

The Chronicles of The Two Witnesses, Part 2

Praise יהוה! Praise יהוה בן יהוה! Blessed be the name of our God, יהוה, who has come with all power in His hand to deliver and save the lost sheep of the house of Israel. I bless יהוה, and His Son, יהוה בן יהוה, who is my personal Savior and Redeemer. I am in awe at the power of יהוה for, *Who can utter the mighty acts of the Lord, יהוה? Who can show forth all His praise? Blessed are you that keep judgment, and do righteousness at all times. I pray that You Remember me, O Lord, יהוה, with the favor that You bear unto Your people: O visit me with Your salvation; That I may see the good of Your chosen, and that I may rejoice in the gladness of Your nation, that I may glory with Your inheritance.*

I have sinned with my fathers, I have committed iniquity, I have done wickedly. My fathers understood not Your wonders in Egypt; they remembered not the multitude of thy mercies; but provoked You at the sea. Nevertheless, You saved them for Your name's sake, that You might make Your mighty power to be known.

Save us, O Lord, יהוה, our God, and gather us from among the heathen, to give thanks unto thy holy name, and to triumph in thy praise. Blessed be the Lord, יהוה, God of Israel from everlasting to everlasting:

Praise Ye the Lord, יהוה! Praise יהוה בן יהוה! Israel, we cannot afford to make the mistake of forgetting the excellence of יהוה, or the benevolence of His Son, יהוה בן יהוה. For truly without Them, we would not have life.

Welcome, my Hebrew brothers and sisters, to the celebration of our Twenty-Fifth Annual Feast of Weeks. The Feast of Weeks is where we present our firstfruits to our King, יהוה בן יהוה, therefore making it a most joyous observance. It has been twenty-five years since we have returned to keeping this law as a nation; and every year that we are a part of it is a rejoicing to my soul, having been reconnected with my original customs and practices as a Hebrew Israelite--a child of יהוה. I also welcome you to part two of this seminar entitled, *“The Chronicles of the Two Witnesses.”*

In review of what was presented in our last session, it was revealed that יהוה has set apart a specific succession of actions for יהוה בן יהוה, whereas He shall ascertain the dimensions of the whole building dedicated to יהוה, as well as the innermost chamber housing the Ark of the Covenant. יהוה בן יהוה will ascertain these dimensions in conformity with the pattern and 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.

It was also revealed that the certain grounds surrounding the holy edifice of יהוה will not be a part of its measurements, because these grounds represent the area where the Gentiles--people who are not members of the tribe of Judah, or descendants of the Hebrew patriarch Israel--will be afforded permission to be. Even more, we learned that the Gentiles will only be afforded the opportunity to be accepted as members of our society if they deny their own ancestry and background and take on the customs and practices of the Hebrew Israelites dwelling in New Jerusalem, heaven, the city of יהוה and of the blessed.

Additionally, their adherence to our customs and practices as Hebrew Israelites, in conjunction with a period of forty and two months (three and a half years), unveiled two unnamed individuals whom יהוה has given the mental competence to publicly make known His control over everyone and everything. They are two prophets of יהוה who shall make great sacrifices and suffer extensively for their beliefs, cause, and principles. Moreover, their suffering shall be coupled with the most vulgar and indecent news broadcasts and reports about them.

Having brought to the forefront of our minds what our previous seminar entailed, we can now move on to establish the basis of this seminar, which derives from the Book of Revelation, Chapter 11. This chapter tells of the events that surround the lives of two prophets of יהוה. These prophets are strong warriors for יהוה; therefore, an understanding of their roles in our future is fundamental during these last days. With this in mind, let us resume our course of understanding the lives of these two unique individuals by reading the foundation Scriptures for this seminar, which is Revelation, Chapter 11, verses 4 through 5.

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

And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

In Revelation, Chapter 11, verse 4, the word “these” is referring to the two witnesses mentioned in Verse 3. Thus, the two witnesses are the two *olive trees* and the *two candlesticks* that are *standing before the God, יהוה, of the earth* in this verse. Before we get into the substantive nature of this Scripture, we must first acknowledge the parallel depiction of these individuals as found in Zechariah, Chapter 4, verses 11 through 14. And it reads:

Then answered I, and said unto him, What be these two olive trees upon the right side of the candlestick and upon the left side thereof?

And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves?

And he answered me and said, Knowest thou not what these be? And I said, No, my lord.

Then said, he, These are the two anointed ones, that stand by the Lord, יהוה, of the whole earth.

