor.” It's not going to be done by war, or you guys hustling to get the job done. That's not what's going to do it, but by my Ruach. Now, look carefully at this phrase. What are these my adonai? What are these two olive trees? Well, he answered and said, this is the **Word of YAHUAH**. What are the two olive trees? This is the Word of **YAHUAH**. Not by this stuff, but by my Ruach. The two trees are the Word and the Ruach. Now, that's going to take us to some interesting places.



Two Olive Trees

7 Who are you, O great mountain [*har* – mountain or mountain range]? Before Zerubbavel you shall become a plain: and he shall bring forth the headstone[אֶת־הָאֶבֶן הָרִאשׁוֹנָה] thereof with shoutings, crying: Grace, grace unto it.

- Zakaryahu (Zechariah) 4:7

[אֶת־הָאֶבֶן הָרִאשׁוֹנָה] eth h'eben h'roshah

Looking again intently at the Ivriyt, because we've got some other surprises coming up out of this particular deal here.

ZAKARYAHU (ZECHARIAH) 4:7:

“4. Who are you, O great mountain? [The word there is “har,” which means mountain or mountain range.] Before Zerubbabel you shall become a plain: And he shall bring forth the headstone thereof with shoutings, crying; pride Grace, grace onto it.”

Let's take a look at this phrase the headstone. So, we have here, the headstone he shall bring forth. Now, let's look at this from its construction point of view. This will give us a real good idea of what's going on. So, we have he, which is the subject, shall bring forth, which is the verb. Then you have the headstone, which is the direct object of the subject, and the predicate of the sentence. He, the subject shall bring forth the predicate or the verb. The headstone the object of the sentence. Therefore, the object is marked with this right here. The Aleph Tav.

Now, we see the Aleph Tav here, eth h'eben h'roshah. Now, again, we've got a construction going on here in the words, h'eben h'roshah. So, it's not the, the, even though you have both “h” here and “h” here. It's not the, the. So, you don't say, the headstone or whatever. Now, this says the headstone. But what we see is eth h'eben, that stone, h'roshah, the headstone, the headstone.

But it's very important for us to see here that what's talking about here is the “eben” you see? That is what is being talked about is the “eben.” Now we're going to continue and we're going to see how this is going to play out here.



Two Olive Trees

[אֶת־הָאֲבֵן הַרְאוֹשָׁה] eth h'eben h'roshah /

19 Open to me the gates of righteousness: I will go into them, and I will praise **Yah**: 20 This gate of **Yahuah**, into which the righteous shall enter. 21 I will praise you: for you have heard me and are become my yeshu'ah. 22 The stone [אֲבֵן] which the builders refused is become the head stone [לְרֹאשׁ פִּנָּה] of the corner. 23 This is **Yahuah's** doing; it is marvelous in our eyes.

Tehilliyim (Psalm) 118:19-23

When we continue to look at this set of passages. So, the passage that we're given there in in Zakaryahu, is about the "eth h'eben h'roshah. So, here in the **Psalm, Tehilliyim 118:19-22**. Our Psalmist writes and says,

"19. Open to me the gates of righteousness: I will go into them, and I will praise **YAH**.
20. This gate of **YAHUAH**, into which the righteous shall enter.
21. I will praise you: for you have heard me and are become my yeshu'ah..."

My salvation.

"22. The stone which the builders refused is become the head stone..."

Remember, we saw the headstone," h'ben h'roshah," Well, here we have the stone the "eben" is here, and this has become the headstone. Now, there are a difference in words here because look, here's "h'rosh" right here, "h'rosh," right. What's this? What's this doing here? Well, this is another word indicating the cornerstone or headstone. So here is our "eben, eben." "Eben rosh pinna," "Eben rosh pinna.

So, whereas in Zakaryahu, we have "eth h'eben h'roshah," We're going to speak of it here as "eben rosh pinna," the cornerstone.

"22. Of the corner, the headstone of the corner.
23. This is **YAHUAH'S** doing: it is marvelous in our eyes."

Amen. Halleluyah.



Two Olive Trees

16 Therefore thus says Adonai Yahuah: Behold, I lay in Tsiyon for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believes shall not make haste. 17 Judgment also will I lay to the line, and righteousness to the plummet [מִשְׁקֵלֶת mishqeleth]: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.

Yesha'yahu (Isaiah) 28:16-17

Now Yesha'yahu, Isaiah in Chapter twenty-eight also has some information to share with us on this subject.

YESHA'YAHU (ISAIAH) 28:16-17:

“16. Therefore thus says **ADONAI YAHUAH**: Behold, I lay in Tsiyon for a foundation a stone, a tried stone, a precious cornerstone...”

Now we already saw that the Cornerstone is the “Eben Rosh Pinna” right? The “Eben Rosh Pinna”

“16. a sure foundation: he that believes shall make haste.

17. Judgment also will I lay to the line, and righteousness to the plummet:..”

Now here, we're going to see that the word for plummet is “mishqeleth,” this is the word for the plummet.

“17. And righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.”

This was our prayer tonight, that the hail shall sweep away the refuge of lies, and that the waters shall overflow the hiding place.



Two Olive Trees

*3 If so be ye have tasted that Yahuah is gracious. 4 To whom coming, as unto a living stone, disallowed indeed of men, but chosen of Elohiym, and precious, 5 Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to Elohiym by Yahusha Ha 'Mashiach. 6 Wherefore also it is contained in the Scripture, Behold, I lay in Tsiyon **a chief corner stone, elect, precious**: and he that believes on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, 8 And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.*

Kepha Ri'shon (1 Peter) 2:3-8

So, One Peter, Kepha Ri'shon is also going to speak this issue. And he says here in chapter two beginning of verse three,

Kepha Ri'shon (1 Peter) 2:3-8:

“3. If so be ye have tasted that **YAHUAH** is gracious.

4. To whom coming, as unto a living stone,..”

Right, a living stone.

“4. disallowed indeed of men, but chosen of **ELOHIYM**, and precious...”

So, you see, we see the same language, the stone and precious.

“5. Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to **ELOHIYM** by **YAHUSHA HA'MASHIACH**...”

Very interesting. We are lively stones built up into a spiritual house. The stones of the temple. Lively stones into a spiritual house, a spiritual temple, lively stones into a spiritual temple, offering up spiritual sacrifices, acceptable to **ELOHIYM** by **YAHUSHA HA'MASHIACH**. Not the blood of an animal, not a bull, not a goat on a lamb, not birds, none of that.

“6. Wherefore also it is contained in the Scripture. Behold, I lay in Tsiyon a chief cornerstone,..”

Right? The Eben Rosh Pinna, elect, elect. Now here, this is a very interesting word, this elect right here, see that, elect? That word is something that appears first in the book of Chanok. And it's very interesting, because we discovered in the Cepher when we were looking at the Gospel of Luke, that during the transfiguration. It doesn't just say, this is my son, in whom I am well pleased. No, no, there is a Greek word, I forget what it is, something like "eklegomai" which says what, "eklegomanos" that's it, which says, this is my son, the elect one with whom I am well pleased. Right. Now we see here a word that did not appear in Isaiah, "elect," a chief cornerstone, elect and precious.

"6. and he that believes on him shall not be confounded.

7. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed,.."

As David told us in this song, it was refused.

"7. the same as made the head of the corner,.."

The Rosh Pinna.

"8. And a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient: whereunto also they were appointed.

Now, it's very interesting because we see here that the stone is also being referred to as the Word, the Word is going to cause you to stumble, if you are disobedient to it."



Two Olive Trees

*18 For through him we both have access by one Ruach unto the Father. 19 Now therefore ye are no more strangers and foreigners, but fellow citizens with the qodeshiym and of the household of Elohiym; 20 And are built upon the foundation of the apostles and prophets, **Yahusha Ha'Mashiach himself being the chief corner stone** 21 In whom all the building fitly framed together grows unto a holy Temple in Yahuah: 22 In whom ye also are built together for a habitation of Elohiym through the Ruach.*

Eph'siym (Ephesians) 2:18-22

Now, this, this particular view that is given to us by Isaiah, by David, by Peter, is now going to be

given to us by Paul. Pa'al, the worker, who in the book of Eph'siym is a letter to the Ephesians writes in chapter two,

EPH'SIYM (EPHESIANS) 2:18-22:

“18. For through him, we both have access by one Ruach unto the Father.

19. Now therefore ye are no more strangers and foreigners, but fellow citizens with the godeshiym, and of the household of **ELOHIYM**;

20. And are built upon the foundation of the apostles and the prophets, **YAHUSHA HA'MASHIACH** himself being the chief cornerstone;..”

for the Eben Rosh Pinna.

“21. In whom all the building fitly framed together, grows into a holy Temple in **YAHUAH**:

22. In whom ye also are built together for a habitation of **ELOHIYM** through the Ruach.”

In whom ye are also build together, you see this, again, he is saying the same thing. That Peter was saying that there is a holy Temple that is built of living stones, of living stones, and were built upon as living stones of this holy Temple as spiritual Temple that is going to be used for a spiritual sacrifice where the name of **YAHUAH** is present. That **YAHUSHA HA'MASHIACH** is the chief cornerstone of that Temple. And we are built together in that habitation. What? We are also built together for what, for what purpose. For a habitation of **ELOHIYM**. Now, this is a bit different than what you saw with David, who built a house, where **YAHUAH** could place his name.

