

THE CHRONICLES OF THE “TWO WITNESSES”

PART 10

Glorify the Lord, יהוה בן יהוה, all ye seed of Israel (Psalm 22:23). Bless the Lord, יהוה בן יהוה, O my soul: and all that is within me, bless His holy name. Bless the Lord, יהוה בן יהוה, O my soul, and forget not all His benefits: Who forgiveth all our iniquities; who healeth all our diseases; Who redeemeth our lives from destruction; who crowneth us with lovingkindness and tender mercies; Who satisfieth our mouths with good things; so that our youth is renewed like the eagle's.

The Lord, יהוה בן יהוה, executeth righteousness and judgment for all that are oppressed. He made known His ways unto Moses, His acts unto the children of Israel. The Lord, יהוה בן יהוה, is ever merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide: neither will He keep His anger for ever. He has not dealt with us after our sins; nor rewarded us according to our iniquities.

For as the heaven is high above the earth, so great is His mercy toward us that fear Him. As far as the east is from the west, so far is He removing our

transgressions from us. Like as a father pitieth his children, so the Lord, בן יהוה, יהוה, pitieth us that fear Him. For He knoweth our frame; He remembereth that we are dust. As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the mercy of the Lord, יהוה בן יהוה, is from everlasting to everlasting upon us that fear Him, and His righteousness unto children's children; To such as keep His covenant, and to those that remember His commandments to do them.

The Lord, יהוה בן יהוה, hath prepared His throne in the heavens; and His kingdom ruleth over all. So bless the Lord, יהוה בן יהוה, ye His angels, that excel in strength, that do His commandments, hearkening unto the voice of His word daily. Bless ye the Lord, יהוה בן יהוה, all you His hosts; you ministers of His, that do His pleasure. Bless the Lord, יהוה בן יהוה, for ever (Psalm 103)! Praise יהוה! Praise יהוה בן יהוה! Hallelu יהוה! Glory to יהוה!

What a blessing it is to welcome you to this our *Thirty-Second Annual Feast of Weeks 6015* where the honorable בן יהוה יהוה has chosen to place His most holy and righteous name! And I am very excited to also welcome you to part ten of this continuing seminar series entitled, *The Chronicles of The "Two Witnesses."*

Our subject matter for this seminar originates from Revelation, Chapter 11; and in studying this particular subject, יהוה has allowed us to see and understand many things pertaining to the “two witnesses” that we, otherwise, would not have seen or understood. We have come to know that the “two witnesses” are not just merely two individuals in count. But, rather, they represent an indefinite, small number of people within our Nation—The Nation of יהוה—who shall make **“GREAT” SACRIFICES** and suffer **“SEVERE”** and **“EXTREME” PERSECUTION** for their irrefutable belief and undying confidence in the return of the “only” begotten Son of יהוה, whose name is יהוה בן יהוה. This is some kind of conviction they will have for the One who possesses the only name whereby men can be saved. Praise יהוה! Praise יהוה בן יהוה!

So, today, we will continue with where we stopped by decrypting the last portion of Revelation, Chapter 11, verse 11. However, before we proceed, it is very imperative that we recount some of the key points from our last seminar which dealt with the first portion of Revelation, Chapter 11, verse 11. This will bring us up to speed with where we will begin today. Therefore, let us open our Bibles and turn to Revelation, Chapter 11, verse 11. Let us read:

AND AFTER THREE DAYS AND A HALF the Spirit of life from God, יהוה, entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

From this Scripture, we only had time to break down, “*And after three days and a half the Spirit of life from God, יהוה, entered into them*” And from our research, it became rather apparent that the *Spirit of life* entering into the “two witnesses” cannot take place until “**AFTER**” three days and a half. Taking that into consideration, it was affirmed that immediately following in time when the physical body of Christ, יהוה בן יהוה, passed from earth to heaven or right before the time immediately preceding the return of יהוה בן יהוה from heaven to earth, then something described as “*three days*” shall occur.

