

The Chronicles of the Two Witnesses, Pt. 1

Praise יהוה! Praise יהוה בן יהוה. Blessed are we, for we can enter into the gates of יהוה with thanksgiving, and come into His glorious courts with praise. This is something that we all can be thankful for, because יהוה בן יהוה was under no obligation to come and resurrect us. It was only through the kind and merciful benevolence of יהוה that He sent His Son, יהוה בן יהוה, the very likeness of Himself, to rescue our souls.

This is love--**pure** love. We have been given a misconception of love. But we can recognize the true love of יהוה בן יהוה, because He has come to give us the opportunity to be saved out of hell. We can acknowledge His true love, because He gives us peace when everything around us is in turmoil. What makes יהוה so great is that all He asks for in return is our absolute obedience to His laws, and His laws are not grievous. In case you don't remember, it is because we broke the laws of יהוה that has us in need of salvation in the first place. But, our Father loved us anyway. Oh, He punished us thoroughly, especially this last time: for we have had over four hundred years of punishment. Nevertheless, יהוה is here to bring us back to Him, and I believe that now, we can appreciate His grace.

Welcome to the first seminar in the series entitled, *The Chronicles of the Two Witnesses, Part 1*. This session will address the events surrounding two of the most famous prophets of יהוה, and the events that directly involve these individuals. However, the first Scripture of Revelation, Chapter 11, will introduce us into their lives, and set the premise for this oration today. Let us now read Revelation, Chapter 11, verse 1.

And there was given Me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, יהוה, and the altar, and them that worship therein.

And, the first word in this verse, is found in the *Merriam Webster's Collegiate Dictionary*, copyright 1999, on page 43, to be “used as a function word to express logical modification.” In the same reference, on page 685, **logical** means “being in accordance with logic; while **logic** (same page number) is the “sequence of events when seen as inevitable.” On the other hand, **modification**, as located on page 748, identifies “the making of a limited change in something.” Subsequently, the function word **and** is used in this Scripture to express the making of a limited change in something that is in accordance with a sequence of events that is seen as inevitable. Now, we shall proceed to introduce the sequence of inevitable events expressed in this Scripture that will bring about these said changes in something.

In *The Oxford Dictionary and Thesaurus*, copyright 1996, on page 1586, the next word, **there** is equivalent to “in that position.” Taken from the *Webster’s Universal College Dictionary*, copyright 1997, on page 343, **given** is defined as “assigned as a basis of calculation.” Therefore, we can deduce from this Scripture that someone--the Me--was placed in a certain position, and was assigned a *reed like unto a rod* as a basis of calculation.

So who does this “*Me*” represent? For the answer to this question, we must find out who is talking in Revelation, Chapter 11. It is believed that John is talking in this chapter, and that John received these revelations directly from יהוה. However, the truth of the matter is that John only wrote what was passed on to him through another source. To verify this statement, let us read Revelation, Chapter 1, verses 1 through 2, and find out who the source is.

The Revelation of בן יהוה, which יהוה gave unto Him, to shew unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John:

Who bare record of the word of יהוה, and of the testimony of בן יהוה, and of all things that he saw.

These two Scriptures clear up who is really talking in Revelation, Chapter 11. In actuality, this chapter contains the Revelation of בן יהוה--the Revelation which יהוה gave to Him so that He, יהוה בן יהוה,

could show His servants the things which would come to pass shortly. יהוה יהוה בן then sent the Revelation that יהוה יהוה had shown Him through His angel to John, who recorded the word of יהוה יהוה, the testimony of יהוה בן יהוה בן, and all the things which he saw.

Based upon this documentation, the “Me” in Revelation, Chapter 11, verse 1 represents יהוה בן יהוה בן, who shared the revelation He received from יהוה יהוה with His angel--the one who would then show John what is to come. Consequently, John recorded this privy information as we see today. The revelation that יהוה בן יהוה בן received detailed certain duties that He must carry out and, even more, established Him as the One whom יהוה יהוה shall place in a position and assign a *reed like unto a rod* to as a basis of calculating something.