It is evident from this Scripture, that Zechariah was questioning what the two olive trees represented in the vision that the angel of יהוה showed him. He was told that they symbolized the two anointed ones that were standing by the Lord, יהוה, of the whole earth, very much like the two witnesses standing before the God, יהוה, of the Earth in Revelation.

Moving forward, let us start to break down the symbolic representation of the two witnesses as “*olive trees.*” In this particular instance, the word *olive* serves as an adjective describing the noun *trees*. Therefore, let us bring clarity to the word *olive*. On the authority of *The Oxford English Dictionary*, copyright 1933, Volume VII, N-Poy, on page 105, **olive** is defined as “valuable as a source of oil.” Therefore, this documentation has determined that the two witnesses are *trees* that are *valuable as a source of oil.*

In accordance with the *American Heritage Dictionary of the English Language*, High School Edition, copyright 1982, on page 1414, **valuable** is

defined as “highly useful for a specific purpose.” Hence, the two witnesses are portrayed as *highly useful for a specific purpose as a source of oil*. Even more, in the same reference, on page 1235, **source** is classified as “one that initiates something.” Putting this into perspective, the two witnesses are highly useful for a specific purpose as ones that *initiate something of oil*.

Furthermore, in this identical reference, on page 676, **initiate** means “to introduce (a person) to a new skill.” Therefore, the two witnesses are rendered as highly useful people for the specific purpose of introducing people to a new skill of *oil*. Lastly, as confirmed in the *Webster’s Third New International Dictionary*, Unabridged, Volume 2, copyright 1966, on page 1568, **oil** is indicative of “information”; while **information**, on page 1160, means the same as “knowledge obtained from study.”

Consequently, the reason the two witnesses are described as “*olive*” *trees* is that they are **trees** that are highly useful for the specific purpose of introducing a new skill of knowledge obtained from study. Having gained that bit of understanding, we will now bring to light what **trees** represent.

According to *American Heritage Dictionary of the English Language*, High School Edition, copyright 1982, on page 1367, a **tree** is defined as “a piece of wood...forming part of a structure.” **Piece**, taken from *The World Book Encyclopedia Dictionary*, copyright 1964, on page 1470, is accredited

as “an individual person.” **Wood**, taken from the same source, on page 2243, is equivalent to “timber”; while, **timber** is described as “worth or value as a man.” Thusly, indicated by these definitions, the two witnesses represent two individuals of great worth and immeasurable value to יהוה in *forming part of a structure*.

As rendered in the *Webster’s New World College Dictionary*, copyright 2001, on page 555, **form** the base of *forming* means “to mold or shape by training and discipline.” Therefore, these two individuals--who are highly useful for the specific purpose of introducing a new skill of knowledge obtained through study--are of great worth and immeasurable value to יהוה, such that they shall also be used to mold and shape by training and discipline *part of a structure*.

In conformity with the *Webster’s New World College Dictionary*, copyright 2001, on page 1049, **part** is defined as “talent.” **Talent**, on page 1460, is confirmed as “a superior, apparently natural ability in the learning of anything.” On this wise, these two valuable people--who are highly useful for the purpose of introducing a new skill of knowledge obtained from study--shall mold and shape the superior and apparently natural learning ability of a *structure*.

Therefore, using the resources of *The Synonym Finder*, by J. I. Rodale, copyright 1978, on page 1179, **structure** is equivalent to an “organization.” Moreover, in the same source, on page 815, **organization** equates to “assemblage,” which is described in *The World Book Encyclopedia Dictionary*, copyright 1964, on page 118, as an “assembly.” Even more, an **assembly**, on the same page is defined as a “congregation,” while, in the same source on page 420, a **congregation** is illustrated as “the Israelites.”

Consequently, all of this research together reveals that the two witnesses are the extremely valuable people to יהוה, who are highly useful for the specific purpose of introducing a new skill of knowledge obtained from study. They are also highly useful for molding and shaping the superior and, apparently, natural learning ability of the Israelites to this specific skill of obtaining knowledge from study as well. Praise יהוה!

Having decoded this cipher, we must now proceed to the next part of Revelation, Chapter 11, verse 4, which reads in part:

*...and the two candlesticks standing before the God, יהוה,
of the earth.*

We see from this verse that the two witnesses were not only described as two *olive trees*, but also, two **candlesticks**. Understanding this fact, further study is required. Therefore, on the authority of *The Strong's Exhaustive*

Concordance of the Bible, Greek Lexicon of the New Testament, copyright 1996, Reference number 3087, the Greek word for **candlestick** is *luchnia* from 3088. Upon referring to reference number 3088, translated as *luchnos*, you will discover that a **candlestick** is an “illuminator.”