When we researched the words “*three days,*” we discovered that “*three days*” is also synonymous to the “**third day.**” And the “**third day**” is typical of a person who is a “**COPYIST**” and has been planted firmly among persons who had a previous history with The Nation of יהוה, but who have now turned aside or gone away from the moral teachings of יהוה בן יהוה and left our Nation.

Additionally, we learned that the sole purpose of the “**COPYIST,**” who has been secretly planted, is to influence the behavior of those who have turned aside or away from the moral teachings of יהוה בן יהוה. And one of the many ways he (the “**COPYIST**”) will keep the minds of those who have veered away from the teachings of יהוה בן יהוה occupied is to maintain a social network on the Internet, such as Facebook, Myspace, Youtube, Twitter, etc.

He will even influence the behavior of many persons away from the teachings of יהוה בן יהוה through social relationships, like get togethers, celebrations, receptions, calls, and conferences—all of which have nothing to do with the moral teachings of יהוה בן יהוה. His actions are characterized as subtle tactics to lead the minds and behaviors of those who have gone away from the teachings of יהוה בן יהוה from ever being able to find their way back to the “true” Nation—The Nation of יהוה. This is what the “**COPYIST**” shall try to accomplish prior to the return of יהוה בן יהוה to earth, and prior to the “*Spirit of life*” from God, יהוה, entering into the “two witnesses.”

Even more, as we continued to study, we found that the “**COPYIST**” would even **ALTER** or **CORRUPT** the holy “**name**” of the Son of God, יהוה, whose name is יהוה בן יהוה, by inserting words between parts of Yahweh Ben Yahweh’s name to make up a substitute name that is *similar* to the “true” name of the Son of God, יהוה בן יהוה. Besides, he will assume a false name by pretending to be someone that he is not, such as the Son of God, the Anointed One, or God Incarnate. All of this depicts events known as “three days” that shall take place before the *Spirit of life* from God, יהוה, enters into the “two witnesses.”

We showed you Scriptural documentation to support the fact that many false Christs shall arise, but we told you that we are not to go after them, neither are we

to believe them. To add to this, from the word **“half,”** as in *“three days and a half,”* it was brought out that because of the deception of the **“COPYIST,”** approximately or exactly fifty percent of the whole of The Nation of יהוה would be divided or split into. Moreover, the fifty percent that shall be deceived by the **“COPYIST”** would break ties and deny any connection with יהוה בן יהוה and The Nation of יהוה. All of these events were even further used to describe what shall happen prior to the “two witnesses”—a small, indefinite number of people within our Nation—receiving the *“Spirit of life”* from God, יהוה.

After gaining an understanding of what the complete expression, “. . . *three days and a half* . . .,” actually represented, we moved on to define the clause, “. . . *the Spirit of life from God, יהוה, entered into them*” It was determined that although The Nation of יהוה will be split in half, meaning that fifty percent would deny any connection with our Nation, יהוה would still give the “two witnesses” something very valuable. He will give them the *“Spirit of life,”* which is a “rational” mind that is able to discern **“divine”** and **“eternal”** things even in the midst of all those who have gone away from His teachings.

Moreover, He will give them the ability to be governed by and show evidence of clear and sensible thinking and judgment that comes from them obtaining the actual facts (2 Timothy 2:15) about all matters as opposed to being

stirred up by emotions or feelings *without* consciousness of mind. Therefore, no man will be able to “deceive” them—the “two witnesses”—neither will any man be able to pluck them out of the hands of יהוה בן יהוה.

But above and beyond this, יהוה will give the “two witnesses”—a small number of people within our Nation—an indentifying mark that will show that they belong to Him. He will also make a binding agreement and a personal promise to give them citizenship in the Kingdom of God, יהוה, which is Heaven or “Holy” Jerusalem. This is what the “*Spirit of life*” wholeheartedly represents. Praise יהוה! Praise יהוה בן יהוה!