So **YAHUAH** said you will not sacrifice except where I placed my name. And his name was initially placed to Shelo or Shiloh. And then his name ended up at the Temple in Yerushalayim. His name ended up at the Temple in Yerushalayim. But now we see something new has emerged, what has emerged? The temple of stones was destroyed. The physical Temple on earth was destroyed. The physical system was destroyed, and the spiritual system was put in place instead.

It is said you will worship in spirit and in truth, you will no longer worship on this mountain, nor will you worship in Yerushalaiym. But you will worship in spirit and in truth, why? Because we are going to build up a spiritual Temple of living stones, and into which we will offer spiritual sacrifices. The spiritual sacrifices coming in the form of prayer and worship. This is what the spiritual sacrifices are, and it's going to be built upon the chief cornerstone, which is **YAHUSHA HA'MASHIACH**. We will have the access by one Ruach unto the Father, and the habitation of **YAHUAH**, the habitation of **ELOHIYM** will be accomplished through the Ruach. This is what Paul has told us. All right, good Word.



Two Olive Trees

8 Moreover the Word of Yahuah came unto me, saying: 9 The hands of Zerubbavel have laid the foundation of this house; his hands shall also finish [בָּטְסָא bātsa] it; and you shall know that **Yahuah Tseva'oth** has sent me unto you. 10 For who has despised the day of small things? For they shall rejoice and shall see the plummet [eth- ha'eben ha'bediy] - אֶת־הַבֵּדִיּוֹן הַבְּדִיּוֹל in the hand of Zerubbavel with those seven; they are the eyes of Yahuah, which run to and fro through the whole earth.

Zakaryahu (Zechariah) 4:8-10

bātsa' [בָּטְסָא] H1214 - meaning *to break off, that is, (usually) to plunder; figuratively to finish.*

Now let's return to the word of Zakaryahu and see what else he's telling us.

ZAKARYAHU (ZECHARIAH) 4:8-9:

“8. Moreover, the Word of **YAHUAH** came unto me, saying:

9. The hands of Zerubbavel have laid the foundation of this house; his hand shall also finish it;..”

Now we have to stop right here for a minute. Because this is kind of a big deal. Did Zerubbavel finish the temple? The answer is no, he did not. He did not finish the temple. He began the temple, some seventy years after its destruction, after the captivity in Babylon. Then of course, the tribes return and Nechemyahu came back and was busy building the wall, but not the temple. Zerubbavel the son of Shealtiel, the son of Yekonyahu, who was the son of Yo'shiyahu, the last king to really find favor in **YAH'S** site in the kingdom of Yahud, Yekonyahu, having the curse placed upon him, removed from power, taking the Babylon to live out his life in captivity. And Yekonyahu, his son, She'altiy'el would then come forth with some Zerubbavel, as Zerubbavel with then go into back Yerushalayim to begin the construction and to lay the cornerstone for the construction of the Second Temple. But he did not finish it because the Second Temple wasn't finished, according to Three Ezra until 417 BC. So, you're talking an enormous amount of time, you're talking almost one hundred years later, was the temple finally finished from the time they began until the time they finished it.

So, what does this mean? That this prophecy here Zerubbavel is a false prophecy? Oh no, he didn't finish it. Well, that is assuming that the translators who said finish it, meant to complete it. But we have this word “batsa.” Now. here we see this word “batsa” right here. So “batsa” is

telling us what? Well, it doesn't necessarily mean to finish. It means to break off, usually to plunder. So, the hands of Zerubbavel have laid the foundation of this house, his hand shall also break off this building, will break off this construction, not finish it, but rather break it off. Figuratively, figuratively, it means to finish. That is to say, when we figure and reckon on this word long enough, then we can come to say, well, it really means to finish in our humble opinion. But that may not necessarily be what's being said. So, I don't think the passage is false. I just think it's not interpreted as best as it could be.

ZAKARYAHU (ZECHARIAH) 4:9-10:

“9. and you shall know that **YAHUAH TSEVA’OTH** it has sent me unto you...”

So, let's see what he says,

“10. For who has despised the day of small things? For they shall rejoice and shall see the plummet in the hand of Zerubbabel with those seven;..”

What seven?

“10. they are the eyes of **YAHUAH**, which run to and fro through the whole earth.”

Now remember, we've looked at, in Isaiah, a discussion about a plummet, and it was a completely different word than this one.



Two Olive Trees

The term “the plummet” is translated from the phrase *eth -ha’eben ha’bediyl* - אֶת-הָאֶבֶן הַבְּדִיִל and is distinct from the plummet discussed in *Yesha ’yahu* [משקלת] [mishqeleth]: .

Interestingly, translating this phrase of three words as “the plummet” demonstrates that a decision was made concerning the term, rather than making a direct translation, which would be “the tin rock”. However, the word *bediyl* [בְּדִיִל] ignores its primitive root, which is [בָּדַל] *bâdal*, a verb meaning “to divide”. Rather than “the plummet” the phrase could be translated as “the dividing rock”.

So, the term plummet is translated from the phrase “*eth-ha’eben ha’bediyl*. And so here again, we have two the’s, irrelevant. We have again, this is a direct object, so it's modified by the “*eth*” here. And it is distinct from the plummet discussed in *Yesha’yahu*, which is “*mishqeleth*.” So *Yesha’yahu*, in Isaiah, we see this word, “*mishqeleth*.” But here we have *ha’eben ha’bediyl*.

Interestingly, translating this phrase of three words as the plummet, demonstrates this figurative kind of thinking of the interpreters. Because it means that a decision was made concerning the term rather than making a direct translation, which would be the tin rock. Even the stone the tin stone. However, the word “bediyl” ignores its primitive root which is “Badal “meaning to divide, meaning to divide.

Interesting, rather than the plummet. Although you could use plummet to divide, I guess, if you put a plummet up there, and you got this tin stone hanging, give you an idea whether the wall is true or not, maybe that's the dividing line. But better, it would be to reflect the word “bediyl.”

Remember that when you have the verb “bediyl,” when it becomes a noun, you oftentimes see this inclusion of the “Yod.” You see the inclusion of the “Yod” here to create a noun from this word, which doesn't have the “Yod,” there's no “Yod” here. So, if I'm going to take this verb and I'm going to convert it to a noun, well, I'm going to put the “Yod” in here so I can convert it to a noun. Then we can see that well, that's a noun. Well, if it's the noun of the word to divide, then it's going to be not the tin stone, which is a leap of conclusion, but rather, the dividing stone or the stone of division. The dividing rock.



Two Olive Trees

10 For who has despised the day of small things? For they shall rejoice and shall see **the dividing rock** [eth- ha'eben ha'bediyl - אֶת־הָאֶבֶן הַבְּדִיל - אֵת־הָאֶבֶן הַבְּדִיל] in the hand of Zerubbavel **with those seven**; they are the eyes [עֵינַי - ayin'ey] of Yahuah, which run to and fro through the whole earth.

Zakaryahu (Zechariah) 4:10

So, let's plug that into the passage and see what it looks like. It's going to look a little bit different than talking about a plummet.

ZAKARYAHU (ZECHARIAH) 4:10:

“10. For who has despised the day of small things? For they shall rejoice and see the dividing rock in the hand of Zerubbavel with those seven; they are the eyes (ayin) eyes of **YAHUAH**, which run to and fro throughout the whole earth.”

What? What are these eyes that all of a sudden show up?



Two Olive Trees

What are these eyes (ayini)?

15 The eyes of Yahuah are upon the righteous, and his ears are open unto their cry. 16 The face of Yahuah is against them that do evil, to cut off the remembrance of them from the earth. 17 The righteous cry, and Yahuah hears, and delivers them out of all their troubles. 18 Yahuah is nigh unto them that are of a broken heart; and saves such as be of a contrite ruach. 19 Many are the afflictions of the righteous: but Yahuah delivers him out of them all. 20 He guards all his bones: not one of them is broken. 21 Evil shall slay the wicked: and they that hate the righteous shall be desolate. 22 Yahuah redeems the soul of his servants: and none of them that trust in him shall be desolate. Tehilliym (Psalm) 145:15-22

Let's take a look. Now here's a passage from Psalm 145. I want just a second on this Psalm, because if you look, this is the way it appears in Cephher. You will see that we have Ivriyt letters here at the beginning of these verses. So, you have Camek, Ayin, Pey, Tsaddiy, Kaph, Resh, Shin, and you have Tav, you see this. And this is because this particular Psalm, like Psalm 34, comes in twenty-two verses. And these verses begin with these letters, such that the “Vav” marked out the twenty-two letters of the Hebrew alphabet for purposes of understanding. Now, this is one of the great mysteries of the Old Testament. Because David would write, for instance, Psalm 119, which is a group of seven versus, twenty-two groups of seven verses, which by the way, twenty-two divided by seven yields pi, which is what our friend Isaac Newton discovered when reading Hebrew Scriptures. But you have this idea of seven verses, twenty two verses based upon the twenty two letters of the Hebrew alphabet, Psalm 34 same thing. We have twenty-two verses predicated on the twenty two letters of the Ivriyt. Psalm 145, same thing, the twenty two letters of the Ivriyt. Now, what we see here, let's read it.

TEHILLIYM (PSALM) 145:15-22:

“15. The eyes of **YAHUAH** are upon the righteous,..”

So we got the eyes right here, the “ayini.”

“15. And his ears are open under their cry.

16. The face of **YAHUAH** is against them that do evil, to cut off the remembrance of them from the earth.

17. The righteous cry, and **YAHUAH** hears, and delivers them out of all their troubles.

18. **YAHUAH** is nigh unto them that are of a broken heart; and saves such as be of a contrite ruach.

