

THE CHRONICLES OF THE “TWO WITNESSES”

PART 11

Shalom family! I would like to give all praises, thanksgiving, honor, reverence, veneration, magnification, laudation, and glorification to our Heavenly Father, יהוה, and to His most faithful and devout Son, בן יהוה יהוה. Hosanna and glory in the highest!

Let us praise and exalt the most Holy name, יהוה, by declaring Psalm, Chapter 47 together: “O clap your hands, all ye people; shout unto God, יהוה, with the voice of triumph. For the Lord, יהוה, Most High is terrible; He is a great King over all the earth. He shall subdue the people under us, and the nations under our feet. He shall choose our inheritance for us, the excellency of Jacob whom He loved. Selah.

God, יהוה, is gone up with a shout, the Lord, יהוה, with the sound of a trumpet. Sing praises to יהוה, sing praises: sing praises unto our King, sing praises. For יהוה is the King of all the earth: sing ye praises with understanding. יהוה reigneth over the heathen: יהוה sitteth upon the throne of His holiness. The princes of the people are gathered together,

even the people of the God of Abraham: for the shields of the earth belong unto יהוה: He is greatly exalted." Praise יהוה! Praise יהוה בן יהוה! Let the heavens declare the glory of our Lord, יהוה בן יהוה! Hallelu יהוה!

It gives me great joy and pleasure to welcome each and every one of you to our ***Thirty-Third Annual Passover and Feast of Unleavened Bread 6016*** where the honorable יהוה בן יהוה has chosen to place His most holy and revered name! Also welcome to part eleven of this continuing seminar series entitled, ***"The Chronicles of The 'Two Witnesses.'"***

Our topic for discussion regarding "The Chronicles of The Two Witnesses" derives solely from the book of Revelation, Chapter 11. And by us diligently scrutinizing every little detail in Chapter 11, we have gained knowledge of a vast number of things. For example, we have gained insight into the fact that the "two witnesses" are not just two individuals in count but, rather, they represent a small, indefinite 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 Second Coming of the “only” Begotten Son of יהוה, whose name is יהוה בן יהוה.

In following this course of thought, **“persecution”** was the highlighted topic of our last seminar. So, having stated that, before we proceed with our subject matter for today, let us take a brief moment to reemphasize some of the key elements from our last seminar. This should bring everyone up to speed with where our studies will begin today.

In review of our last seminar, we decrypted the last portion of Revelation, Chapter 11, verse 11, which read in part (beginning after the comma):

*. . . and they [the “two witnesses”] stood upon their feet;
and great fear fell upon them which saw them.*

From the last portion of this Scripture, it was affirmed that the “two witnesses”—a small, indefinite number of people within our Nation—would be brought before a court of law. However, we also concluded that they would be found “not guilty” of committing any crimes or offenses. It was also determined that a group of people—known as the **“Judas Family”**—

would set themselves against the “two witnesses” by bringing falsifying charges and made-up evidence against them.

In addition, we also revealed that the Judas Family—along with assistance from the U.S. government—would seek to put an end to the “two witnesses” by stripping them of their well-known and officially-recognized positions with the P.E.E.S.S. Foundation. Nonetheless, we also revealed that although the **Judas Family** shall come against the “two witnesses,” it will have no effect because of the *unshakable* beliefs upon which the “two witnesses” shall rest, which are the righteous principles and well-founded morals taught them by יהוה בן יהוה. Consequently, **no man** will be able to harm them.

Subsequently, we also concluded that “**great**” **fear** shall fall upon the **Judas Family** and they shall want to reconsider their decision to complete their malicious course of action against the “two witnesses,” and shall waver in their made-up stories. Therefore, the judge of the court shall completely *obliterate* all material records or traces of the case. In fact, the case will be put so far out of sight that it can never be heard again. And all of this shall be the result of the “two witnesses”—a small, indefinite

number of people within The Nation of יהוה—establishing their case on the principles (commandments, judgments, laws, and statutes of יהוה) and the moral teachings of יהוה בן יהוה as the foundation and basis of their defense. Praise יהוה! Praise יהוה בן יהוה!