After having recapitulated all of that, we are now ready to proceed with our subject matter for today, which is the last portion of Revelation, Chapter 11, verse 11. So let us begin our studies by reading the last portion of this Scripture. It reads:

*. . . **AND THEY STOOD UPON THEIR FEET**; and great fear fell upon them which saw them.*

In conformity with the *Student’s Oxford Canadian Dictionary*, copyright 2007, on page 31, the word **and** is “used to imply addition.” Accordingly, we can give credence to the fact that in addition to half of The Nation of יהוה being

swayed away by a “**COPYIST**” and יהוה giving the “two witnesses” a rational mind, they—the “two witnesses”—shall “**STAND**” upon their **feet**.

With that established, we must let you know from the beginning that this particular phrase in Revelation, Chapter 11, verse 11—“. . . *they [the “two witnesses”] stood upon their feet . . .*”—has a very cryptic meaning, which cannot be taken literally. Therefore, let us begin to manifest the meaning of this phrase by first gaining an understanding of the word “stood.” We shall do this by consulting the dictionaries.

On the authority of the *Thayer’s Greek-English Lexicon of the New Testament*, copyright 1977, on page 307, the Greek word for **stood** is **histemi**, pronounced *his’-tay-mee*, reference number 2476, and one of its many meanings is “to make an appearance faultless before.” The *American Heritage College Dictionary*, copyright 2002, on page 68, depicts an **appearance** as “an act of appearing”; while **appear** (on the same page), the base word of *appearing*, means “to bring before a court of law.”

Based upon these definitions, we can establish from the word “stood” in the phrase—“. . . *they [the “two witnesses”] stood upon their feet . . .*”—that they [the “two witnesses”] must be brought before a court of law. Nonetheless, our

definitions also reveal to us that when they are brought before a court of law, they will be *faultless*. So let us get a clear understanding of what it means to be “faultless.”

Faultless, in *The Synonym Finder*, by J.I. Rodale, copyright 1978, on page 399, is equivalent to “innocent.” The *Student’s Oxford Canadian Dictionary*, Second Edition, copyright 2007, on page 541, describes **innocent** as “not guilty of a crime or offense.” Furthermore, the word “stood” implies that the “two witnesses”—a small, indefinite number of people within our Nation—shall definitely be brought before a court of law; however, when they shall be brought before the court of law, they shall be found innocent, meaning not guilty of any crimes or offenses.

Now that we know that the “two witnesses” shall be brought before a court of law, but shall be found not guilty of committing any crimes or offense, we must now ask the question, “What made them have to be brought before a court of law?” To answer this question, let us now define the word “stood” from yet another perspective. The *Merriam Webster’s 11th Collegiate Dictionary*, copyright 2003, Computer Software, defines **stand**, the present tense of the past tense word *stood*, as “to be steadfast in opposition.”

Hence, we are able to determine that when the “two witnesses” shall be brought before a court of law, they shall not be found guilty of committing any crimes or offenses because they shall be steadfast even in opposition. Let us first identify the characteristic of being “steadfast,” and then we shall reveal the “opposition” that the “two witnesses” shall face.

Steadfast is recorded in the *Random House Webster’s Unabridged Dictionary*, copyright 1999, Computer Software, as “firm in faith.” In the same reference source, **firm** is defined as “not weak or wavering; not yielding even when pressured or stressed”; while **faith** is denoted as “belief in God [יהוה] or in the doctrines or teachings; trust in God [יהוה] and in His promises as made through Christ [יהוה בן יהוה] and the Scriptures by which we are justified.” Also, **justified**, in the same source is defined as “acquitted”; and **acquitted** is depicted as “to relieve from a charge of fault or crime.”

Hence, we can affirm that when the “two witnesses” shall be brought before a court of law, they will not be weak or wavering in their unshakable belief in God, יהוה, or in His doctrines or teachings. Even more so, they shall not yield even when pressured or stressed, because they shall trust totally in God, יהוה, and in His promises as made through יהוה בן יהוה and the Scriptures. Displaying such strong conviction shall ultimately relieve them from all charges of fault or crime.