19. Many are the afflictions of the righteous; but **YAHUAH** delivers him out of them.

20. He guards all his bones: not one of them is broken...”

Again, a prophecy of **MASHIACH**. That’s prophecy of **MASHIACH**.

“21. Evil shall slay the wicked: and they that hate the righteous shall be desolate...”

Here that ye who are the wicked, ye who hate the righteous, right here. Evil shall slay you wicked and the righteous, then those that hate the righteous shall be desolate. Why? Because

“22. **YAHUAH** redeems the soul of his servants. And none of them that trust in him shall be desolate.”



Two Olive Trees

Further, when we remove the English capitalization of the term Zerubbavel (now zerub’bavel) we find something new as well:

Zerubbabel (זְרֻבָבֶל) Strong's H2216 means *descended of Babylon*, i.e., born there. It comes from H2215 זָרַב zârab, meaning to wax warm, and H 894 בָּבֶל Bâbel, i.e., Babylon.

Further, when we remove the English capitalization of the term Zerubbabel. Remember, this goes on a lot. In Hebrew, you don’t have capital letters. But in the English when we want to call out a name, we capitalized that word. We put a big fat capital Z in there and say, that’s a proper noun. We are going to signify that proper noun by capitalizing the first letter. But that doesn’t happen in Hebrew. There’s the name, and maybe it’s the name maybe it isn’t. like Malki Tzedek.

You know, when you’re reading it, in the average English Scripture, Fred W. Melchizedek was hanging out at Salem, when Abraham showed up. Well, when you read it in the passage in the Hebrew, it’s Malkiy Tsedeq. Yes, it’s connected by the maqaf, but you have Melchizedek, which

is what? My king and righteous one, or my righteous king. Malki Tzedek Which, by the way, is that's exactly how it's explained in the book of Hebrews as that being what it means. But we want to say Melchizedek. You know, Fred W. Melchizedek, that guy. Well, again, what happened? Somebody put a capital letter on it and said, That's a proper noun. It's the same thing with "goyim," or Gentiles. You put a capital G on "goyim," and all of a sudden you're talking about a negative, a derogatory moniker for somebody, oh, you "Goyim." That's a derogative term or Gentile? Or I'm not Jewish. I'm Gentile. Well, let me tell you something. Gentile is a Latin word. So, what are you talking about? Gentile? It doesn't appear in the Greek. It doesn't appear in the Hebrew. Why were you taught Gentile? The reason you were taught Gentile was because that's what Rome told you, you were. That's what Rome told you, gentilia. You're what you're "goyim" your "gentilia." You're either Jewish or you're "gentilia, and I don't see you in the synagogue, therefore, you're a Gentile. Well, sorry, and with a capital G, right.

But when you look at the Greek the word is "ethnos." We know what "ethnos" means. And when you look into Hebrew it's "goy" or "goyim" which means other people, other nations. Other nations, other people. And so, this is why when we look at Zerubbavel, we find something new as well. Let's take the capital letter out of it and see what it means? Strong's H2216 means descended to Babylon. Whoa, whoa, wait a minute. Let's go back to that. What did you say? Yeah, I said descended of Babylon. Descended a Babylon, born there. This comes from H2215, "zarab," meaning to wax warm. Like you weren't born before. Now all of a sudden, you're born, guess what? You wax warm now, 98.6. Because you are 98.6 you wax warm, you're alive, you're descended, you are born. And you are waxing warm, where? In Babylon.

So, this is kind of an important point. Why? Because now we're going to see again, that this prophecy that we're talking about here is not incorrect in Zakaryahu about whether or not Zerubbavel did what he did.



Two Olive Trees

10 For who has despised the day of small things? For they shall rejoice and shall see **the dividing rock** [eth-ha'eben ha'bediyl - אֶת־הַבֵּדִיִל - אֶת־הָעֵבֶן הַבְּדִיִל] in the hand of those **descendants of Babylon** with those seven, *which* are the eyes [עֵינַי - ayin'ey] of Yahuah, which run to and fro through the whole earth.

Zakaryahu (Zechariah) 4:10

So, let's replace these things now, with a new understanding. Let's see what this first looks like.

ZAKARYAHU (ZECHARIAH) 4:10:

“10. For who has despised the day and small things? For they shall rejoice and see the dividing rock in the hands of those descendants of Babylon with those seven, which are the eyes of **YAHUAH**, which run to and fro throughout the whole earth.”

Now all of a sudden, we see that Zerubbavel was given the task of starting it, and then he kind of broke it off. But guess what? The dividing rock is going to be in the hands of the descendants of Babylon. Well, again, if you look at Matthew One, you're going to see the list of those who are the descendants of Babylon. If you want to go to Zerubbavel you can, if you can go back to She'altiy'el, and you can go back to Yekonyahu, from those people who were in Babylon, Yekonyahu forward, those descendants of Babylon came with those seven which are the eyes of **YAHUAH** which run to and fro throughout the whole earth. Halleluyah.



Two Olive Trees

34 Think not that I am come to send peace on earth: I came not to send peace, but a sword. 35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. 36 And a man's foes shall be they of his own household. 37 He that loves father or mother more than me is not worthy of me: and he that loves son or daughter more than me is not worthy of me. 38 And he that takes not his cross and follows after me, is not worthy of me. 39 He that finds his life shall lose it: and he that loses his life for my sake shall find it.

Mattithyahu (Matthew) 10:34-38

Now, let's take a look at Matthew. And let's see about this dividing rock this dividing stone. So what this is **MASHIACH** is telling us here in Matthew?

MATTHITHYAHU (MATTHEW) 10:34-38:

34: Think not that I am come to send peace on the earth: I came not to send peace, but a sword..."

Now, look, I'm going to read this passage. I know a lot of you, I hear from a lot of you constantly, about how you're isolated from your family, your friends have cut you off. Your church doesn't talk to you anymore. Maybe the Pastor kicked you out of church. All because you said something, well, Scripture says, hey, that's enough of you get out. We don't want to see you. And, then of course, for those of you who have terminated the pagan feast of Saturnalia, in the worship of Nimrod, that people call Christmas, well, now you're really enanthema . You took down your Christmas tree, we can't talk to you anymore. I'm not bringing my kids over to your house anymore, because there's no gifts under the tree. And you don't have any of that stuff up. You're not serving Santa.

I got to tell you; I was I forget where I was. But I heard somebody was playing Christmas music. And they had Michael Jackson singing, "I saw mama kissing Santa Claus on Christmas Eve," and I'm thinking about this. I mean this is a great song, right? Here's the kid reporting the adultery of both mom and Santa on Christmas. On Nimrod's Day would get together and worship, Saturnalia and Nimrod during the feast of the Winter Solstice. What a great song. Maybe this is enough to cause anybody to celebrate. Great Christmas song.

But here, but for those of you that have suffered. You have suffered isolation, and you have suffered, being an outcast, listen to what **MASHIACH** says,

MATTHITHYAHU (MATTHEW) 10:34-38:

“34: Think not that I am come to send peace on the earth: I came not to send peace, but a sword.”

35: For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother-in-law.

36. And a man’s foes shall be they have his own household.

37. He that loves father or mother more than me is not worthy of me: and he that loves son or daughter more than me is not worthy of me.

38. And he that takes not his cross, and follows after me, is not worthy of me.

39. He that finds his life shall lose it: and he that loses his life for my sake shall find it.”

Alright, let's take a little bit of time with this passage. Because this is just extremely important. Because we see that you're talking about this ascendancy of **YAHUSHA HA'MASHIACH** as the foremost thing. A man’s foes shall be they of his own household. He that loves the father or mother more than me is not worthy of me. Sometimes people can’t understand that he the loves his son or daughter more than me is not worthy of me. And he that does not take up his cross and follow after me is not worthy of me. Well, we see that this division, I don't know how many of you spent years in the Christian church. But I know I spent a lot of years in the Christian church, and I didn't have a lot of people coming to me and saying, this was my problem. They didn't have this problem in the Christian church. Why? Because they weren't really carrying the cross of **MASHIACH**, they were doing something else.

And you don't see these kinds of prophecies come true, until you really come out of her my people. Until you really get on the narrow path, headed for the narrow gate. The path is narrow, few find it. Many are called few are chosen. Do not take the wide gate but enter through the narrow gate where there is much suffering and trouble. The narrow gate is trouble, it's suffering. 4 Ezra says that it's a wall of fire on one side on an ocean and the other. And he doesn't tell you there's also a two hundred mile an hour wind blowing on it while you're crossing.

It is only wide enough for you. Because why? Because salvation comes to you individually. It comes to you individually. It doesn't come to the group. It comes to you individually. It comes to you if you're in an orphanage. it comes to you if you're living in a South African ghetto. It comes to you if you are in prison if you are in solitary confinement. It comes to you if you're hanging out in the cage in Guantanamo Bay. It comes to you when you're down and out. You are in the gutter and you're wondering, Am I going to jump into the river tonight and end it. The call comes to you who have nothing, and you have nowhere, and you have no one to call, nonetheless comes because there is someone knocking. Behold, I knock, you who opened up to

him, he will come in and sup with. You seek and you shall find, knock, and he shall open, Ask and you shall receive. But it comes to you individually.

This is the gospel message of Isaiah 61. To preach freedom and liberty to the captives. The binding up of wounds, and the sight to the blind. It is not everybody who's blind, it's the blind guy who's blind. And then sight comes to him, you see this? Extremely important stuff. Because when we see that what is happening is, that **YAHUAH** is bringing salvation to you individually. So it is that you are called out individually. You can lead all the horses you want to water, and you can get their nose within a half inch of that water, but you can't make them drink. You can't make them drink.