Since this *reed* is the basis of calculation for יהוה בן יהוה בן, let us determine what it represents. A **reed** is distinguished in *Webster’s Third New International Dictionary Unabridged*, copyright 1971, on page 1906, as “an ancient Hebrew unit of length equal to 6 cubits.” It was established in Revelation, Chapter 11, verse 1 that the *reed* was “*like unto*” a rod. In accordance with *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, **like** is synonymous to “similar”; while in *The American Heritage College Dictionary*, Third Edition, copyright 2000, on

page 1481, **unto** is defined as “to.” Subsequently, in Revelation, Chapter 11, verse 1, יהוה placed יהוה בן יהוה in a certain position, and assigned Him an ancient Hebrew unit of length equal to six cubits--similar to a **rod**--as a basis of calculation.

Furthermore, in agreement with the *Random House Webster's Unabridged Dictionary*, copyright 1999, Computer Software, a **rod** is classified as “a staff carried as a symbol of authority.” Therefore, from Revelation, Chapter 11, we can assert that יהוה placed יהוה בן יהוה in a certain position, and assigned to Him an ancient Hebrew unit of length of six cubits, similar to a staff carried as a symbol of office, as the basis of calculating something.

In continuation with this Scripture, a “colon” follows the phrase “*And there was given me a reed like unto a rod:...*” According to *Random House Webster's Unabridged Dictionary*, copyright 1999, Computer Software, a **colon** is “the sign (:) used to mark a major division in a sentence, to indicate that what follows is an elaboration, summation, implication, etc., of what precedes.” Considering this information, that which follows the colon in Revelation, Chapter 11, verse 1, shall further elaborate on, summate, and implicate יהוה בן יהוה as the One to whom יהוה assigned a measurement for calculation. So, once again, let us read Revelation, Chapter 11, verse 1:

*And there was given Me [יְהוָה בֶּן יְהוָה] a reed like unto a rod: **and the angel stood**, saying, Rise, and measure the temple of God, יְהוָה, and the altar, and them that worship therein.*

Here we see in this *elaboration* that **the angel stood**. In conformity with *The New Strong's Exhaustive Concordance of the Bible*, copyright 1990, reference number 32, the Greek word for **angel** is *aggelos*, and it describes a “messenger.” A **messenger** in *The American Heritage College Dictionary*, Third Edition, copyright 2000, on page 855, is indicative of an “ancestor.” According to *Webster's New World Dictionary & Thesaurus*, copyright 1998, Computer Software, an **ancestor** is equivalent to a “father.”

Contingent upon these facts, we can determine that **the angel**, in Revelation, Chapter 11, verse 1, represents the Father of יְהוָה בֶּן יְהוָה, that is יְהוָה, who **stood** and gave יְהוָה בֶּן יְהוָה specific instructions **saying, Rise and measure the temple of God, יְהוָה**. In light of what we have just discovered, let us now examine the action that יְהוָה took when He **stood**.

Upon consultation with *The American Heritage College Dictionary*, Third Edition, copyright 2000, on page 1324, **stood** is the past participle of **stand**, which is classified as “to maintain a specified course.” In *Webster's New World Dictionary & Thesaurus*, copyright 1998, Computer Software, **maintain** means the same as “set apart”; taken from *Webster's New World*

Dictionary & Thesaurus, copyright 1998, Computer Software, **course** is defined as a particular succession of actions.” Based on this information, we can deduce that יהוה, the Father of יהוה בן יהוה, set apart a particular succession of actions when He placed יהוה בן יהוה in a certain position to do something.

So what is this *succession of actions* that יהוה set apart when He placed יהוה בן יהוה in a certain position? What must יהוה בן יהוה do? In order to answer these questions, we must continue examining our foundation Scripture (Revelation 11:1), which further reads: ***Rise, and measure the temple of God, ידונה, and the altar, and them that worship therein.***

In compliance with this documentation, we have proven that יהוה has set apart a specific succession of actions for יהוה בן יהוה to carry out, which are to *Rise, and measure the temple of ידונה, the altar, and them that worshipped therein*, as mentioned in Revelation Chapter 11, verse 1.

Similar instructions and specifications to measure the ***temple of יהוה*** were given before in the Old Testament, which can be verified in Ezekiel, Chapter 40, verses 1-5:

In the five and twentieth year of our captivity, in the beginning of the year, in the tenth day of the month, in the fourteenth year after that the city was smitten, in the selfsame

day the hand of the Lord, **יהוה**, was upon me, and brought me thither.