Since they shall not be weak or wavering before a court of law, let us identify what type of “*opposition*” they shall have to endure by defining the word “opposition.” This comes from our definition of the word “stood,” from our foundation Scripture (Revelation, Chapter 11:11), which is “steadfast in opposition.”

In the *Shorter Oxford English Dictionary*, Sixth Edition, copyright 2007, Computer Software, the word **opposition** is defined as “a person who has set oneself against another person by subversive acts.” And **person**, in the *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, is also described as “a group of people.” Therefore, we can authenticate that the “two witnesses” shall be brought before a court of law because a “group of people” shall set themselves against the “two witnesses” in a courtroom by subversive acts. However, the “two witnesses” will not be found guilty of any crimes or offenses. So first, let us identify who this group of people is?

In part 8 of this seminar, we told you that the Judas Family—which consists of dissenters, those who were once in our Nation but have now left—would be hired and paid by the U.S. Government to come against the “two witnesses” in a court of law. Furthermore, we were able to determine that it is the Judas Family who will set themselves against the “two witnesses”—a small, indefinite number

of people within our Nation—in the courtroom by subversive acts. So what are these subversive acts that the Judas Family shall bring against the “two witnesses?”

In accordance with the *Random House Webster’s Unabridged Dictionary*, copyright 1999, Computer Software, the word **subversive** means “to subvert.” And, **subvert**, in the *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, means “to set up.” **Set up**, in the *Thorndike Barnhart Comprehensive Desk Dictionary*, Volume L-Z, copyright 1958, on page 707, means the same as “frame up”; while **frame up**, in the *Collin’s Co-Build on CD-Rom, Lingea Lexicon 2002*, is characterized as “a scheme involving falsified charges or evidence, in which overzealous prosecutors and avenging witnesses are used.”

All of these definitions support the conclusion that the “opposition” that the “two witnesses” shall have to endure is an act or scheme brought forth by the Judas Family, which involves them bringing falsified charges or evidence against the “two witnesses.” In addition, we can confirm that the Judas Family will also use *overzealous* prosecutors and *avenging* witnesses to help them falsify charges and evidence. Nonetheless, what they don’t know is that the “two witnesses” shall be “. . . upon their feet . . .,” which is why they shall not be found guilty of any

crimes or offenses. So the question is asked, what characterizes overzealous prosecutors and avenging witnesses?

In the *Merriam Webster's 11th Collegiate Dictionary*, copyright 2003, Computer Software, the word **overzealous** means “too zealous”; and **zealous** is depicted as being “filled with zeal.” **Zeal**, in the *Student's Oxford Canadian Dictionary*, Second Edition, copyright 2007, on page 1261, is “great enthusiasm in an objective to do whatever is necessary.” Accordingly, the prosecutors that the Judas Family shall use—via the U.S. Government—to set themselves against the “two witnesses” will have a great enthusiasm in their objective to do whatever is necessary to convict the “two witnesses.” Additionally, they will also use avenging witnesses to testify against the “two witnesses.”

The *Bartlett Roget's Thesaurus*, copyright 1996, on page 114, under the reference number 441.10, describes **avenging** as “spiteful.” Hence, these witnesses, which shall be “false witnesses,” shall come from among the Judas Family, and will be extremely spiteful. In the *Encarta World English Dictionary*, copyright 1999, on page 1726, the word **spiteful** is defined as “showing hatred because of pettiness.” Thus, we can see that the false witnesses that the Judas Family will bring to a court of law to falsify charges and evidence will have deep hatred in their hearts for the “two witnesses,” because of pettiness. However, יהרה

shall cause the “two witnesses” to be “. . . upon their feet . . .,” because they shall have put all of their trust in יהוה and will not in any way yield to the pressure or stress exerted upon them by the false witnesses.