And so, this is the whole point this thing. That when we recognize that we may be following **MASHIACH** alone, that we may be the last one in our community. We may be the only one in our family. We may be the only one in our church. We may be the only one in our city. The only one in our county. The only one in our country that's following, we may be. yet we pick up the cross and follow after him, why? Because he that finds his life shall lose it. And he that loses his life for my sake shall find it. Amen. I mean, that's my testimony I will tell you that. Only when I gave it to him that I find it.



Two Olive Trees

The seven lamps of the Menorah of the Ruach

*And there shall come forth a rod out of the stem of Yishai, and a Branch [nêtsér] shall grow out of his roots:2 And the **Ruach Yahuah** shall rest upon him, the **Ruach Chokmah** (wisdom) and **Biynah**, (understanding) the **Ruach Etsah** (counsel) and **Gevurah**, (strength) the **Ruach Ddath** (knowledge) and of the **Yir'ah** (fear and reverence) of Yahuah;*

- Yesha'yahu (Isaiah) 11:1-2

Now, when we talk about these seven eyes running to and fro, let's take a look at this. We have the seven lamps of the menorah of the ruach. In Isaiah Chapter 11:1-2, we find this very fascinating passage.

YESHA'YAHU (ISAIAH) 11:1-2:

"1. And there shall come forth a rod out of the stem of Yishai, and a Branch (netsér) shall grow out of his roots:

2. And the RUACH **YAHUAH** shall rest upon him, the Ruach Chokmah and Biynah, and the Ruach Etsah and Gevurah, the Ruach Da'ath and of the Yir'ah of **YAHUAH**."

Now, somebody wrote on one of the videos a couple of times back that they didn't understand the Ruach Ha'Qodesh. Now, the Ruach Ha'Qodesh is translated only two places in the Old Testament as the Holy Spirit. Because it only appears as Ruach Ha'Qodesh just twice. but yet the ruach itself appears many, many times in the Old Testament, but it's not identified as that, because it's carefully disguised when you translate into English. We have to understand that when we talk about the Ruach Ha'Qodesh, you can say, well that means Holy Spirit. But really, it doesn't mean Holy Spirit.

Because Spirit is a Babylonian or Sumerian concept. The idea of a ghost persona, because there is no ghost persona that is discussed in phrase Ruach Ha'Qodesh. So in the Hebrew, we have Ruach Ha'Qodesh. In the Greek we have Higia pneuma. So, when you talk about ruach, you're talking about breath or wind. So, it literally is the breath of **YAHUAH**. When talking about the Ruach Ha'Qodesh, Qodesh meaning holy or set apart, the holy Ruach, The Holy Breath, you see.

So, when we talk about the Ruach Ha'Qodesh but as we're not talking about the Holy Spirit, we're talking about the sacred breath of **YAHUAH**. Now, one of the big questions is does the sacred breath of **YAHUAH** proceed only from the Father. In Eastern Orthodoxy, they take the position that the sacred breath proceeds only from the Father. In the Western Church, however, they take the position that the Ruach Ha'Qodesh proceeds from the Father, and the Son. Now, I think that there's plenty of evidence in the word **YAHUAH**, Yod, Hey, Vav, Hey, that gives us an indication that in fact, the Ruach proceeds from both the Father and the Son.

Because the Yod in **YAHUAH** is the closed hand of he who finished creation, **EL SHADDAI. EL SHADDAI**, who finished creation. We can also refer to him as the Father and followed by the "Hey," the breath. The breath of **YAHUAH**. So, we see **YAH**, followed by the breath, and then we see the nail which marks, it is the "O" if you will, the ensign, the signal, the sign of the Son of man, he is marked by the nail. So, then we see the nail, the mark of the Son of Man and followed by the breath. So, the breath proceeds from **YAH** and the breath proceeds from the nail in **YAHUAH**, in that name.

So, the Ruach Ha'Qodesh means the breath of **YAH**. So sacred set apart breath. Well, then doesn't Higia Pneuma in Greek mean holy ghost, like it's translated in the King James? Does that mean Holy Ghost? Well, no, it doesn't. Because anybody who knows anything about air tools, you know, when you get a tool that's run by a compressor. It's called a pneumatic tool. Pneumatic meaning air it's air driven. When you come down with pneumonia, that's a respiratory disorder. Pneuma meaning breath. So Higia which is routinely translated as holy ghost or holy spirit in all English Scriptures actually is set apart or sacred breath, Higia meaning the same as Qodesh, Higia the set apart breath. So what does Ruach Ha'Qodesh mean? The set apart breath. What does Higia Pneuma mean? The set apart breath.

We talk about the Ruach, we're talking about the breath of **YAH**. So here we see in this passage in Yesha'yahu Chapter Two, we are going to see seven ruachoth or seven ruach's the plural right here. Okay, so we started out with the Ruach **YAHUAH**. You might want to say okay, the Ruach **YAHUAH** is what? This is the Shamash, of the menorah. Then we have the Ruach Chokmah, The Ruach Chokmah is going to be this lamp. Which is what, the breath of wisdom, the Ruach Chokmah the breadth of wisdom. And what about the breadth of understanding, Biynah. That's going to be in this lamp right here. Then we have the Ruach Etsah or the Ruach of Counsel, that's this lamp here. Then we have the Ruach or the breath of strength, Gevurah. That is this one here. And then of course, we have the Ruach Da'ath which is the breath of knowledge. That would be this lamp. Finally, the Ruach Yir'ah or the fear and reverence of **YAHUAH**. That goes to that lamp right there, you see.

So, now we see that the menorah here is giving us again, a great indication a great a great symbol, not to be worshipped, but a great symbol of the Seven Fold Doctrine of his whole creation. Which is now expressed in the seven Ruachoth of **YAHUAH**. The seven breaths of **YHAUAH**, which what? These shall rests upon the branch, see this, these shall rest upon him, and who is him? Him is the branch, "netser."

Now, they called him the "Netseriy, he of Nazareth. But Nazareth is the town Netseroth, branches, the town of branches, Netseroth, and he was called a Netseriy because he was from Nazareth. But Netseriy also means he is the branch. He is the branch; he is the branch that is found right here in this passage. He's the branch found right here in this passage.



Two Olive Trees

The seven lamps of the Menorah of the Ruach

*3 And shall make him of quick understanding (biynah) in the fear (yirah) of Yahuah: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears. ~~4~~ But with righteousness shall he judge the poor and reprove with equity for the meek of the earth: ~~and~~ **shall smite the earth with the rod of his mouth** and with **the breath of his lips** (ruach saphat - speech) shall he slay the wicked. ⁵ And righteousness shall be the belt of his loins, and faithfulness the belt of his reins.*

- Yesha'yahu (Isaiah) 11:3-5

Now let's continue. Because we need to see even more of what's going on here in Isaiah, because he goes on to say in verses 3-5 in the same passage,

YESHA'YAHU (ISAIAH) 11:3-5:

“3. And shall make him of quick understanding. That's (Biynah) in the fear (Yirah) of **YAHUAH**: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

4. But with righteousness shall he judge the poor and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips,..”

You see it right here? Now look, once again, the breath of his lips, which in the Hebrew is ruach saphat, that is to say, the spirit of speech. He is going to smite the earth with the rod of his mouth, and which is the breadth of his speech. You see what the breadth of his speech, shall he slayed the wicked. It doesn't come from war. And it does not come from vigor, but rather, it comes from the rod of his mouth. And the ruach saphat, the breadth of his speech.

“5. And righteousness shall be the belt of his loins, and faithfulness the belt of his rains.

I'm glad this has been said in Isaiah because it gives me great comfort. Let's continue.



Two Olive Trees

The two olive trees

*11 Then answered I, and said unto him, **What are these two olive trees** upon the right side of the menorah and upon the left side thereof? 12 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? 13 And he answered me and said, Know you not what these be? And I said, No, my adonai. 14 Then said he, **These are the two anointed ones, that stand by the Adonai of the whole earth.***

- Zakaryahu (Zechariah) 4:11-14

And let's see what's going to happen now. Because Zakaryahu does not have the answer yet. So he goes back to the angel.

ZACHARYAHU (ZECHARIAH) 4:11-14:

“11. Then answered I and said unto him, What are these two olive trees upon the right side of the menorah and upon the left side thereof?

12. 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?

13. And he answered me and said, know you not what these be? And I said, No, my adoniy.

14. Then said he, These are the two anointed ones, that stand by the **ADONAI** of the whole earth.”

Let's see what that looks like. These are the two anointed ones that stand by the **ADONAI** of the whole earth.



Two Olive Trees

14 Then said he, **These are the two anointed ones [שְׁנֵי בְנֵי הַיִּצְחָר], that stand by the Adonai of the whole earth.**

- Zakaryahu (Zechariah) 4:14

Sheniy b'ney-ha'yitshar

Alright, so here is the passage once again, in Hebrew. And so, we see Sheniy. Now look at this, you see this word right here. “b’ney.” We know Ben is son. “b’ney.” And then what “ha’yitshar,” “ha’yitshar.” This word is going to become very, very important as we look at this, in this form.” ha’yitshar..” Now we have something very interesting going on here because we've got some indicators here that are telling us something about this word. Which is that what you have this, we have a “hiriq” here. We have a “Yod” with a dagesh. We have the “Ha” with the qamets here. So, this is a particular kind of form. We're going to look at that now. And we're going to see what that form is. So, we can get some understanding of exactly what is being said in this passage, and see if in fact, we even have it close to correct.