*In the visions of God, **יהוה**, brought He me into the land of Israel, and set me upon a very high mountain, by which was as the frame of a city on the south.*

And He brought me thither, and, behold, there was a Man, whose appearance was like the appearance of brass, with a line of flax in His hand, and a measuring reed; and He stood in the gate.

And the Man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee; for to the intent that I might shew them unto thee art thou brought hither: declare all that thou seest to the house of Israel.

And behold a wall on the outside of the house round about, and in the Man's hand a measuring reed of six cubits long by the cubit and an hand breadth: so He measured the breadth of the building, one reed; and the height, one reed.

The entirety of Ezekiel, Chapter 40 through to Chapter 42 details **יהוה** giving the measurements of a temple to be dedicated to Himself. And if you notice, in Verse 4, **יהוה** spoke to the Son of man, **יהוה בן יהוה**, concerning His measurements and how He wanted them carried out. As you read through to Chapter 42, you will discover a very detailed map of measurements, but it is not the subject of our seminar today. Therefore, we shall dissect the command that **יהוה** gave **יהוה בן יהוה** in Revelation, Chapter 11, verse 1 to **Rise, and measure**--beginning with the word “rise.”

On the authority of the *Random House Webster's Unabridged Dictionary*, copyright 1999, Computer Software, **rise** is delineated as “to

advance to a higher level of action.” In light of this intelligence, we can see that יהוה set apart a specific succession of actions for יהוה בן יהוה, which shall cause Him to advance to a higher level of action by *measuring* the *temple of יהוה*.

The *Merriam Webster's 11th Collegiate Dictionary*, copyright 2003, Computer Software, defines **measure** as “to ascertain the dimensions or capacity of, esp. by comparison with a standard.” Upon consultation with the *Webster's New World Dictionary & Thesaurus*, copyright 1998, Computer Software, **standard** is defined as “the type, model, or example generally adhered to.”

In this regard, יהוה בן יהוה shall advance to a higher level of action when He is assigned a suitable instrument equal to six cubits, similar to a staff carried as a symbol of authority. In this position, יהוה בן יהוה shall ascertain the dimensions and/or capacity of the *temple of יהוה*, and especially compared with the type, model, or example that is generally adhered to for a *temple of יהוה*. An illustration of the type, model, or example for a temple of יהוה that is generally adhered to is found in Exodus, Chapter 25, verse 1-2; 8-9.

And the Lord, יהוה, spake unto Moses, saying,

Speak unto the children of Israel, that they bring Me an offering: of every man that giveth it willingly with his heart ye shall take My offering.

And let them make Me a sanctuary; that I may dwell among them.

According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.

יהוה called Moses up to Mount Sinai to give him direct instructions concerning the pattern of the tabernacle that He commanded the children of Israel to construct in His name. יהוה did not leave anything up to Moses' imagination in the construction of His tabernacle, but commanded that Moses should follow both the pattern for the tabernacle as well as the pattern for all the instruments involved to constructed it. Thus, this pattern is the type, model, or example.

This is an unmistakable parallel to the command that יהוה revealed to יהוה בן יהוה that He should follow His instructions, as did Moses, when He --יהוה בן יהוה-- shall ascertain the measurements of the temple of יהוה that shall be built in New Jerusalem.

Now let us proceed to identify what יהוה בן יהוה had to get the dimensions and capacity of, by examining the *temple of יהוה*. In accordance with *The Oxford Universal Dictionary*, copyright 1955, on page 2146, a **temple** represents “the sacred edifice at Jerusalem....” Hence, יהוה has

placed יהוה בן יהוה in a position where He shall advance to a higher level of action. יהוה בן יהוה has also been assigned a staff equal to six cubits, in order to ascertain the dimensions of the *sacred edifice* by comparison with a pattern that serves as the type, model or example that יהוה בן יהוה shall follow--as did Moses.

We will now break down the meaning of the “*sacred edifice*.” On the authority of the *Merriam Webster’s 11th Collegiate Dictionary*, copyright 2003, Computer Software, the word **sacred** is defined as “HOLY.” Furthermore, an **edifice** is classified, in the same source, as “a building.” Together, this information suggests that יהוה has set apart a specific succession of actions for יהוה בן יהוה, which shall cause Him to advance to a higher level of action by *measuring* the *temple of יהוה*. He has also been provided with the suitable instrument of six cubits--similar to a staff--as a basis of calculation to ascertain the dimensions and/or capacity of this holy building.