Considering that the false witnesses shall have hatred in their heart because of pettiness, let us define the word “petty.” In the *Random House Webster’s Unabridged Dictionary*, copyright 1999, Computer Software, the word **petty**, from *pettiness*, is described as “of past events of little or no importance; nugatory.

Therefore, those who shall serve as “false” witnesses against the “two witnesses” will come against them with falsified charges or evidence because of deep hatred in their hearts, which will come from past events that are of little or no importance. You know, like when you feel that someone did you wrong in the past and you never get over it so you hold on to past events in a grudging manner with the intent to get revenge on another. For the Scriptures clearly tell us that at the end shall come two “false” witnesses. Let us read Matthew, Chapter 26, verse 60:

But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses,

Let us also read Psalm, Chapter 35, verse 11:

False witnesses did rise up; they laid to my charge things that I knew not.

And lastly, let us read Psalm, Chapter 27, verse 12:

Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty.

These Scriptures clearly point out to us that false witnesses shall rise up against the “two witnesses” and shall breathe out cruelty. Their extreme hatred for the “two witnesses” will lead them to falsify evidence against the “two witnesses,” which distinguishes them as being “nugatory.” What does this mean?

Nugatory, in the *Merriam Webster’s 11th Collegiate Dictionary*, copyright 2003, Computer Software, is synonymous to “vain.” The *Shorter Oxford English Dictionary*, Sixth Edition, copyright 2007, Computer Software, defines **vain** as “foolish; having an excessively high opinion of one’s own abilities, worth, or positions.”

Therefore, these avenging or false witnesses shall come from among the Judas Family, and they will testify in court. Their testimony will reflect the extreme hatred they have in their hearts for the “two witnesses.” Therefore, they will be characterized as being ridiculously “foolish.” It will be made glaringly clear that these false charges and evidence brought against the “two witnesses”—a small, indefinite number of people within our Nation—is the result of these false witnesses having excessively high opinions of their *own* abilities, worth, and

positions. In other words, in their own opinion, they feel that their abilities and worth exceed that of the “two witnesses,” and therefore they shall be put in positions to rule over the “two witnesses.” Even though, it is יהוה בן יהוה who approved of and appointed the “two witnesses.”

Now that we have clarified one form of opposition that the “two witnesses” shall have to endure, let us look at another form of “opposition” that they shall also have to be exceedingly strong against. This perspective will come from another definition of “subversive,” which derived from the word “stood.”

The *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, defines **subversive** as “seeking to destroy (an established institution).” Based upon these facts, it can be substantiated that the Judas Family shall also seek to destroy an established institution in a court of law. However, none of this shall cause the “two witnesses” to be weak or wavering before a court of law, because they shall be “. . . upon their feet . . .,” which will result in them being found **not guilty** of committing any crimes or offenses.

Seeing that the Judas Family will seek to destroy the established institution in a court of law, let us define what it means to destroy an established institution. **Destroy** is recorded in the *Webster’s New World Dictionary of the American*

Language, copyright 1960, on page 399, as “to neutralize the effect of or dismantle.” **Neutralize**, in the same reference source, on page 987, is depicted as “to put an end to in a gradual way”; while **dismantle**, on page 420, is characterized as “to strip of a means of defense.”

Accepting the accuracy of these facts, it can be validated that the “two witnesses”—a small, indefinite number of people within our Nation—shall be brought before a court of law by the Judas Family who will have the intent to gradually put an end to the effect that the “two witnesses” have upon an established institution, as well as the impact they are having upon the people. They shall also try to put an end to the “two witnesses” by seeking to strip the established institution of its means of defense.

The Bible tells us in Ecclesiastes, Chapter 7, verse 12 that wisdom is a defense and *money* is a defense. So being that they will not be able to strip them of wisdom, then it must be money that they will try to strip the established institution with which the “two witnesses” are involved.