Two Olive Trees

Critical to this discussion is the question of the verb [צָהַר] **tsâhar**] which is the root of the word ha'yitshar found in the phrase construed as "anointed". Is that correct? [שָׁנִי בְנֵי־הַיִּצְחָק]. The answer is "no" because this is the 3rd person masculine singular *yiqtol* form of the verb, meaning *he will* (future) not *he did* (simple past).

Sheniy b'ney-ha'yitshar

Critical this discussion is the question of the verb, tsahar. So here it is here, tsahar, which is the root of the word ha'yitshar found in the phrase construed as "anointed." Now we see that anointed is what? That's a word in the past tense. That's the verb in the past tense, "he anointed." It's something that happened back then, he anointed. Is that correct? When we see "sheniy," Sheniy b'ney-ha'yitshar? The answer is no. Why not? Because this is the third person masculine singular, "yiqtol" form of the verb, meaning he will (future) not he did (simple past) Sheniy b'ney-ha'yitshar.



Two Olive Trees

14 Then said he, **These are the two sons who will anoint** [שָׁנִי בְנֵי־הַיִּצְחָק], **who stand by the Adonai of the whole earth.**

- Zakaryahu (Zechariah) 4:14

Sheniy b'ney-ha'yitshar

Who are these two sons?

Alright. So what does this look like?

ZAKARYAHU (ZECHARIAH) 4:14:

“14. Then he said, these are the two sons who will anoint..”

These are the two sons who will anoint,

“14. who stand by the **ADONAI** of the whole earth.”

So who are these two sons? Well, let's take a look.



The Two Witnesses

The Two Olive Trees

Yahuah called your name, **A green olive tree** (זית רענן) (tseth ra'anana), fair (יפה) (yâpheh), and of goodly fruit (פרי־תור) (puree-toar): with the noise of a great tumult **he has kindled fire upon it**, and **the branches of it are broken**. 17 For Yahuah Tseva'oth, that planted you, has pronounced evil against you, for the evil of **the house of Yashar'el [branch] and of the house of Yahudah[branch]**, which they have done against themselves to provoke me to anger in offering incense unto Ba'al.

- Yirmeyahu (Jeremiah) 11:16-17

So, let's take a look at this passage. In Yirmeyahu, Jeremiah, we're going to have a discussion of the green olive tree. This is Jeremiah 11:16-17.

YIRMEYAHU (JEREMIAH) 11:16-17:

“16. **YAHUAH** called your name, A green olive tree, (Which in Hebrew is “tseth ra'anana), fair (Yapheh), and a goodly fruit:..”

That is “puree-toar.”

“16. with the noise of a great tumult he has kindled fire upon it, and the branches of it are broken...”

The branches of the green olive tree are broken. What is the word for branches? Netseriym.

“17. For **YAHUAH TSEVA'OTH**, that planted you, has pronounced evil against you, for the evil of the house of Yashar'el.”

That's one branch.

“17. and the house of Yahudah,..”

That's another branch.

which they have done against themselves to provoke me to anger in offering incense unto Ba'al.

Which, by the way, Cardinal Bergoglio from the Catholic Church has come out and said that you know what? That has to do with the two fangs that the snake is sacrificing to Molech. That's what he said. So, here we are we are seeing it.

Let's get a little closer. Look into this first.



The Two Witnesses

Yahuah called your name, **A green olive tree** (זית רענן) (zeyth ra'anan), fair (יפה) (yâpheh), and of goodly fruit (פרי־תֹּאֵר) (puree-toar):

The house of Yashar 'el was called **Zeyth Ra'anan**

It was fair (יפה) **yâpheh**): *but see* the mouth (פה) (peh) of Yah (יה) – i.e., the spoken Word of Yah.

and of goodly fruit (פרי־תֹּאֵר) **puree-toar**): 22 *But the fruit of the Ruach is love, joy, peace, longsuffering, gentleness, goodness, faith, 23 Meekness, temperance: against such there is no law put in place .*

- Galatiym (Galatians) 5:22

Again, we see the Word and the Ruach!

GALATIYM (GALATIANS) 5:22:

“22. **YAHUAH** called your name, A green olive tree...”

Zeyth ra'anan, Fair (Yapheh),

“22. and a goodly fruit: (Puree-toar)...”

The house of Yashar'el was called Zeyth Ra'anan. It was fair:

Yapheh, but Strong's is going to tell us “yapheh,” this means fair or nice, beautiful. Nice. But look “pheh.” You see these right here? See that? That's the “Peh” and the “Ha.” Then we have the “Yod” here. **YAH**. Now over here, but see the mouth see it right here. Peh, the word for

mouth is this “Peh” here. Just like this is a Peh. Only this one has the dagesh note saying “Peh” not “Pehh” of **YAH**. “Yod, hey.” So, what is the “yapheh,” that is the spoken Word of **YAH**. Because it means **YAH’S** mouth.

A green olive tree, with **YAH’S** mouth, and of goodly fruit, puree-toar. What is good the fruit? Well,

“22. the fruit of the ruach is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, and temperance again such, there is no law put in place.”

this is from Galatians 5:22. Again, what do we see here? We see the Word and the Ruach. You see, once again we see this the Word and the Ruach.



Two Olive Trees

The two witnesses

3 And I will give power unto **my two witnesses** (μάρτυς mártys), and **they shall prophesy a thousand two hundred and threescore days**, clothed in sackcloth. 4 These are **the two olive trees** (the Word and the Ruach) and **the two menorahs** (the two assemblies) standing before the Elohiym of the earth.

- Chizayon (Revelation) 11:3-5

It is the Word and the Ruach which anoints the Assembly – not any person!

CHIZAYON (REVELATION) 11:3-5:

Okay so going back to Revelation Chapter 11:3-5.

“3. And I will give power unto my two witnesses,..”

Which here witnesses the word is what, martyrs.

“3. And they shall prophesy a thousand two hundred and threescore days code in sackcloth.

4. These are the two olive trees, (the Word and the Ruach) and the two menorahs (the two assemblies) standing before the **ELOHIYM** of the Earth.”

It is the Word and the Ruach which anoints the assembly, not a person. The Word in the Ruach, not a person.



Two Olive Trees

The two witnesses

19 Write the things which you have seen, and the things which are, and the things which shall be hereafter; 20 The mystery of the seven stars which you saw in my right hand, and the seven golden menorahs. The seven stars are the angels of the seven called out assemblies: and **the seven menorahs which you saw are the seven called out assemblies.**

- Chizayon (Revelation) 1:19-20

CHIZAYON (REVELATION) 1:19-20:

“19. Write the things that which you have seen, and the things which are, and the things which shall be hereafter;

20. The mystery of the seven stars which you saw in my right hand, and the seven golden menorahs. The seven stars are the angels of the seven call that assemblies: and the seven menorahs which saw are the seven called out assemblies.”



Two Olive Trees

The called-out assemblies

The called-out assembly in Greek is the ekklesia (ἐκκλησία) (Strong's G 1577) is from a compound of G1537 ek (ἐκ)(meaning from, out, after, among, are, at, betwixt, beyond or by) and a derivative of G 2564 kaléōa (καλέω) (meaning to bid, to call, or to call forth), which together mean to call out, the called out, the calling out, i.e. a popular meeting, especially a religious congregation, Jewish synagogue, or community of members on earth or saints in heaven or both): an assembly or church.

So, a menorah means a called out assembly. They call that assembly in Greek is the “ecclesia.” It's a form of a compound word meaning “Ek” from or out, and a derivative of “kaleo,” meaning to bid, to call out, a call forth, called out. Which together means to call out or the call out or the calling out. We want to say it's an assembly, but it just means to call out, the ones that are called out, you guys. You guys are called out.



The Two Witnesses

The Two Olive Trees

16 For if the first fruit be holy, the lump is also holy; and if the root be holy, **so are the branches.** 17 And if some of the branches be broken off, and **you, being a wild olive tree,** were grafted in among them, and with them partake of the root (*the Word*) and fatness (*the Ruach*) of the olive tree; 18 Boast not against the branches. But if you boast, you bear not the root, but the root you.

- Romayim (Romans) 11:16-18

The two olive trees. Now, Paul is going to talk about this a little bit more, he's going to give us an idea about these branches because remember, we have to distinguish what? We have to distinguish between the trees and the branches. We have to distinguish between the trees and the branches, see this, we have got to distinguish between these. So, we're going to take a little time, to take a look and see what kind of difference we're getting., Paul says,

ROMAYIM (ROMANS) 11:16-18:

“16. For if the first fruit be holy, the lump is also holy, and if the root be holy, so are the branches.

17. And if some of the branches be broken off, and you, being a wild olive tree, were grafted in among them,..”

Does that mean the whole tree was grafted in among them? No, it means the branches of the wild olive tree were grafted in. And in fact, that word tree there is kind of a generous interpretation. Because really, it says here you being a wild olive were grafted in among them.

“17. And with them partake of the root is (the word), and the fatness (the Ruach) of the olive tree.

18. Boast not against the branches. But if you boast, you bear not the root, but the root you.”



The Two Witnesses

The Two Olive Trees

You will say then, The branches were broken off, that I might be grafted in. 20 Well, because of unbelief they were broken off, and you stand by faith. Be not high -minded, but fear: 21 For if Elohiym spared not **the natural branches**, take heed lest he also spare not you. 22 Behold therefore the goodness and severity of Elohiym: on them which fell, severity; but toward you, goodness, if you continue in his goodness: otherwise, you also shall be cut off.