As we continue to examine the definition of “**temple**” we find that not only will this be a *holy building*, but we know that it will also be located at *Jerusalem*. With the facts obtained from the *Roget’s Thesaurus of English Words And Phrases*, copyright 1937, on page 378, reference number 981, **Jerusalem** is concluded as “New Jerusalem.” Furthermore, **New Jerusalem**

is defined in *The World Book Encyclopedia Dictionary*, copyright 1967, on page 1304, as “heaven; the city of God and the blessed. Revelation 21:2.” Therefore, using His six cubit instrument, **יהוה בן יהוה** shall ascertain the dimensions of the holy building of **יהוה**, which will be located in *heaven, the city of יהוה and the blessed*. A brief description of this place is found in Revelation, Chapter 21, verse 2, which reads:

And I John saw the holy city, new Jerusalem, coming down from God, יהוה, out of heaven, prepared as a bride adorned for her husband.

We see here that New Jerusalem is the heavenly, *holy city*, which shall be prepared beautifully as a bride for her husband. In addition, all the facts we have gathered thus far disclose that **יהוה** has set apart a specific succession of actions for **יהוה בן יהוה**, which shall cause Him to advance to a higher level of action by ascertaining the dimensions and capacity of the holy building of **יהוה** by a pattern--that serves as the type, model or example established by **יהוה**. In this position, He shall ascertain the dimensions of the *holy building* dedicated to **יהוה**, using an instrument similar to a staff equal to six cubits that will be assigned to Him as the basis of calculation.

As we move on with our Scripture, we find that the *temple* was not the only thing measured in New Jerusalem. In fact, the dimensions of *the altar*--as well as the capacity of *them that worship therein*--were

ascertained. In accordance with the *Webster's Third New International Dictionary Unabridged*, copyright 1971, on page 63, **altar** is defined as "SANCTUARY." Even more, **sanctuary** tells us to "SEE Holy of holies." Upon looking up **Holy of holies** in the *Webster's Universal College Dictionary*, copyright 1997, on page 388, we found that it is "the innermost chamber of the Biblical tabernacle and the temple in Jerusalem, in which the ark of the covenant was kept." Taking these facts into account, יהוה בן יהוה will advance to a higher level of action by ascertaining the dimensions of the *holy building* in New Jerusalem as well as the innermost chamber in this Biblical tabernacle, which will house the Ark of the Covenant.

...Rise, and measure the temple of God, and the altar, and them that worship therein. (Revelation 11:1)

In addition to יהוה בן יהוה ascertaining the dimensions of the holy building dedicated to יהוה, He will also have to measure the capacity of them that shall "**worship**" in this *temple*. As referenced by *The Synonym Finder*, by J. I. Rodale, copyright 1978, on page 1352, **worship** is equivalent to "give thanks, pray, commune with God [יהוה]."

Taking Revelation 11:1 into consideration, יהוה set apart a specific succession of actions for יהוה בן יהוה, which shall cause Him to advance to a higher level of action by ascertaining the dimensions and capacity of the

holy building of יהוה in conformity with a pattern--the type, model or example established by יהוה. In this position, He shall ascertain the dimensions of the *holy building* dedicated to יהוה and its innermost chamber, which will house the Ark of the Covenant using an instrument similar to a staff equal to six cubits that will be assigned to Him as the basis of calculation. And at the same time, יהוה בן יהוה will calculate the **capacity** of those permitted to give thanks to, pray to, and commune with יהוה inside of His *holy building*. Praise יהוה!

At this time, we will continue to progress to uncover the details in Revelation, Chapter 11, verse 2, which reads:

But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

We see here that the **court** that is **without** the holy building in Heaven, or the city of the blessed, is to be **left out** and **not to be measured**. *The New Strong's Exhaustive Concordance of the Bible*, copyright 1990, reference number 833, renders the Greek word for **court** as *aule*, which means “a yard.” **Yard** in the *Webster's New World College Dictionary*, Fourth Edition, copyright 1999, on page 1658, is characterized as “the grounds surrounding a building.” On the other hand, **without** is described in the *Merriam Webster's 11th Collegiate Dictionary*, copyright 2003, Computer

Software, as “outside.” Thus, יהוה בן יהוה will leave out and not measure the outside grounds surrounding the *holy building* dedicated to the worship of יהוה, because these grounds are *given unto the Gentiles*.