Now, after recapitulating all of that, we are now ready to move on with our next course of study for today. Our course of study will take place from within Revelation, Chapter 11, verse 12. So, let us read this verse:

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.

We shall begin with the phrase, "*And they heard a great voice from heaven*" In accepting the authority of the *Collins COBUILD on CD-Rom, Lingea Lexicon*, copyright 2002, it states that "**and** is used by people making announcements to change a topic." Hence, we can ascertain that "**and**" is used at the beginning of this verse to make an announcement that the topic of discussion is changing from the "two witnesses" being in a court of law, to them (they)—the "two witnesses"—hearing a great voice from heaven saying unto them, "Come up hither." So, let us begin to decrypt our new topic of discussion by establishing a definition of the word

“heard,” from the phrase, “*And they **heard** a great voice from heaven*”

Heard is the past tense of “hear.” And in accordance with the *New Oxford American Dictionary*, copyright 2001, Computer Software, the word **hear** means “to listen”; while **listen**, in the *New Oxford American Thesaurus*, copyright 2001, Computer Software, means the same as “to follow the instructions of.” Set upon these definitions, we can deduce that the “two witnesses”—a small, indefinite number of people within our Nation—followed the instructions of “. . . a *great voice from heaven*” So let us now establish who “. . . a **“great voice”** from heaven” is.

The adjective **great** is established in the *Webster’s New World College Dictionary*, Fourth Edition, copyright 2007, on page 621, as “superior to all others.” And in the *Microsoft Encarta Reference Library*, copyright 1993-2003, Computer Software, **great** is also tantamount to “powerful and mighty.” Hence, in accepting the brevity of these definitions, we can conclude that this “. . . *voice from heaven*” is considerably **“powerful”** and exceedingly **“mighty.”** But, even more, this

"... voice from heaven . . ." is "**SUPERIOR**" to all other voices. So, whose "voice" is this?

Based upon the truthfulness of the *Random House Webster's College Dictionary*, copyright 1991, on page 1492, the word **voice** etymologically derives from "Gk, *épos* word." In keeping with *The Cassell Concise Dictionary*, copyright 1998, on page 1682, **word** is synonymous to "Word of God"; and on the same page, **Word of God** is another title for "Christ as the Logos." Also, **Logos**, on page 866, is equivalent to "the Son of God."

For a more in-depth understanding, let us also consult the *Mounce's Complete Expository Dictionary of Old and New Testament Words*, copyright 2006, on page 803. In this reference source, **word** in Greek is **logos** (reference number 3364), and it states: "It is not surprising to find that the NT uses *logos* to mean [יהוה בן יהוה] Himself (John 1:1)."

Therefore, let us turn to and read John, Chapter 1, verse 1:

In the beginning was the Word, and the Word was with God, יהוה בן יהוה, and the Word was God, יהוה בן יהוה.

Considering all of our definitions collectively, and in conjunction with John, Chapter 1, verse 1, it can be logically deduced that this **"powerful"** and **"mighty"** voice that is superior to all others is Christ, יהוה בן יהוה, Himself—the Son of God, יהוה, the Word—who is *"from heaven."* With that said, **"from"** and **"heaven"** are our next two words to decipher from our foundation Scripture, which is Revelation, Chapter 11, verse 12.

*And they heard a "great" voice **from heaven** . . .*

In the *Shorter Oxford English Dictionary*, Sixth Edition, copyright 2007, Computer Software, the word **from** means the same as "sent by"; while, **heaven** is "a euphemism for God" (recorded in *The Cassell Concise Dictionary*, copyright 1998, on page 683). Thus, we can accurately reckon from all of our facts that this ". . . *great voice from heaven* . . ." is Christ, יהוה בן יהוה, Himself, who was sent by God, יהוה.