- Romayim (Romans) 11:19-22

Then he goes on to say, Paul,

ROMAYIM (ROMANS) 11:19-22:

“19. You will say then, The branches were broken off, that I might be grafted in.

20. Well, because of unbelief they were broken off, and you stand by faith. Be not high minded but fear:

21. For if **ELOHIYM** spared not the natural branches, take heed lest he also spare not you.

22. Behold therefore the goodness and severity of **ELOHIYM**: on them which fell, severity; but toward you, goodness, if you continue in his goodness: otherwise, you also shall be cut off."



The Two Witnesses

The Two Olive Trees

23 And they also, if they abide not still in unbelief, shall be grafted in: for Elohiym is able to graft them in again. 24 For if you were **cut out of the olive tree** which is wild by nature (the secular word and spirit), and were grafted contrary to nature into a good olive tree (of the Word and Ruach): how much more shall these, which be the natural branches, be grafted into their own olive tree? 25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that **blindness in part is happened to Yashar'el, until the fulness of the other nations come in.**

- Romayim (Romans) 11:23-25

So, he's going to say now,

ROMAYIM (ROMANS) 11:23-25:

"23. And they also, if they abide not still in unbelief, shall be grafted in: for **ELOHIYM** is able to graft them in again.

24. For if you were cut out of the olive tree which is wild by nature..."

You see, you're cut out of the olive tree. Does that mean the whole tree is grafted in? No. Those cut outs of the olive tree are grafted in. Which is wild by nature. Well, what is that? That's the secular word and spirit. The secular word and spirit.

"24. and were grafted contrary to the nature into a good olive tree: (Which is of the Word in the Ruach): how much more shall these, which be the natural branches,(Not the tree) be grafted into their own olive tree?.."

Which is the Word in the Ruach.

“25. For I would not, brethren, that ye should be ignorant to this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Yashar’el, until the fullness of the other nations come in.”



The Two Witnesses

The Two Olive Trees

The wild olive branches: the other nations.

For I speak to you other nations, inasmuch as I am the apostle of the other nations,

- Romayim (Romans) 11:13a

The natural olive branches: Yashar’el

Blindness in part is happened to Yashar’el, until the fulness of the other nations come in.

- Romayim (Romans) 11:25b

So, the wild olive branches are the other nations.

“13a: For I speak to you other nations, inasmuch as I am the apostle of the other nations,”

That’s Romans 11:13.

The natural olive branches are Yashar’el.

ROMAYIM (ROMANS) 11:13A

“11:25bBlindness in part is happened to Yashar’el, until the fullness of other nations come in.

So, we see now that when we get into these branches here, we get into this one, and we get into this one. Well, what do we see we, see here We're going to see here this is the other nations for “ethnos,” “goyim,” you might call them Gentiles. And here, we see what? Yashar’el. You see, these two branches, the other nations. And Yashar’el.



Two Olive Trees

Who then are the martyrs?

17 And the dragon was wroth with the woman and went to make war with the remnant of her seed, which **guard the commandments of Elohiym**(*the Word*), and **have the testimony of Yahusha Ha'Mashiach** (*the Ruach*).

- Chizayon (Revelation)12:17

Well then who there are the martyrs?

CHIZAYON (REVELATION) 12:17:

“12. And the dragon was wroth with the woman and went to make war with the remnant of her seed, which guard the commandments of **ELOHIYM** (That's the Word) and have the testimony of **YAHUSHA HA'MASHIACH**. (That's the Ruach, you see this?)



Two Olive Trees

Who then are the martyrs?

9 And he said unto me: Write: Blessed are they which are called unto the marriage supper of the Lamb. And he said unto me: These are the true words of Elohiym. 10 And I fell at his feet to worship him. And he said unto me: See you do it not: I am your fellow servant, and of your brethren that have ~~the~~ **testimony of Yahusha** worship Elohiym: **for the testimony of Yahusha is the Ruach of Prophecy**.

- Chizayon (Revelation)19:9-10

And it goes on to say it again in Revelation 19.

CHIZAYON (REVELATION) 19:9-10:

“9. And he said unto me: Write: Blessed are they which are called unto the marriage supper of the Lamb. And he said unto me: These are the true words of **ELOHIYM**.

10. And I fell at his feet to worship him. And he said unto me: See you do it not: I am your fellow servant, and of your brethren that have the testimony of **YAHUSHA**: worship **ELOHIYM**: for the testimony of **YAHUSHA** is the Ruach of Prophecy.”



Two Olive Trees

The two anointed ones, that stand by the Adonai of the whole earth are:

- the Word of Yahuah and
- the Ruach Ha'Qodesh.

They are the oil of lighting that fills the seven candles of the menorah which is the assembly of Yahuah on earth. And they testify against the wickedness of the other nations for the 42 months that the outer court is trampled.

You see this, the testimony of **YAHUSHA** is the Ruach of Prophecy.

So, the two anointed ones that stand by the **ADONAI** of the whole earth are:

- The Word of **YAHUAH** and
- The Ruach Ha'Qodesh.

They are the oil of lighting that fills the seven candles of the menorah, which is the assembly of **YAHUAH** on earth. And they testify against the wickedness of the other nations for the forty-two months that the outer court is trampled.

So, with that, we can now go to some questions. Okay, let's see what we have. Now, I know you guys, I'm sure everybody's got opinions that are like, wait a minute, I think my opinion is different than that. Well, that's okay. We all know that we have the right to a different opinion, because we have the right to disagree with one another. Reasonable minds can disagree.

QUESTIONS AND COMMENTS:

DAN WILLIAMS: Is there a Nazareth near Qumran?

DR. PIDGEON: Isn't that a great question? You know, and the question is, what is Qumran right? There are many people who believe that Qumran may have been Damascus, of that time, that it may have been the city of Damascus. That's where Paul was headed. Nazareth is identified as being up near the Sea of Galilee, and current modern State of Israel. Not many people believe that that is true, because it just doesn't have the indicators of Nazareth. And in fact, the Galil, if it is in fact in this area we call Israel, it is probably down around the North end of what used to be the Dead Sea. Because guess what, the Dead Sea is, of course, almost completely dried up. But it created what was called the circle of the Yordan or the Galil. Or the Galil of the Yordan.

AMY MERARI ii: Does Micah 4 Reference to this also?

DR. PIDGEON: Well, I mean, it may and what do you think in terms of Micah for them to see if I can get up there and we'll take a look and see what Micah before has to say in just a minute. I'm sure it does. Micah 4 has a tremendous set of prophecies in it. And prophecies that, of course, that I'm leaning on right now, right, which is, but in the last days, it's come to pass that the mountain of the house of **YAHUAH**, should be established at the top of the mountain. It should be exalted above the hills; people shall flow into it. And many shall come and say, Come and let us come to the mountain of **YAHUAH**, to the house of **ELOHAI**, of Ya'aqov. And He will teach us his ways. We will walk in his path, for the Torah shall go out of Tsyion, the Word of **YAHUAH** to Yerushalayim.

JESSICA KNOCK: What about the creator's calendar with the full moon signaling a new month?

DR. PIDGEON: Alright Jessica, we can get into that. I know there's a lot of people talking about the calendar right now. And especially since a lot of people are adopting the three hundred sixty-four day calendar. Now I have my difficulties with the three hundred sixty-four day calendar. One is that it's always a day late and a dollar short of a full year. And even though it gives a great explanation for the first month of the year, it doesn't give a great explanation for Shavuot or for the seventh month of the year.

BETTY KING: What does zerubbval mean? Was it Gideon's name?

DR. PIDGEON: Zerubbval means descendent of Babylon.

PROF. GREYBEARD: Was the town of Nazareth even around in **YAHUSHA'S** time?

DR. PIDGEON: Yes, Nazareth was around during **MASHIACH'S** time. But the question is where was it? And it most assuredly probably was not up in the Northern part of Israel where they claim it is now. In fact, when you get to Israel, most of the tour guides are like, well, this is where the tomb is. This is where the crucifixion happened. This is where that is. That's where this is. And everybody's got a different opinion, about what is what, where is where. But when you look at where it where it actually was good question, I don't know. But it was around according to the Scripture that we have it tells us that.

ZTHE UNKNOWNTRUTHX: Which calendar is most correct if not Enochian and modern Hebrew calendar as it was changed?

DR. PIDGEON: No, actually, what happened the Enochian calendar and the Yovheliym calendar is that you have to remember that both of those books are ancient, and they predate Joshua's long day. And they also predate the sundial going backwards at the time of Yesha'yahu. And so, when you look at those things, there's plenty of discussion that talks about what the effect that would have on the calendar. And you know, again, we think we know a lot of stuff about the earth we don't. And as we start looking around, and we try to get an idea about what's happening on Earth, that we find out that there is so much stuff that is being revealed now that hasn't been seen before.

SEVEN TWENTY: Does the passage of the two sticks makes one Yashar'el (South and North) and the goyim?

DR. PIDGEON: The passage that talks about the one new man, you have passage talking about the one new man, you have the passage talking about the stick of Joseph in the hands of Friant Ephrayim joining with the stick of Judah to create one stick. This has still not happened yet. And of course, we know that because the tribes of Israel are scattered throughout the whole earth. Every tribe, tongue, and nation is, shall we say, has DNA from the tribes of Yashar'el? We may not know that, but it's going to be proved out, as we get farther and farther into this. And when we do, the question is, who we talked about, we talked about "goyim" the other nations, right? Supposedly, at the time of **MASHIACH**, the ten tribes have been completely lost. So, they didn't know who they were talking to. Paul had his ideas who he's talking to. But I think we're going to find that when we talk about this wild olive branch, you know that this is in fact, the stick in the hands of Ephrayim and the stick Joseph, in the hands of Ephrayim that is going to be joined to the stick of Judah. And even the stick of Judah is not a known fact that who is Judah.