As verified in *The New Strong's Exhaustive Concordance of the Bible*, copyright 1990, reference number 1325, the word **given** is translated in Greek as *didomi* and means “to give.” **Give** is further established in *Webster's Universal College Dictionary*, copyright 1997, on pages 342-343, as “to afford passage.” Moreover, **passage** on page 579, is “the permission, right, or freedom to pass.” And, lastly, **pass** is found in *The American Heritage College Dictionary*, Third Edition, copyright 2000, on page 998, as “to be accepted as a member of a group by denying one's own ancestry or background.”

Thus, we can conclude that יהוה בן יהוה is to leave out and not measure the grounds surrounding the holy building of יהוה that is outside the temple, for יהוה has offered it to the *Gentiles* for the permission, right, or freedom to be accepted as members of New Jerusalem by denying their own ancestry and background. Furthermore, considering the sacredness of the *holy building*, the dimensions where the Gentiles will be permitted shall be different from the dimensions of the “temple” and, therefore, must be left out from its measurements and capacity.

Our next point examines who the *Gentiles* are, so that we can determine why they must deny their ancestry in order to enter into New Jerusalem. Taken from the *Webster's Universal College Dictionary*, copyright 1997, on page 338, a **Gentile** is listed as “of any people not Jewish.” Approaching this point, we will bring clarity to who the Jewish people really are.

Taken from the *Webster's New World Dictionary & Thesaurus*, copyright 1998, Computer Software, **Jewish** is classified as “of Jews”; while in the *Merriam Webster's Collegiate Dictionary*, copyright 1999, on page 629, a **Jew** is “a member of the tribe of Judah; Israelite.” An **Israelite** is described in the same source as “a descendant of the Hebrew patriarch Jacob.” And to obtain some background information on the tribe of Judah, let us look at Jeremiah 13:19 and Jeremiah 14:2, which read:

The cities of the south shall be shut up, and none shall open them: Judah shall be carried away captive all of it, it shall be wholly carried away captive.

Judah mourneth, and the gates thereof languish; they are black unto the ground; and the cry of Jerusalem is gone up.

In considering all of these facts, the real “Jewish” people, as they are called, are members of the tribe of Judah--“Black” people who were taken captive to the cities of the south in North America. They are really the descendants of Jacob, whose name was changed later to Israel in Genesis,

Chapter 32, verse 28, the people about whom the Bible was written. Therefore, people who are not members of the tribe of Judah can be accepted into New Jerusalem. Even more, those who are not descendants of the Hebrew patriarch Israel can be accepted as members if they give up their ancestry and background, and take on the customs and practices of the Hebrew Israelites in heaven, New Jerusalem, the city of יְרוּשָׁה and of the blessed.

...and the holy city shall they tread under foot forty and two months. (Revelation 11:2)

As we continue to decode Revelation, Chapter 11, verse 2, we find that the people who are not Hebrew Israelites shall ***tread the holy city under foot forty and two months***. In *Roget's Thesaurus of English Words And Phrases*, copyright 1937, on page 378, reference number 981, the ***holy city*** is equivalent to “New Jerusalem.” **Tread** is confirmed in *The Oxford Universal Dictionary*, copyright 1955, on page 2237, as “to walk in (a place); hence, to go about in (a place, etc.)” Also, in the *World Book Dictionary*, copyright 1966, on page 772, **under foot** is explained as “in the way.” From this very same book, on page 2210, **way** is clarified as “habit; custom; a course of life, action, or experience.”

In light of this information, the *Gentiles*--those who are not Hebrew Israelites or Judah by ancestry--shall go about New Jerusalem according to

the habits and customs of its people, Israel. Even more, to be permitted as inhabitants of New Jerusalem, they shall also walk in accord with the courses of life, actions, and experiences of the citizens of New Jerusalem--the true Hebrew Israelites and tribe of Judah--*forty and two months (three and a half years)*.

In recapitulating the facts thus far, יהוה has set apart a specific succession of actions for יהוה בן יהוה, which shall cause Him to advance to a higher level of action by ascertaining the dimensions of the holy building dedicated to יהוה as well as the innermost chamber, which will house the Ark of the Covenant. He will ascertain these dimensions in conformity with a pattern--the type, model or example established by יהוה. To accomplish His task, He will use an instrument similar to a six cubit staff that יהוה has assigned to Him as the basis of calculation. In addition, He will also calculate the capacity of the *holy building* for those who want to give thanks to, pray to, and commune with יהוה inside.