And to sum it all up, our definitions from the phrase, ". . . *they heard a great voice from heaven* . . ." supports the overall conclusion that the "two witnesses"—a small, indefinite number of people within our Nation—followed the instructions of Christ, יהוה בן יהוה, who was sent by יהוה. Therefore, let us see what instructions Christ, יהוה בן יהוה, gave to

them. This can be authenticated in the next portion of our foundation Scripture, which is Revelation, Chapter 11, verse 12. It reads in part:

. . . **saying** unto them, *Come up hither*. . .

Thus, יהוה בן יהוה—who was sent unto the “two witnesses” by יהוה—said something unto them. On that ground, let us define the word “say,” which is the base of the word “saying.” In agreement with the *Reader’s Digest Illustrated Encyclopedic Dictionary* (Vol. L-Z), copyright 1987, on page 1491, **say**, is denoted as “to command.” And, in the same reference source, on page 365, **command** is characterized as “to give direction to.”

Thus, יהוה בן יהוה, who was sent unto them by יהוה, gave direction unto the “two witnesses.” **Direction** in *The Cassell Concise Dictionary*, copyright 1998, on page 407, is equivalent to “destination.” **Destination**, is founded in the *Encarta World English Dictionary*, copyright 1999, on page 490, as “the place to which somebody must go.” Accordingly, Christ, יהוה בן יהוה, gave them—the “two witnesses”—a destination, which is the place to which they were to go. And this was to “. . . *Come up hither* . . . ,” as stated in Revelation, Chapter 11, verse 12.

On account of the *Reader's Digest Illustrated Encyclopedic Dictionary* (Vol. A-K), copyright 1987, on page 352, the word **come** or **come up** means "to exist at a particular place"; while **exist**, on page 589, is described as "to survive." In *The Synonym Finder*, by J.I. Rodale, copyright 1978, on page 1186, the word **survive** is synonymous to "subsist." And the *Webster's New World Dictionary & Thesaurus*, copyright 1998, Computer Software, depicts **subsist** as "to have existence as an entity." Thus, the two witnesses followed the instructions of יהוה בן יהוה, which was to go to a particular place and have existence as an entity.

An **entity** is substantiated in the *New Oxford American Thesaurus*, copyright 2001, Computer Software, as "an establishment"; and an **establishment** is descriptive of a "foundation" (in accordance with *The Synonym Finder*, by J.I. Rodale, copyright 1978, on page 366). With these definitions, we can attest that the "two witnesses"—a small, indefinite number of people within our Nation—followed the instructions of יהוה בן יהוה, which was to go to a particular place and have existence as a foundation—the P.E.E.S.S. Foundation. And this particular place that they

were to go is described as “hither.” Therefore, let us consult the authorities—the dictionaries—to confirm where this is today.

On the authority of the *American Heritage Talking Dictionary*, copyright 1997, Computer Software, the word **hither** reads, see “ko-.” In the same reference source, **ko-** is descriptive of a “hinterland”; while, **hinterland** in the *Merriam Webster’s 11th Collegiate Dictionary*, copyright 2003, Computer Software, is delineated as “a region remote from big cities and towns.” The *Bartlett Roget’s Thesaurus*, copyright 1996, on page 114, under the reference numbers 564.3 and 611.2, also depicts **hinterland** as a “countryside and heartland.” **Heartland**, as referenced in the *Random House Webster’s Unabridged Dictionary*, copyright 1999, Computer Software, is specified as “any central area as of a state.”

Fixed upon these definitions, we can definitively affirm that in agreement with Revelation, Chapter 11, verse 12, the “two witnesses” followed the instructions of Christ, יהוה בן יהוה, which were to go to a particular place and have an existence as a foundation—the P.E.E.S.S. Foundation. And this particular place that יהוה בן יהוה commanded them

to go is located in the countryside, which is a "**CENTRAL**" area or region that is remote from big cities or towns.