VICTORIA: Revelation 11 says the two witnesses will be killed, and then be resurrected.

DR. PIDGEON: But what if we're not talking about a person, but we're talking about the Word and the Ruach? That is to say that the Word of the Ruach are flat pancake. They are no more, the rendered illegal, they're considered dead on earth, because they don't exist anymore. And then they'll be resurrected. When after the forty-two weeks after the twelve and a half days.

JCSAVES777: Three days later after the people of the earth throw a party because the two witnesses tormented the earth with all kinds of plagues.

DR. PIDGEON: Well, when you talk about the two witness saying, that fire comes out of their mouth to consume and that this is how they will be killed. Think about how the people are, when you talk about the first death, that's one thing, but what's the second death look like for people? It looks like they're going to be cast into the lake of fire, and this is how they will be killed.

Okay. So, I don't know how you guys got on to the issue of the calendar. I don't think it was talking about the calendar during the period of this discussion, but I guess you guys went off into your own circle there.

HEART OF THE TRIBE: How do you think the time will be cut short for the elect's sake?

DR. PIDGEON: Yes, that's what Scripture says it will be cut short, the elect sake. And what does that look like? I don't know. I know that we're at war with Ha'Satan right now and it's not looking good.

BETTY KING: How's the weather up there? And how long do you keep Shabbat on the dark days?

DR. PIDGEON: Thanks, Betty. If you're going to ask incredibly difficult questions. How's the weather up there? Let me tell you how the weather is. So, let's see high temperature sixteen degrees, and about nine inches of snow on the ground, which just came Okay, so that's basically it. When the sun goes down at two o'clock in the afternoon, that's time to start Shabbat.

AMY MERARII: **YAHUAH** shall make his words a fire in your mouth is spoken in Yirmiyahu.

DR. PIDGEON: There you go. Thank you, Amy. And again, it's his Word that becomes the fire. Right?

ISAIAH COLLINS: Isn't Yahudah here in Babylon? AKA America?

DR. PIDGEON: Let's hold up on that. Yahudah here in Babylon aka America, I think yeah, there is some aspects of the tribe here. But again, when you talk about Yahudah, you are talking about a tribe that is defined in two sides, right, the house of Peretz and the house of Zarach. And these are two very interesting tribes. And they're really quite diverse all over the world. You have, Yahudah, of course, across Africa and across Central and South America and into North America. From the house of Peretz into India, even up into Europe. House of Peretz into Morocco and Spain. You also have the house of Zerach in Spain, France, Ireland, Scotland, Wales, and UK. And of course, those houses being persecuted are also all over the world.

DEBBIE JOHNSON: How close do I think we are Dr. Pidgeon?

DR. PIDGEON: Well, I'll tell you how close, I think we are in it. Frankly, I think we are in it. And I think we're going to see the full effects of how far we are this coming winter, I think we're going to see much that's kind of what the opening prayer was about tonight, is that we're going to see much this winter, we're going to see much. And the kind of wickedness that is contained in the snake bite is beyond description. It's beyond description. It's beyond understanding. It's even beyond reckoning for us to even say, wow, this is actually here. We have some significant events that are here that are so evil and so wicked, that express an abject and complete hatred for mankind, a complete hatred for mankind, and a desire to see billions dead, billions. And so when you see that kind of willingness on the part of these forces to kill so much of mankind,

this is wickedness from Ha'Satan himself, it is not human reckoning that is bringing this wickedness to bear. It is Ha'Satan at war with the children of **YAH**, that's what I believe.

A FORGIEN NAME: In your opinion Dr. P. are we in the twelve hundred sixty days of their witness?

DR. PIDGEON: Yes. And in my opinion, we are. And what we are seeing is what? I know this is going to get kind of complicated, but I'll just share with you. The battle that we're in right now is a spiritual battle. You see, this is what this prophecy in Zakaryahu was saying, not by power and not by might, but by my Ruach says, **YAHUAH**. What he's telling you is this battle is not going to be fought by war, by means of war, or by means of vigor. But rather, it is being fought as a spiritual battle, solely a spiritual battle. Now, when we look at the spiritual battle, you might say to yourself, well, how do we war in this spiritual battle? I mean, do we get up there and prayed and get out there and rebuke and what do we do? How do we war in this spiritual battle? The war in this spiritual battle has to do with the Word of **YAHUAH**. It has to do with the testimony of **YAHUSHA**, which is the ruach of prophecy. This is the war. This is the war.

You Ha'Satan have come out and said, Did **YAHUAH** really say that these people who take the mark will burn in the lake of fire? Yes, he really said that. And it's not a question of did **YAHUAH** really say that? That's exactly what the serpent asked Chua? Did **YAHUAH** really say? Yes, **YAHUAH**, what really said. And the Spirit of Prophecy is such that we know that **MASHIACH** is victorious. But the Spirit of Prophecy also tells us, that a great delusion will come upon earth, and that the delusion would be so great, even the elect might be deceived. That the deception is the means by which they would bring the mark. Revelation 18:23 tells us that they deceive the earth by their sorcery or pharmakeia. And that the mark is given through deception. The mark the number in the name is given through deception. And at the time of the deception, people will be given over to a great delusion, because they did not love the truth. They instead love their lives. They instead love their harmony. They instead love their comfort zone. They instead loved all the things that amount to the comfortable American way of life.

We don't have tragedy; we don't have bad things. We shall never sit as a widow. We're always going to be rich and glorious, and world is going to come to us on a silver platter, so that we can spend all our days in an outdoor cafe, sipping a vanilla latte and telling everybody how good the world is. While we surf for text messages on Instagram and so forth on the latest model of our smartphone. And never show the rise in pain, agony, and distress that the rest of the world has to face on a daily basis. Never will we be hungry, never will there to be a day where there won't be any food in our cupboard. Never will that be the day that there will never be any work, that we will be without heat in our house, never will be the day that we're not going to be able to have clean clothes on our back. These days will never come. Because we're never going to be removed from our comfort zone because we are not a widow, we will never sit as a widow. And we'd love that life. We're not going to let go. But we want to be friends with everybody. We want our families to be able to gather around the Christmas tree for the holidays, and worship Macy's Day Parade.

All of these things are present in the American lifestyle. All of these are present in the American lifestyle. And in fact, they're present in the western lifestyle. Right? You go to Europe, what do they want to talk about my vacation, my vacation, my holiday, my holiday, my holiday, my five weeks of holiday are going to be here, my five weeks of holiday are going to be there. That's all they're concerned with. My job is horrible. I'm only concerned with my holiday. And in the meantime, we have a cocoon around us of social stuff. We have our National Health Care system that takes care of us. We have cradle to grave services that take care of us. Our neighborhoods are protected by CTV, we have cameras everywhere. We are all taken care of in the cocoon. Well, you're not taking care of in the cocoon.

Because you love your life into death. You are in a situation where you're willing to do anything to preserve your life, and nothing comes up in front of you that is worth dying for. Nothing comes up in front of you that's worth dying for. And so, here we are now. when we look at this situation, the witnesses that is coming before this Ha'Satan that is on the earth right now waging war with us and has been since he initially initiated his Normandy beachhead, which he initiated on March 16th, of 2020. Earlier March 14th, which was around the first of Aviv, which was 1260 days, by the way, after the Yom Kippur shooting in Las Vegas.

Twelve hundred sixty days later, we they initiate the campaign to lock down. In order to flatten the curve, that was only going to take a couple of weeks. To force you into a submissive mask. So that when you will go into public, you would express that the State, that Ha'Satan, that AI, that the New World Order, and the World Economic Forum's version of facts is the facts that you espouse. That's what your mask says. I agree with Klaus Swab's conclusion as to the efficacy of this mask. I agree with Dr. Fauci his conclusion as to the efficacy of this mask. I agree as to the conclusion of my Governor, or my mayor, or of this store owner of some HR department somewhere in some corporation, that this mask is effective at preventing the spread of the contagion.

That's what you say, when you were that I agree with your conclusions about science. And you submit to their authority because you don't have an opinion. You have their opinion. You see, and this began in March of 2020, and since it began has the lockdown ended? No. Has it gotten any lighter? No. Have the restrictions and No. In fact, they've escalated. And people want to say, well, the snake bite is not the mark of the beast. Tell it to the people in Israel who have to have a green pass to go anywhere. Tell it to the people in Australia who are locked down. Tell it to the people who are losing their job because they have not had the snakebite. Tell it to the people in France. Tell it to the people in Britain. Tell it to the people in Poland. Tell it to the people in New Zealand. Tell it to the people in Canada. You cannot get health care in your socialist health care system if you haven't had the snake bite. No snake bite. We don't care that you broke your leg. We don't care that you smack your skull on a curb. You're not getting health care here. And there are many hospitals in the United States that are treating patients the exact same way. So, this war has been underway. right now, most of the people in the world have

succumbed to this battle, and they succumbed to it beginning in 2020. And throughout all of 2021 do not even know what they have done. They don't even know what they have taken.