However, the grounds that shall surround this holy building will not be a part of the measurements, because these grounds represent the area where the people who are not members of the tribe of Judah, or descendants of the Hebrew patriarch Israel, will be afforded permission to be. We further established that the only means by which the Gentiles, will only be afforded

the opportunity to be accepted as members of our group is that they deny their own ancestry and background and take on the customs and practices of the Hebrew Israelites in heaven, the city of יְרוּשָׁה and of the blessed.

In our last discovery, we found out that the *Gentiles* shall go about in what is to be New Jerusalem, according to the habits and customs of the Hebrew Israelites abiding there. Furthermore, in order to live in New Jerusalem these people who are not Hebrew Israelites or Judah by nationality shall take on the habits and customs of Israel, and assume the courses of life, actions, and experiences of the true Hebrew Israelites and tribe of Judah during a period of *forty and two months (three and a half years)*. As we proceed to the next Scripture, we shall see what distinguishes this forty-two month period. So let us read, Revelation, Chapter 11, verse 3, which reads:

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

Prior to us researching this Scripture in its entirety, we will pin point the parallel of *a thousand two hundred and threescore days*. In agreement with *Cambridge Dictionary of the American Language*, copyright 2000, Computer Software, the equivalent of a **score** is “(a set or group of) 20.” Thus, a score, twenty, multiplied by three equals sixty; and threescore is 60.

Consequently, *a thousand, two hundred, and threescore days*, equals one thousand, two hundred, and sixty days--forty-two months, or three and a half years. In compliance with these facts, for forty-two months, or three and a half years, the Gentiles will go about in what is to be New Jerusalem according to the habits and customs of the Hebrew Israelites abiding there. Also, during this very same period of time, יהיה will *give power to two witnesses, who shall prophesy, clothed in sackcloth.*

Let us first find out what *power* represents. According to the *Webster's New World Dictionary & Thesaurus*, copyright 1998, Computer Software, **power** means "a mental ability"; while **ability** is affirmed in the *Random House Webster's Unabridged Dictionary*, copyright 1999, Computer Software, as "competence in an activity or occupation, because of one's training." Provided this information, יהיה will give His *two witnesses* mental competence in their activity of *prophesying* because of their training. In other words, because of their training, the *two witnesses* will be mentally competent in *prophesying*.

Prior to dealing with the *prophesying* activity of the *two witnesses*, we will address who the *two witnesses* depict. As referenced in the *Merriam Webster's 11th Collegiate Dictionary*, copyright 2003, Computer Software, **two** is equivalent to "two countable individuals not specified"; while,

specify means “to name.” Hinged on this condition, these two individuals are countable in this Scripture, but they are not “specified,” meaning they are not named.

Notwithstanding, we still need to grasp who these unnamed *witnesses* are. *The New Strong’s Exhaustive Concordance of the Bible*, copyright 1990, reference number 3144, states that the Greek word for **witnesses** is *martus*, which illustrates a “martyr.” In *The American Heritage College Dictionary*, Third Edition, copyright 2000, on page 833, a **martyr**, is “one who makes great sacrifices or suffers much for a belief, cause, or principle.” So far, we have ascertained facts from Revelation, Chapter 11, verse 3, that show that יְהוָה will give two unnamed individuals who will make great sacrifices, or suffer very much for their belief, cause, or principles, the mental competence to *prophecy*.

*...and they shall **prophecy** a thousand two hundred and threescore days, clothed in sackcloth. (Revelation 11:3)*

With regard to this, let us bring the word *prophecy* into focus. Upon conferring with *The American Heritage College Dictionary*, Third Edition, copyright 2000, on page 1097, **prophecy** is defined as “to reveal the will of God [יְהוָה].” The word **reveal** is classified in the *Merriam Webster’s 11th Collegiate Dictionary*, copyright 2003, Computer Software, as “to make

(something secret or hidden) publicly known”; while, **will** equates to “command.” Furthermore, **command**, taken from *The Encarta Reference Library 2004, copyright 1993-2003*, Computer Software, is confirmed as “control over somebody or something that is gained by personal power.”