So let us continue to acquire an understanding of this by researching the next portion of Revelation, Chapter 11, verse 12, which reads in part:

. . . *And they **ascended up to heaven in a cloud** . . .*

In keeping with *The New Strong's Complete Dictionary of Bible Words*, copyright 1996, on page 575, under the reference number 305, **ascended up**, comes from the Greek word **anabaino**, pronounced *an-ab-ah'ee-no*, and one of its many meanings is to "spring." **Spring** is described in *The Synonym Finder*, by J.I. Rodale, copyright 1978, on page 1151, as to "issue"; while **issue**, in the same reference source, on page 607, is interchangeable with "publish." **Publish** as evidenced in the *New Oxford American Dictionary*, copyright 2001, Computer Software, is "to prepare and disperse the works of; to issue a book, magazine, news article, etc."

Thus, accepting the veracity of all the facts gathered thus far, we can ascertain that the "two witnesses" followed the instructions of Christ, יהוה ירוה בן, which was to go to the countryside in a "**CENTRAL**" area or

region that is remote from big cities or towns. And while in this area, they are to have existence as a foundation (the P.E.E.S.S. Foundation) to publish—to prepare and disperse the works (the books, CDs, DVDs, magazines, news articles, etc.) of יהוה בן יהוה—to “. . . **'heaven'** in a cloud”

The preposition **to**, in keeping with the *Microsoft Encarta Reference Library*, copyright 1993-2003, Computer Software, is interchangeable with “at.” And **at**, as documented in the *Random House Webster's Unabridged Dictionary*, copyright 1999, Computer Software, is “used to indicate a location.” It also means “in.” So now the question must be asked, “Where is heaven?” Earlier we gave you a definition of “heaven” as being a euphemism for God, יהוה. But, this second “heaven” in the Scripture has a whole different meaning than the first, especially in terms of a location. So let us go to our dictionaries and seek information on the word **“heaven”** to receive the shock of our lives.

Heaven, as researched from another perspective in *The New Strong's Complete Dictionary of Bible Words*, copyright 1996, on page 124-25, is translated from the Greek word *ouranos*, pronounced *oo-ran-os*,

(reference number 3772). And, on page 671, **ouranos** (reference number 3772), is characterized as “perhaps from the same as 3735 (through the idea of *elevation*).” And, on page 670, reference number 3735 is **oros**, pronounced *or’-os*, and it is described as “a mountain (as lifting itself above the plain).”

In accordance with the *Webster’s New World College Dictionary*, Fourth Edition, copyright 2007, on page 942, **mountain** derives from “Latin *montana* or *motanus*.” In the *Dictionary of Ecclesiastical Latin*, copyright 1995, on page 165, the Latin word **montana** is authenticated as “hill country.” **Montanus**, in the same reference source, is also confirmed as “of the hill country.” Succinctly, we can avouch that “**heaven**” in this portion of Revelation, Chapter 11, verse 12, represents a hill country (as lifting itself above the plain). So let us now give the specific details of where the “**hill country**” is?

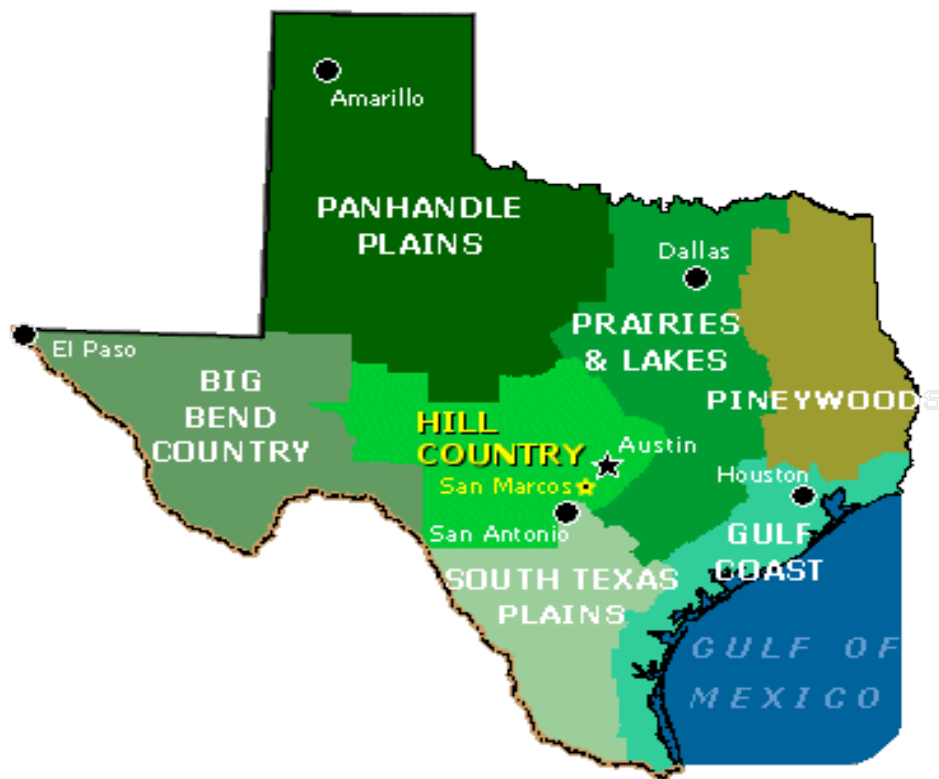
Recorded in the *Merriam Webster’s Geographical Dictionary*, Third Edition, copyright 1997, on page 485, the **Hill Country** is characterized as “the hilly area of central Texas.” Accordingly, the “two witnesses” followed the instructions of יהוה בן יהוה to go to a hilly, countryside in the