Despite all that they shall do, the “two witnesses” shall go before the court “. . . upon their feet. . .,” because they will not have a weakness or a wavering of spirit in their unquestionable belief in יהוה and His doctrines and teachings. Even

more, neither will the “two witnesses” yield to the pressures or stress of what the Judas Family will try to do to them in court, because they shall put their total or absolute trust in God, יהוה, and in His promises as made through יהוה בן יהוה and the Scriptures.

So let us see what the established institution of the “two witnesses” represent. Something that is **established** is “officially recognized; well known” (as referenced in the *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software). An **institution** is defined as “an organization of a church having a public character.” **Organization** is synonymous to “foundation,” and **church** means the same as “nation”; while **public** is tantamount to “distinguished and notable.”

Set upon these definitions, we can pinpoint that the Judas Family will seek to put an end to the “two witnesses” by stripping them of their well known and officially recognized positions with the foundation—P.E.E.S.S. Foundation—which has a distinguished and notable character. Moreover, they will even try to neutralize the effect that the two witnesses have with the P.E.E.S.S. Foundation in a gradual way. Nonetheless, the “two witnesses” shall not be found guilty of committing any crimes because they shall stand boldly upon their feet.

This is our next expression to define from Revelation, Chapter 11, verse 11:

. . . and they stood upon their feet . . .

In the *Reader's Digest Illustrated Encyclopedic Dictionary* (Vol. L-Z), copyright 1987, on page 1802, **upon** means “to establish a matter or case on.” Thus, we can validate that the “two witnesses” shall be able to establish their matter or case in a court of law against the Judas Family “. . . *on their feet . . .*.” So what does the word feet represent?

In the *Shorter Oxford English Dictionary*, Sixth Edition, copyright 2007, Computer Software, the word **foot**, is the singular of the plural word **feet**, and it is defined as “the ground.” Again, in the *Reader's Digest Illustrated Encyclopedic Dictionary* (Vol. A-K), copyright 1987, on page 742 , the word **ground** is defined as “the foundation or basis on which a belief rests, which are principles and morals.”

Thus, it can be validated that although the Judas Family shall come against the “two witnesses”—a small, indefinite number of people within our Nation—with overzealous prosecutors and avenging, false witnesses, the “two witnesses” will not be found guilty because of the unshakable beliefs upon which they rests, which are the righteous principles and morals taught by יהוה בן יהוה. Therefore, no man will be able to harm them. This is why the Scriptures tell us that when we

go before magistrates think not what we are going to say. Let us read Luke, Chapter 12, verses 11-12:

11 And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:

12 For the Holy Ghost shall teach you in the same hour what ye ought to say.

The *American Heritage Talking Dictionary*, copyright 1997, Computer Software, defines **principles** as “rules or laws, especially of good behavior; the collectivity of ethical standards or judgments”; while **morals** are depicted as “judgment of goodness or correctness of character.”

Therefore, the “two witnesses” shall establish themselves in a court of law based on the rules—laws, statutes, judgments, and commandments of בן יהוה יהוה—which shall be counted unto them as good behavior. Additionally, it shall be the collectivity of ethical standards and judgments as taught by the Moral Son, יהוה בן יהוה, that will get them a *not guilty* verdict. Their goodness and correctness of character shall be the foundation or basis of their defense.

Having stated that, this brings us to the last portion of this Scripture (Revelation 11:11), which reads:

. . . great fear fell upon them which saw them

On the authority of the *Thorndike Barnhart Comprehensive Desk Dictionary*, Volume A-K, copyright 1958, on page 350, the adjective **great** is defined as “overwhelming.” In the *Merriam Webster’s 11th Collegiate Dictionary*, copyright 2003, Computer Software, the word **overwhelming** means “serving to overwhelm.” And in the very same identical source, **overwhelm** is depicted as “to expunge; to bury.” **Expunge** is defined as “to obliterate (a material record or trace) by any means.” And **bury** means “to put out of sight to never be seen again.”