To add to that, *The Funk & Wagnalls Standard College Dictionary*, copyright 1966, on page 668, states that an **illuminator** is “one who illuminates.” **Illuminate**, on the same page of this reference, means “to enlighten, as the mind.” Furthermore, on page 440, **enlighten** is clarified as “to give revealing knowledge to; teach.” With respect to this information, the symbolism that describes the two witnesses as *candlesticks*, when decoded, reveals that they are people who not only *give* revealing knowledge to others, but they also *teach* this knowledge as well.

Taking into account both of the symbolisms that describe the two witnesses of יהוה, we have since ascertained that they are extremely valuable people to יהוה, who are highly useful for the specific purpose of introducing a new skill of knowledge obtained from study. In addition to this purpose, they also mold and shape the superior and natural learning ability of the Israelites concerning this specific skill of study. Bear in mind that they also teach and give revealing knowledge to the minds of others.

Now, as we proceed with the remainder of this particular verse (Revelation, Chapter 11, verse 4), we see that the two witnesses were *standing before the God, יהוה, of the earth*. In agreement with *Random House Webster's College Dictionary*, copyright 2001, on page 1277, **stand** the base of the word *standing* is classified as “to adhere to a certain policy.” So we see here that in Revelation, Chapter 11, verse 4, the two witnesses of יהוה are adhering to a certain policy. In compliance with *Webster's New World College Dictionary*, copyright 2001, on page 1114, **policy** is defined as “wise management.” Thus, the two witnesses of יהוה are adhering to a certain wise management *before the God, יהוה, of the earth*.

As defined by the *Random House Webster's College Dictionary*, copyright 2001, on page 121, **before** is clarified as “under the jurisdiction of.” Considering the veracity of these facts, the two witnesses of יהוה are adhering to wise management under the jurisdiction of יהוה, the God of the earth. Henceforth, this information, therefore, infers that the actions of the two witnesses teaching and revealing knowledge are being carried out in adherence to wise management under the jurisdiction of יהוה, the God of the earth.

Having established this fact, we can advance to the next verse in our decoding process: Revelation, Chapter 11, verse 5. Which reads:

And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

The word **if** denotes a condition, and is defined by the *American Heritage Dictionary of the English Language*, High School Edition, copyright 1982, on pages 654-655, as “in the event that.” Hence, in the event that ***any man will hurt them, fire proceedeth out of their mouth.*** First off, let us examine the word **any** in *The Synonym Finder*, by J. I. Rodale, copyright 1978, on page 55, which means “a single one.” Next, we shall define **will**, taken from *The Funk & Wagnalls Standard College Dictionary*, copyright 1966, on page 1536, and it is verified as “to decide upon; choose.” In conjunction with these facts, we see that in the event that a ***single man*** decides upon or chooses to ***hurt*** the two witnesses of יהוה, ***fire proceedeth out of their mouth.***

Let us continue to explore this Scripture by examining the word ***hurt.*** As confirmed in *The Funk & Wagnalls Standard College Dictionary*, copyright 1966, on page 654, **hurt** is identified as “to grieve or distress.” Taken from the same reference, on page 590, to **grieve** is “to oppress.” And, furthermore, on page 947, **oppress** is classified as “to burden by harsh and unjust use of force or authority.”

Before, summarizing this, let us now examine *distress*. As indicated in *The Funk & Wagnalls Standard College Dictionary*, copyright 1966, on page 387, **distress** means to “cause worry to; harass.” In line with this course of study, **harass** in *The Synonym Finder*, by J. I. Rodale, copyright 1978, on page 486, is tantamount to “raid, persecute, put the heat on, and taunt.”

In application of all of these definitions, we can deduce that in the event that a “single person” decides upon or chooses to burden the two witnesses--who adhere to wise judgment under the jurisdiction of יהוה--with harsh and unjust use of force or authority, then a terrible repercussion shall befall them. To add to that, if a single person decides in his mind to worry, raid, persecute, put the heat on, or even taunt these highly useful people--who are being used for the specific purpose of introducing a new skill of knowledge obtained from study to the learning ability of the Israelites--bear in mind, they shall experience a *fire* that *proceedeth out of their mouth, and devoureth their enemies*. Praise יהוה.