"CENTRAL" area or region of the state of Texas, known as the **HILL COUNTRY**. This particular place that they were commanded to go to in the **"CENTRAL"** region is remote from big cities or towns, and because it is described as being hilly, it is considered as *lifting itself above the plain*. So, what is a plain (p-l-a-i-n)?

In the *Microsoft Encarta Dictionary*, copyright 1993-2003, Computer Software, the word **plain** means the same as "the plains." And as referenced in the *Microsoft Encarta Reference Library 2004*, Computer Software, **the plains** is one and the same as the "Great Plains." In the same reference source, under **Texas**, it reads thusly about the **Great Plains**: "The southern part of the Great Plains in Texas can be divided into the Edwards Plateau and the **Central Texas** section. . . . The Central Texas section, which is hillier and rockier than the rest of the Great Plains in Texas, is often called the Hill Country."

Taking all of our definitions into account, we are able to strongly conclude that the "two witnesses"—a small, indefinite number of people within our Nation—followed the instructions of Christ, יהוה בן יהוה, who was sent by יהוה. His instructions to the "two witnesses" was a command

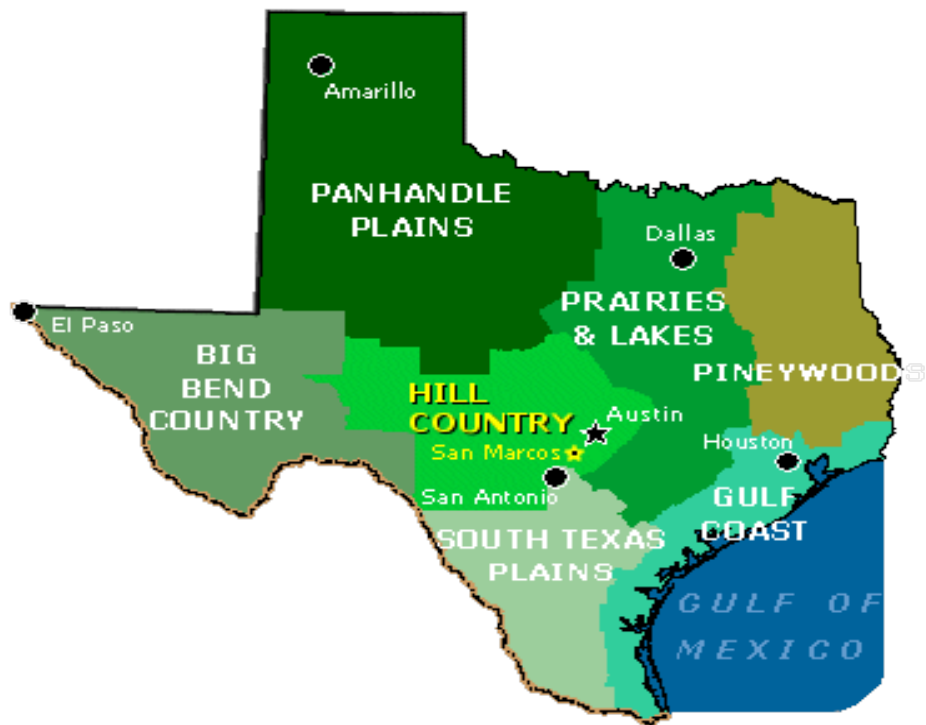
for them to go to the countryside in a "**CENTRAL**" region or area that is remote from big cities or towns, identified as the "**HILL COUNTRY OF TEXAS**" in the Great Plains. So now, let us look at our location today. We are here observing our High Holy Days, **Passover** and **Feast of Unleavened Bread**, in the beautiful countryside of San Marcos, Texas, which is remote from big cities and towns. Geographically, according to our map, we are located in the "**HILL COUNTRY.**" See Texas map below (refer to San Marcos, Texas):