Let us also define the word “fear” before we make application. **Fear**, in *The Synonym Finder*, by J.I. Rodale, copyright 1978, on page 401, is descriptive of “cold feet.” The *American Heritage Talking Dictionary*, copyright 1997, Computer Software, defines **cold feet** as “timidity preventing the completion of a course of action.” In the same reference source, **timidity** is described as “to lose one’s nerve; hesitation.” And **hesitation** is “the act of faltering or wavering.”

From these definitions, we can definitively deduce that this “*great*” *fear* that shall fall upon them that saw them is classified as something that shall be so overpowering that it shall cause the Judas Family to reconsider their decision to complete their malicious course of action in a court of law. In other words, the Judas Family shall lose their nerve and in silence will not want to continue their

case against the “two witnesses.” Thus, before the eyes of the court, they themselves shall begin to falter and waver.

In keeping with the *Merriam Webster’s 11th Collegiate Dictionary*, copyright 2003, Computer Software, the word **falter** means “to speak in an incoherent manner”; while **incoherent** is denoted as “without logic or reason; not sticking together or well thought out.” Also, the word **waver** in the *Microsoft Encarta Reference Library*, copyright 1993-2003, Computer Software, is depicted as “to go back and forth between stories; inconsistency.”

Hence, when the Judas Family actually gets their opportunity to speak out against the “two witnesses,” it will be very obvious that their falsified charges and unsubstantiated evidence will not have been well thought out and, therefore, will be without any form of logic or sound reasoning.

As a matter of fact, they will go back and forth between *made-up* stories to the degree that none of their stories will stick together. Hence, the Judas Family’s ***inconsistency*** in their stories shall be so apparent to the court or to the judge that the “two witnesses” will be found not guilty of any crimes or offenses and the court will completely *obliterate* all material records or traces of the case.

In fact, the court shall put this case so far out of sight that it can never be heard again. All of this shall be the result of the “two witnesses”—a small, indefinite number of people within our Nation—establishing their case on the principles (commandments, judgments, laws, and statutes of יהוה) and the moral teachings of יהוה בן יהוה.

Being that the court will obliterate all material records and evidence of this case so that it can never be heard again is what shall fall upon them (the Judas Family) that saw them (the “two witnesses”), let us now define the word “fall.” **Fall**, in the *Microsoft Encarta Reference Library*, copyright 1993-2003, Computer Software, means the same as “**fall upon**,” which means “to happen to”; and the *Webster’s New World Dictionary of the American Language*, copyright 1967, on page 1297, describes **saw** as etymologically coming from the Middle English *sawe* meaning “sought.” In the same reference source, the word **sought**, on page 1392, is defined as “to hunt.” And **hunt**, on page 709, is denoted as “to pursue with intent to destroy; to persecute.”

Therefore, a **not guilty** verdict as well as the court obliterating all material records and evidence against the “two witnesses” so that the case can never be heard again is what shall happen to all those of the Judas Family that shall pursue the “two witnesses” in court with the intent to destroy and to persecute them.

And, on the other hand, this shall also be the reward for the “two witnesses” taking a bold and moral stand in keeping the commandments, judgments, laws, and statutes of יהוה as the foundation and basis of their defense against the Judas Family.

And after all of this is come to an end, it is written in Revelation, Chapter 11, verse 12 what shall take place next:

*And they heard a great voice from heaven saying unto them, **Come up hither.** And they ascended up to heaven in a cloud; and their enemies beheld them.*

This is where we will continue with our next seminar. I pray that all of you have enjoyed the information shared today and that you stay strong and courageous for our day of persecution which is soon to be upon us. I also pray that you remember that it is the principles and morals—the laws, statutes, judgments, and commandments—as taught to us by יהוה בן יהוה that shall sustain us and allow us to escape to safety from all persecution and prosecution.

May יהוה and His wonderful Son, יהוה בן יהוה, forever keep each and everyone one of you that are His and bless you eternally as long as you remain in His will. By the grace of יהוה בן יהוה, we will see everyone next feast. Shalom Aleichem. Aniy ahov. Praise יהוה! Praise יהוה בן יהוה!