



Cepher
Academy

The image features two large, leafy olive trees with thick, gnarled trunks, positioned symmetrically on either side of a central menorah. The menorah is a seven-branched candelabrum with a central stem and three branches on each side, topped with seven almond buds. The entire scene is set against a plain, light gray background. The text 'Two Olive Trees' is overlaid in the center in a white, serif font.

Two Olive Trees



Two Olive Trees

Opening prayer

Today we will look at the prophecy in Zakaryahu 4.

- 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) 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?



Two Olive Trees

The two olive trees _

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

In Greek: [δυο ελαιαι] (**duo elaia**) – 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



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 Tseva'oth.*

- Zakaryahu (Zechariah) 4:4-6

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



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 הַרְאֵשָׁה] thereof with shoutings, crying: Grace, grace unto it.

- Zakaryahu (Zechariah) 4:7

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



Two Olive Trees

[אֶת־הָאֶבֶן הַרְאֵשָׁה] 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 [אֶבֶן] which the builders refused is become the head stone [לְרֵאשׁ פִּנָּה] of the corner. 23 This is **Yahuah's** doing; it is marvelous in our eyes.

Tehilliyim (Psalm) 118:19-23



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 [משקלת] 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



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



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



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 [בָּצַע bâtsa'] 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'bediyl - אֶת־הַאֶבֶן הַבְּדִיל] 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

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



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* [מִשְׁקֶלֶת] [*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”.



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] 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



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 de-livers 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. - Tehilliyim (Psalm) 145:15-22



Two Olive Trees

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

Zerubbabel (זֵרֻבָּבֶל) Strong's H2216 means *descended of Babylon*, i.e., born there.

It comes from H2215 זָרַב zârab, meaning to wax warm, and H894 בָּבֶל Bâbel, i.e., Babylon.



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 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



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



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 [נֶצֶר] nêtser] 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 Da'ath** (knowledge) and of the **Yir'ah** (fear and reverence) of Yahuah;*

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



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 **he 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



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

- Zakaryahu (Zechariah) 4:11-14



Two Olive Trees

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

(Zechariah) 4:14

Sheniy b'ney-ha'yitshar



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 בְּנֵי הַיִּצְהָר]. 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



Two Olive Trees

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

- Zakaryahu (Zechariah) 4:14

Sheniy b'ney-ha'yitshar

Who are these two sons?



The Two Witnesses

The Two Olive Trees

Yahuah called your name, **A green olive tree** (זֵית רֶעֶנָן) (tseth ra'anana), fair (יָפֵה) (yâpheh), and of goodly fruit (פְּרִי־תֹאֵר) (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



The Two Witnesses

Yahuah called your name, **A green olive tree** (זֵית רֶעֶנָן) (zeyth ra'anana), fair (יָפֵה) (yâpheh), and of goodly fruit (פְּרִי־תֹאֵר) (puree-toar):

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

It was fair (יָפֵה) (**yâpheh**): *but see* the mouth (פֶּה) (peh) of Yah (יְהוָה) – i.e., the spoken Word of Yah.

and of goodly fruit (פְּרִי־תֹאֵר) (**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!



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!



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



Two Olive Trees

The called-out assemblies

The called-out assembly in Greek is the ekklesia (ἐκκλησία) (Strong's G1577) is from a compound of G1537 ek (ἐκ)(meaning from, out, after, among, are, at, betwixt, beyond or by) and a derivative of G2564 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.



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 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



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.**



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



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



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



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.