The question now is, *What is this fire?* In accordance with the *Webster's New World College Dictionary*, copyright 2001, on page 532, **fire** is depicted as “extreme suffering that tries one's endurance; tribulation.” Thus, we can ascertain from these facts that the unprecedented tribulation

and extreme suffering that shall befall those who decide in their minds to worry, raid, persecute, put the heat on, or even taunt the two witnesses of יהוה shall try their endurance to the maximum to withstand that which shall *proceed[eth] out of their mouth.*

Continuing with this research, **proceedeth** in *The Strong's Exhaustive Concordance of the Bible*, Greek Lexicon of the New Testament, copyright 1996, Reference number 1607, translates in Greek as *ekporeuomai*, and it means "be discharged." Furthermore, on the authority of *The World Book Encyclopedia Dictionary*, copyright 1964, on page 565, **discharge** the base of *discharged* is classified as "to pour forth." Additionally, **pour**, from the same source, means "to make known freely or without reserve." And, **forth**, on page 781, equates to "into view."

Hence, we can conclude that in the event that anyone chooses to burden, use unjust force or authority against, and persecute the two witnesses of יהוה, they shall experience extreme suffering and unprecedented tribulation that shall try their endurance to the maximum. More over, their wicked actions and the consequences they shall suffer shall all be made known freely by the two witnesses. In addition, anyone who decides to taunt, put the heat on, worry, or raid the two witnesses should also bear in mind that they shall in return bring upon themselves the very same

persecution they wished upon them. And that is not all, but the results of their wicked actions shall be made known freely and put into public view by the two witnesses “*without*” any reserve.

In addition, we discovered that divulging the mistreatment of the two witnesses shall be exacted ***out of their mouth***. Upon consultation with the *American Heritage Dictionary of the English Language*, High School Edition, copyright 1982, on page 932, **out** is defined as “boldly.” To add to that, in the same source, on page 858, **mouth**, is the “capacity of speech.” Taken from *The Synonym Finder*, by J. I. Rodale, copyright 1978, on page 147, **capacity** is synonymous to “power.” On the other hand, **speech** is found in *American Heritage Dictionary of the English Language*, High School Edition, copyright 1982, on page 1241, as “public address.”

Thusly, anyone who decides to persecute, worry or put the two witnesses through any suffering shall come face to face with them, and the two witnesses shall make known these grave injustices by boldly addressing their actions *publicly*, such that it shall ***devour[eth] their enemies***.

Trusting the validity of *The Strong’s Exhaustive Concordance of the Bible*, Greek Lexicon of the New Testament, copyright 1996, Reference number 2719, the Greek word for **devoureth** is *katethio*, which no doubt means “devour.” Now **devour**, as verified in *The Synonym Finder*, by J. I.

Rodale, copyright 1978, on pages 290-291, is equal to “overcome, overwhelm, conquer, and triumph over.” Based upon this documentation, the degree to which the two witnesses shall publicly address and boldly bring out into public view the harassment of those causing them extreme suffering shall be such that it will overcome, overwhelm, conquer, and even triumph over all *their enemies*.

How do we recognize the enemies of these people? To find the answer let us examine the word *enemy*. In agreement with the *Webster’s New World College Dictionary*, copyright 2001, on page 412, **enemy** is divulged as “one that is antagonistic to another; one seeking to confound an opponent.” Therefore, the enemies of the two witnesses are characterized as anyone who is *antagonistic* towards them, or anyone seeking to *confound* them.

Let us now explore the rudiments of those two characteristics. On the authority of the *Random House Webster’s College Dictionary*, copyright 2001, on page 56, **antagonistic** is defined as “acting in opposition.” As distinguished in *The Funk & Wagnalls Standard College Dictionary*, copyright 1966, on page 947, **opposition** is defined as “the state of being opposite.” **Opposite**, on the same page, is qualified as “contrary; contrary in

character, while on page 294, **contrary** is classified as “unfavorable; perverse.”

This newfound information asserts that the enemies of the two witnesses of יהוה act unfavorably and perversely toward them, and as well as have characters that are also unfavorable and perverse. Even more, this group of people, deemed as the *enemies* of the two witnesses of יהוה, also seek to **confound** them. **Confound** can be found in the *Random House Webster’s College Dictionary*, copyright 2001, on page 281, and it means “to contradict.” Accordingly, the enemies of the two witnesses represent people who seek to **contradict** them.