Hence, we can assert that two unnamed individuals will go through extensive training and attain the mental competence to make the personal power יהוה has--in His control over everyone and everything--known publicly. To add to that, these two individuals will make great sacrifices, and suffer extensively for their belief, cause, or principles.

Revelation, Chapter 11, verse 3, also states that during this period of publicly revealing the power of יהוה, these individuals will be *clothed in sackcloth*, which introduces our next phrase to research.

In decoding the word **clothed** in *The New Strong's Exhaustive Concordance of the Bible*, copyright 1990, reference number 4016, we found that it is translated in Greek as *periballo*, which means “array.” In conjunction with this fact, the individuals whom יהוה has given the ability to testify publicly of His power, and who will, eventually, suffer for their beliefs shall be “**arrayed**” in *sackcloth*. Using the resources of *The Oxford Universal Dictionary*, copyright 1955, on page 100, **array** means to “afflict.” In the same reference on page 32, **afflict**, parallels with “to trouble

grievously.” We can conclude that the *two witnesses* will be afflicted or troubled grievously in *sackcloth*.

Using the aforementioned source, on page 1775, **sackcloth** is “...the coarsest possible clothing, indicative of humility.” Based on this data, the witnesses shall be *troubled grievously* in the coarsest possible “clothing,” indicating humility. **Coarse** is described in *The American Heritage College Dictionary*, Third Edition, copyright 2000, on page 267, as “vulgar or indecent.” Essentially, Revelation, Chapter 11, verse 3, is informing us that these two people shall be troubled grievously in the most vulgar and indecent *clothing* possible. Now, our next point addresses how *clothing* relates to being vulgar and indecent, in terms of this Scripture.

On the authority of *The American Heritage College Dictionary*, Third Edition, copyright 2000, on page 264, **clothing** is delineated as “a covering.” In *The Encarta Reference Library 2004*, copyright 1993-2003, Computer Software, a **covering** indicates “something that covers”; and, in *Random House Webster’s Unabridged Dictionary*, copyright 1999, Computer Software, **cover** is found as “to broadcast reports of (a news item, a series of related events, etc.)” We can assert from these facts that the two witnesses that יהוה has chosen to publicly reveal His power shall be afflicted with the most vulgar and indecent possible broadcasts and reports of news items, or

related events. But in spite of this public portrayal of indecency, these reports will show the *humility* of the witnesses of יהוה.

In review of our seminar today, we revealed some inevitable events that shall transpire, whereas יהוה בן יהוה will be commanded by His Father, יהוה, to advance to a higher level of action, and attain the dimensions of New Jerusalem's *holy building* dedicated to יהוה, and its innermost chamber, the Biblical tabernacle, housing the Ark of the Covenant. He must execute His command to the letter, as did Moses, using the six cubit staff to attain the size of, and also calculate the capacity in the building for those who want to give thanks to, pray to, and commune with יהוה inside, as described in Ezekiel, Chapter 40.

We also confirmed that the grounds surrounding this building are not to be a part of the measurements, because these grounds represent the area where the people who are not members of the tribe of Judah, or descendants of the Hebrew patriarch Jacob, will be afforded permission to be. Even more, we found that the Gentiles will be accepted as members of our group if they deny their own ancestry and background, and take on the customs and practices of the Hebrew Israelites, heaven's inhabitants.

Additionally, those who are not Hebrew Israelites or Judah by nationality--shall take on the habits and customs of Israel, and assume the

courses of life, actions, and experiences of the true Hebrew Israelites and tribe of Judah. And in conjunction with a period of forty and two months (three and a half years), two unnamed individuals--whom יהוה has given the mental competence to publicly make known His control over everyone and everything--shall make great sacrifices, and suffer extensively for their beliefs, cause, or principles. Moreover, their suffering shall be exacerbated by the most vulgar and indecent news broadcasts and reports about them.

Let us now read Revelation, Chapter 11, verse 4, which reads:

These are the two olive trees, and the two candlesticks standing before the God, יהוה, of the earth.

The comparison of the two olive trees to the two witnesses of יהוה will be the subject of our next seminar, as we continue to detail the inevitable events that shall transpire in their lives, and discuss how these events shall affect us all as a whole.

I thank my heavenly Father, יהוה, for blessing me to be able to stand in His tabernacle today, and to feast on the Divine Mind of יהוה בן יהוה.

Praise יהוה! Shalom Aleichem.