Based on our studies of Revelation, Chapter 11, verse 12, the “two witnesses” did not choose San Marcos, Texas to hold the feasts of יהוה. It was already divinely and “Scripturally” decreed by יהוה בן יהוה, where they would be held today. The “two witnesses”—a small, indefinite number of people within our Nation—followed the divine instructions of the “powerful” and “mighty” One who was sent by יהוה, and that is His Son, יהוה בן יהוה.

Even more, in our Scripture, it is also brought out that while in the **“HILL COUNTRY,”** they were commanded to have existence as the P.E.E.S.S. Foundation, and publish—prepare and disperse the works (the books, CDs, DVDs, magazines, news articles, etc.) of יהוה בן יהוה— “. . . *in a ‘CLOUD’”*

P.E.E.S.S. Foundation, the foundation with which the “two witnesses” are associated, also holds an official address in San Antonio, Texas, which is perched at the southern edge of the Texas Hill Country (as recorded in *The Cambridge Gazetteer of the United States and Canada, A Dictionary of Places*, copyright 1995, on page 585). Let us take another look at the map on the following page (refer to San Antonio, Texas):



While in the **"HILL COUNTRY,"** they—the "two witnesses" —are to publish in the **"HILL COUNTRY"** in a **"cloud,"** which is in accordance with Revelation, Chapter 11, verse 12:

. . . *And they ascended up to heaven in a **"CLOUD"** . . .*

What does this mean exactly? For the answer, let us define the word "cloud." In the *Barnhart Concise Dictionary of Etymology*, copyright 1995, on page 133, **cloud** derives from the "Old English *clod*." On the authority of the *Random House Webster's College Dictionary*, copyright 1991, on page 256, **clod** is described as "a mass." The *Bartlett's Roget's Thesaurus*,

copyright 1996, on page 114, under the reference number 738.1, depicts a **mass** “as great volume or bulk.” In the aforementioned *Random House Webster’s College Dictionary*, copyright 1991, on page 180, **bulk** is descriptive of being “in large quantities by the truckload.”

Thus, it can be concluded from this Scripture, that in the “**HILL COUNTRY**” of Texas, the “two witnesses” are to publish—to prepare and disperse the works (the books, CDs, DVDs, magazines, news articles, etc.) of יהוה בן יהוה—in a great volume or in large quantities, especially by the truckloads, to the masses of the people. In other words, the “**HILL COUNTRY**” is where the “greatest volume” of publishing will be done by the “two witnesses.” This is in accordance with Deuteronomy, Chapter 32, verses 2 through 3:

[2] My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass:

[3] Because I will publish the name of the Lord, יהוה: ascribe ye greatness unto our God, יהוה.

Also, Habakkuk, Chapter 2, verse 14:

For the earth shall be filled with the knowledge of the glory of the Lord, יהוה, as the waters cover the sea.