As referenced in the *Webster’s Ninth New Collegiate Dictionary*, copyright 1989, on page 284, **contradict** means to “take issue with.” In the *Random House Webster’s College Dictionary*, copyright 2001, on page 704, **take issue** is found to mean “dispute.” Even more, **dispute** is defined on page 382, as “to strive against.” Hence, the enemies of the two witnesses of יהוה are representative of those people who choose to strive against them. They signify those who are of an unfavorable and perverse character, and as such they also act unfavorably and perversely toward the two witnesses of יהוה. A key Scripture that deals directly with others standing in judgment

of the servants of יהוה can be found in Romans, Chapter 14, verse 4. Let us read:

*Who art thou that judgest another man's servant?
to his own master he standeth or falleth. Yea, he shall be
holden up: for God, יהוה, is able to make him stand.*

This puts those in line who think that they can judge the servants of יהוה. יהוה, as the Master of His servants, determines whether they stand or fall. יהוה shall hold His servants up, and only He is able to make them stand. The success of the servants of יהוה is not established by their enemies but, rather, by the Person whose service they perform--בן יהוה יהוה.

Observing all of these facts, anyone who decides to worry, raid, persecute, put the heat on, or even taunt the two witnesses of יהוה should expect to see this very persecution being made known freely and put into public view by the two witnesses without “any reserve.” In addition, these people who choose to persecute, worry, or put the two witnesses through any suffering shall come face to face with them, for the two witnesses shall boldly make known these grave injustices by addressing their wicked actions publicly.

Furthermore, the bold public address that the two witnesses shall put into view concerning their harassment and extreme suffering shall be such

that it will overcome, overwhelm, conquer and triumph over all of those who strive against and act unfavorably and perversely toward them. And, know this, these individuals have characters that are not only also unfavorable but also perverse.

Now we shall complete decoding the remainder of Revelation, Chapter 11, verse 5, which reads:

...and if any man will hurt them, he must in this manner be killed.

This passage declares that if any man will hurt them, cause them worry, or distress, he **must** in this manner be **killed**. Therefore, as proven in *The Strong's Exhaustive Concordance of the Bible*, Greek Lexicon of the New Testament, copyright 1996, Reference number 615, the Greek word for **killed** is *apokteino*, which means to “slay.”

Slay, is found in *The Funk & Wagnalls Standard College Dictionary*, copyright 1966, on page 1261, to mean “smite.” **Smite** is validated in the *American Heritage Dictionary of the English Language*, High School Edition, copyright 1982, on page 1220, as “to afflict retributively.” In the same source, on page 22, **afflict** means “to inflict mental suffering upon.” Also, **retributively**, in the *Webster's New World College Dictionary*, copyright 2001, on page 1007, is an adverb meaning “marked by

retribution.” And **retribution**, on the same page, is “recompense.” Lastly, **recompense** is found on page 984, and it means “to pay for; return in kind.”

In applying this bit of research, the manner in which those who intend to afflict and cause pain to the two witnesses of יהוה **must** pay for and return in kind is through relentless infliction of mental suffering, just as they desired for the two witnesses of יהוה.

Inclusive of all of these facts presented in this seminar, we have since ascertained that the two witnesses are valuable people to יהוה, who are highly useful for the specific purpose of introducing a new skill of knowledge obtained from study to mold and shape the superior and natural learning ability of the Israelites to this specific skill of study. Also, they are to teach and give revealing knowledge to others in adherence to wise management under the jurisdiction of יהוה--not of their own jurisdiction.

Consequently, if a single person chooses to taunt, put the heat on, worry, or raid the two witnesses of יהוה, they should rue the day when this very persecution is made known freely and put into public view by the two witnesses “without any reserve.” Moreover, those individuals who decide to persecute, worry, or put the two witnesses through any suffering can expect to see them make known their wrong-doings by boldly addressing their actions publicly.

Consequently, the bold public address that the two witnesses shall put into public view concerning their harassment and extreme suffering shall be such that it will overcome, overwhelm, conquer and triumph over all those with perverse and unfavorable characters who act unfavorably and perversely toward them, including those who strive against them. And the manner in which they--those who intend to afflict and cause pain to the two witnesses of יהוה--**must** pay for their actions and return in kind for their wickedness shall be intense mental suffering ... just as they desired for the two witnesses.

Now, we shall read Revelation, Chapter 11, verse 6, which reads:

These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

This is where we shall pick up in our next session on the lives of these two prophets, whereas we shall determine what the *power to shut heaven* is, and how it will affect *the days of their prophecy*. However, after all that has been uncovered during this session, we can still understand that they shall endure some serious pain and turbulent times, but the precedent has already been set with the suffering of our Father, יהוה בן יהוה, who is paying the

ultimate price with His life. And we must never forget His sacrifice, nor think that our sacrifices are anywhere equal to His.

I praise יהוה for His divine revelations and I pray that the Spirit of יהוה rests upon all of you during these last days. I hope to see you again when we commune for our Feast of Tabernacles. Shalom Aleichem and Aniy Ahov.