But we do know that there is a huge roster of professional athletes dropping dead on the field. We do know that the Governor of California has had to take a vacation because he's had an adverse reaction to his 3rd jab. We do know that Franklin Graham has had an adverse reaction and is down in the hospital. And of course, YouTube is replete with hundreds of videos of people telling you that they got the snake bite and what happened to them. And now the reports are very, very widespread throughout the world. That the vast majority of people that are occupying the hospitals suffering with the pathogen, are those who have been snake bit.

So, you have to ask yourself the question, Are we in tribulation right now? Is the only way you're going to know we're in tribulation when you actively walk through the graveyard and count four billion dead? Is that the only way you're going to know that we're in tribulation? I'm just asking, is that the only way you're going to know? Because for me, I see it very clearly. I think we are in it. And I think the witnesses are testifying. Who were the witnesses that are testifying? The Ruach and the Word? And what is the word saying? The Ruach and the word is saying that those of you who take the mark will be consumed by the fire. That's what it says. And so, you just have to look at it and take it for what it is.

ISAIAH COLLINS: Any prediction on what will happen come January? When they enforce their MOTB for all jobs?

DR. PIDGEON: Okay, now, let me let me tell you what I think is going to happen. I'm just going to give you my opinion, this is not a prediction. It's just my opinion. Right now, the way the situation is, there is live fire going on at the border of Poland and Belarus. Russia just moved ninety thousand troops in Belarus facing Kiev. Kiev has live fire going on in what's called the Donbass region, that's in Donetsk and Luhansk. The Eastern portion of the Russian speaking portion of Ukraine. America has moved many vessels into the Black Sea to confront Russian ships. Russian invasion landing forces that have been deployed in the Black Sea that are prepared to make a major beachhead around Odessa into Ukraine. To initiate a three pronged attack against the leadership in Kiev.

The Chinese have moved hundreds of tanks and mobile artillery pieces into proximity of Taiwan. In order to make an immediate twenty-four hour beachhead of a substantial number of troops, tanks, and heavy artillery, onto the island of Taiwan, in order to engage in a ground invasion at the same. So, you see that there are two major fronts very active, leading to a conflagration that is going to result in pulling the whole world into an explosive nuclear war. And that is most certainly what is coming. Not to mention what has been happening between Iran and Israel in the Middle East. Okay. All of these places are nuclear powers, and they are all preparing for war. But as the world prepares for war, and we are on the brink of it. In my opinion, we are one second to midnight. That's my opinion. And I believe the war is going to break out, and it's going to break out very soon. When it does break out, what's going to follow

the breakout of the war is going to be utter chaos. Because the bankruptcy of the leadership of the United States, who the best and the brightest is represented by Joe Biden. That's the best and the brightest leader that we have in this country. That's why he's the president. That should tell you everything you need to know about the disease that's infested the United States of America.

So as a consequence of the food shortages that are coming. The shortages that are coming across the border of virtually everything. The fact that the healthcare system is going to collapse. Because all of the medical professionals have walked out rather than take the snake bite. The fact that one industry after another is going to close, because there are many of the most productive people who will not take the snakebite. You're going to see a catastrophic and chaotic collapse of the social order throughout the western world, in conjunction with war. So war, then chaos, followed by famine. Now, maybe that doesn't look like tribulation to you, but it looks like tribulation to me.

And so, as a consequence, what we're looking at in terms of us as a people, what do we do? The called out remnant, on the other hand, is going to be blessed by **YAHUAH**. Our provisions are going to be met. Our abundance is going to be met, and we have a responsibility and a duty to remain clear of the snake bite. Remain clear of the snake bite and to encourage the young people around us to remain clear of the snake bite. That they might have children to rebuild this earth. Because this is where we are. This is where we are.

KATHRYN JOHNSON: Did he mention La Palma yet?

DR. PIDGEON: No, I haven't mentioned La Palma. Thank you, Kathryn. So, what has happened in La Palma? One that has to give some very serious consideration the hand of **YAH**. Because **YAHUAH**, is moving in a huge way. And whereas we have globalist who I believe were planning on a major destructive event out of La Palma on November 9th right? I know, there has been other guys that have said that there's been a lot of signs that November 9th was going to be a false flag or is going to be something. But this is not going to be a false flag at all. It's going to be the destructive force of **YAHUAH**, La Palma. It hasn't happened yet. But it's going to.

Now La Palma has cooled off. And after virtually burying the place in ash. They are there, trying to clean all that up. But there have been very deep earthquakes now. Which are giving symbols and signs of another major magma flow flowing into La Palma. So, La Palma is not over, not by a longshot. And we're going to see more of it, not less of it. And of course, we've seen so much destruction come out of that place so far. Far more destructive than anything we saw at Kilauea. And so, this is going to be a problem.

DAN WILLIAMS: What about those who are resurrected after three and a half days? Can you explain this from Revelation?

DR. PIDGEON: Well, when you look at that prophecy, if you review that prophecy and construed in terms of the Word and the Ruach being the two witnesses that testify. That those

bodies that rise up are the Word in the Ruach. Come up here, he says, right? This would be consistent with teaching in Revelation, which says that there isn't going to be sacrifice when the **MASHIACH** is on the earth for the millennial reign, he is going to be the Torah on earth. You see, and so the Torah, the Word and the Ruach coming up, indicates we enter into a new paradigm. Again, I know this is a new teaching for a lot of you. I'm not asking you to abandon your currently held views, but I'm asking you to think about it, just give some consideration to what's been said tonight. Because I've tried to unearth as best I can. What's written in that passage in Zakaryahu, I think it's much more prophetic than what I thought it was.

FRANK N BEANS: Do we bury the bodies when people start dying off? Or do we burn them?

DR. PIDGEON: Frank, I'll tell you, I think we're going to have to burn. it's a good question. Because what you're talking about is you have to dispose of these billion parts of Hydra Vulgaris that are inside the bodies that are going to be coming out. You know, and you're talking about genetically manipulated Hydra Vulgaris that have the capacity to do genetic manipulation and whatever it is that they infect. So, if we burn them off, that will cause the Hydra Vulgaris to expand into the atmosphere, and then go around to some kind of microscopic bug infecting everybody. Or is it better off to bury them? Maybe burying It is the answer. I mean, Scripture says, there'll be lying on the ground like dung because there won't be anyone there to bury them.

EDITH CISNEROS: The exchange of gifts, is this associated with Christmas.

DR. PIDGEON: And so, when we talk about Christmas, I know this is a very difficult issue for people. I'm not going to go hammering on Christmas tonight. But, you know, it is the feast of Saturnalia and the worship of the Winter Solstice. And it is accompanied with you the severed fayliss of Nimrod, being put into your living room, what is called the Christmas tree right. And so this is what we have to look to right.

TEE JO: Will we as martyrs in YAHUSHA take part in judging the evil kings of the earth?

DR. PIDGEON: Yes. In fact, those of us who are martyred by beheading will be back on earth with impermeable bodies and then you know me, **YAH** help me find one of them.

AMY MERARI ii: Bodies. The kings of the earth will be eaten by the birds, and they will be on the earth like dung.

DR. PIDGEON: That's what I say that I mean, we're not going to be burying them, we're not going to be a burning them, because there will be too many, and we will be too few. And that's and you know, FrankNbeans, that's really the truth of it. And that's what we're going to face really in Alaska, there's going to be a small group, a small crowd, trying to do everything that needs to be done. There's going to be a lot of work that is going to have to be done.

So I want to thank you guys. I want to thank you guys, for being with me tonight. Thank you for tolerating my discussion on this, I know, it was pretty kind of exhausting. But I hope you've

enjoyed some of the graphics that I was able to point out to, during the program tonight. I'm hoping that you'll come back and join me again. if you would, like please hit the subscribe to this to this channel, because I am trying to put up notices. I am trying to put up notices so that we get this in advance of what's happening as best they can. If you can do that, I would appreciate that.

And I want to encourage all of you to pray for one another. This is something I want to bring out here. That a lot of people are talking about unity. **MASHIACH**, is I bring a sword, right? I bring a sword of division. This is true that we're going to be divided from those who do not believe and being divided from those who are going in an opposite direction. But what about our friends? What about the rest of us that do believe? Can we find a way to give room to one another, for having disagreement about issues on the calendar? To have disagreement about when the day starts, having disagreement about the Shabbat. Can we give room to one another, I think we're going to need to give room to one another.

When the time comes, we live together, not just fellowship together online, but when we're living together in community, then we can come to a conclusion that this is the one we're going to follow, and that's what we do. But in the meantime, the issue of the calendar is not settled. The issue of how we calculate the date is not settled. And it needs to be discussed. So that's what we do. And we have to do it in loving friendship and kindness to one another, to give room to someone else's ideas on these things. Okay. And when we do, we might learn something. So let us say a closing prayer here. And we can pray for a little bit of Shalom and Shalom for the coming Shabbat. Which is **YAH'S** miracle among us, that he gives us a seventh day rest.

Heavenly Father, we give thanks for this day. We can thank you for this fellowship tonight, that we have been able to join together. And we pray that your Ruach would be among us, and upon us. That you would bestow us with grace, and that you would bestow us with this Ruach of love for one another. That we can care for one another in kindness and gentleness, and beneficence. That would be kind enough to share the truth with one another without relinquishing our kindness between each other. And Father, I just pray for all the brothers and sisters here that you would protect them, cover them, keep their families. Father bring the children back to the parents, and the parents back to the children. That we might be one before you, one in unison and that your name might be proclaimed by this. **YAHUAH ELOHAI**, Ba'Hashem **YAHUSHA**, Thank you. Thank you, my friends. Thank you, and we will see you next week.