For the “two witnesses” shall continue to publish as their enemies behold them (according to the last portion of Revelation, Chapter 11, verse 12:

. . . and their **enemies beheld** them.

So just who are their enemies? An **enemy** in the *Reader’s Digest Illustrated Encyclopedic Dictionary* (Vol. L-Z), copyright 1987, on page 559, is “anyone who opposes or is against the purposes or works of another”; while, **oppose** is defined as “to set something up opposite to something else.”

Therefore, anyone who is against the purposes or works of the “two witnesses”—a small, indefinite number of people within our Nation—and who seeks to set something up, “publishing wise,” that is opposite to the P.E.E.S.S. Foundation, which is the publishing foundation that יהוה בן יהוה established for the “two witnesses” to publish His works, shall **“BEHOLD”** them: the “two witnesses.”

Additionally, the *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, also describes an **enemy** as “a detractor.” The base word of *detractor* is “detract,” and in the same

reference source, to **detract** means “derogate.” In the *American Heritage Talking Dictionary*, copyright 1997, Computer Software, to **derogate** means “to deviate from a standard.” And in the *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, to **derogate** means “to take away (quality or beauty) from something so as to impair it; to lessen or diminish quality.” And **impair**, in the same reference source, means “to undermine.” **Undermine**, again in the *American Heritage Talking Dictionary*, is characterized as “to weaken gradually by wearing away the foundation.”

Thusly, anyone who tries to take away, diminish, or lessen the quality or beauty of the works (the books, CDs, DVDs, magazines, news articles, etc.) of יהוה בן יהוה by publishing His works on their own, and who deviates from “His” standard of publishing to produce a lesser quality of His books, CDs, DVDs, etc., shall **“BEHOLD”** them—the “two witnesses.” And they shall **“BEHOLD”** them—the “two witnesses—especially when their aim is to weaken or gradually wear away the foundation (the P.E.E.S.S. Foundation) that the “two witnesses” are associated with, seeing that P.E.E.S.S. Foundation is the foundation that יהוה established to publish His word.

In the *Shorter Oxford English Dictionary*, Sixth Edition, copyright 2007, Computer Software, the word **behold** means “to watch from a distance in amazement, but to not be able to touch.” In the *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, **touch** is depicted as “to be effective; to compare, to come up to par; to reach an expected standard.”

Based upon these definitions, we can conclude that the enemies—also known as the “detractors” of the “two witnesses”—shall watch from a distance in absolute amazement as the “two witnesses,” with all their energy, continue to thrive and flourish in successfully publishing the Word of יהוה בן יהוה. They shall recognize, as they gaze from a distance, that what they shall set up, print wise, opposite to the “two witnesses,” shall not be able to compare, come up to par, or even reach the “expected standards” of publishing that יהוה בן יהוה set for the P.E.E.S.S. Foundation.

Therefore, all that they—those who oppose the purposes and works of the “two witnesses—shall publish, shall be of an inferior quality compared to what the “two witnesses” shall publish through the P.E.E.S.S. Foundation. In other words, it will be **"NONE EFFECTIVE."** To be none

effective means it will not be “profitable, lasting, or long operative” (according to definitions of **effective** in the *New Oxford American Thesaurus*, copyright 2001, Computer Software). This is why יהוה בן יהוה is only deemed **“ONE”** publishing company—the P.E.E.S.S. Foundation. This can be authenticated in Psalm, Chapter 68, verse 11, which reads:

The Lord, יהוה, gave the word: great was the “company” of those that published it.

Following all of this, Revelation, Chapter 11, verse 13 reads:

And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of Heaven.

And this will be the point at which we will begin our next seminar.

Let us give all praises to יהוה, and to His most loving Son, יהוה בן יהוה. I pray that everyone has enjoyed our seminar for today. I also thank יהוה and His Son, יהוה בן יהוה, for the wisdom, knowledge, and understanding of His Word.

May we all have a joyful and festive feast, and I look forward to seeing everyone in part twelve of this seminar. Aniy ahov and let everything that hath breath, praise יהוה! Praise יהוה בן יהוה!