



## The Two Witnesses

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When I was here with Rick & Deb and some of you last year, I shared this message about “**who**” the Two Witnesses of Revelation 11 are. As I prepared this teaching then, it started me on a journey of discovery that is still going on. This teaching has and is evolving, as I continue to study the Scriptures. Now, I know that it’s hard to let go of the past and the things we think we know. But, we need to be able to ask the question, “Are any of these things based on false premises to begin with”? If we’ll be brave and step back from what we think we know and try to study the Word of Elohim with new eyes, with minds open to Ruach HaKodesh, the Holy Spirit; when we really learn something, we’ll actually know that we know it. And, the truths we learn may surprise us.

I’m not going to ask you to just toss out what you might believe about the return of Messiah, or the Great Tribulation, or anything else having to do with the “**End Times**”. But, what I am going to ask you to do today, is to step out of your comfort zone for a little over an hour, leave any old baggage or denominational thinking behind and consider what I’m about to share with you from a Hebrew perspective; the perspective from which the words and concepts we’re going to look at were conceived and written.

In order for us to recognize how scriptures and events fit together into the picture of “**Ya’aqov’s Trouble**” or “**The Great Tribulation**”, we need to understand the Biblically Hebraic context in which these concepts and terms are related to us in Scripture. And, that’s where we’re going to begin our journey today.

First, there are many references to Yahweh as “**Judge**” in Scripture. Now, I’m only going to reference two here. Going back to the “*beginning*”, as Avraham began entreating Elohim on behalf of any righteous ones in Sodom and Gomorrah, he said to Yahweh in **B’reshith / Genesis 18:23-25**; *And Avraham drew near and said, “Would You also destroy the righteous with the wrong? Suppose there are fifty righteous within the city, would You also destroy the place and not spare it for the fifty righteous that were in it? Far be it from You to act in this way, to slay the righteous with the wrong, so that the righteous should be as the wrong. Far be it from You! Does the Judge of all the earth not do right?”* Then, as the prophet speaks of our Last Days “*ingathering*” and “*return*” to Yerushalayim, he writes in **Yeshayahu / Isaiah 33:21-22**; *But there, great is YHVH for us; a place of broad rivers, streams, in which no boat with oars sails, nor big ships pass by – for YHVH is our Judge, YHVH is our Lawgiver, YHVH is our Sovereign, He saves us.*

Now, witnesses are very important in the government of the Kingdom. Yahweh refers to the Torah as the “**Witness**” throughout **Shemot / Exodus** and **Bemidbar / Numbers**, according to the *Institute for Scripture Research* translation. The *King James Version* uses the word “**testimony**”,

which what a “**witness**” gives (*testimony*). Strong’s Exhaustive Concordance states that the Hebrew word “**e`duwth**” (*ayin-dalet-vav-tav*) which means “**testimony**” is the word used in the 34 places where “**testimony**” is used instead of “**Torah**” in these two books of the Torah. What I found interesting was that the Hebrew word that actually appears in all of these places is “**ha’e`dot**” (*hey-ayin-dalet-tav*) which means “**the Witnesses**” (plural), from “**e`d**” which means “**to witness**” or “**to testify**”. So, here we have multiple witnesses. In other words, all the commands of Torah are witnesses. This is no doubt why the Strong’s jumped to their conclusion and used “**e`duwth**” because the second meaning, after “**testimony**” is a “**precept**”, “**law**” or “**command**”; which are also what Torah is. So, when a deed or act or a lifestyle is held up to Torah, it “**gives witness**” or “**testifies**” either **for** or **against** the deed and the person, or persons involved in the act. It’s important that we understand what this word means and how it’s used in Scripture, if we are going to study the “**Two Witnesses**” of the last days.

Yahweh tells us in **Debarim / Deuteronomy 17:2-6**; *“When there is found in your midst, in any of your cities which YHVH your Elohim is giving you, a man or a woman who does what is evil in the eyes of YHVH your Elohim, in transgressing His covenant, and has gone and served other mighty ones and bowed down to them, or to the sun or to the moon or to any of the host of the heavens, which I have not commanded, and it has been made known to you and you have heard, and has searched diligently. Then see, if true: the matter is confirmed that such an abomination has been done in Yisra’el, then you shall bring out to your gates that man or woman who has done this evil matter, and you shall stone to death that man or woman with stones. At the mouth of two or three witnesses shall he that is to die be put to death. He is not put to death by the mouth of one witness.”* We also read in **Debarim 19:15**; *“One witness does not rise up against a man concerning any crookedness or any sin that he commits. At the mouth of two witnesses or at the mouth of three witnesses a matter is established.* Here we see that there cannot be a conviction or determination of guilt based on one witness alone. There must be at least one other corroborating witness.

If we look at what happened in **B’reshith 18 & 19**, we see one of the best examples of this concept of “**witnesses**”, in Scripture. First, we read in **B’reshith 18:1-3**; *And YHVH appeared to him by the terebinth trees of Mamre, while he was sitting in the tent door in the heat of the day. So he lifted his eyes and looked, and saw three men standing opposite him. And when he saw them, he ran from the tent door to meet them, and bowed himself to the ground, and said, “YHVH, if I have now found favor in Your eyes, please do not pass Your servant by.* Three men came to Avraham at his tent. And, one of them is Yahweh. Yahweh came as a man, Yahshua. See me later for that teaching. OK?

Now, as you read the story, you’ll see in **18:20-22**; *And YHVH said, “Because the outcry against Sodom and Amorah is great, and because their sin is very heavy, I am going down now to see whether they have done altogether according to the outcry against it that has come to Me, and if not, I know.” So the men turned away from there and went toward Sodom, but YHVH still stood before Avraham.* So, Yahweh, Who is Omnipresent and Omniscient, has come down to see if the outcry against Sodom and Amorah has merit. And, He brings “**two witnesses**” with Him.

Next, after Avraham speaks with Yahweh about the righteous that may be living there, in **18:33 to 19:1**, we read; *Then YHVH went away as soon as He had ended speaking to Avraham. And Avraham returned to his place. And the two messengers came to Sodom in the evening, and Lot was sitting in the gate of Sodom. And when Lot saw them, he rose up to meet them, and he bowed himself with his face toward the ground,...* Here we see a couple of

things. First, when Yahweh is through speaking with Avraham, He departs. Then we read that the two messengers came to Sodom. First we're told that these two are men. Now, they're called "**malakim**" or "**messengers**", Most English translations refer to them as "**angels**". But, while our culture uses this term, in the Hebrew, the meaning is "**sent ones**". These "**two men**", these "**two messengers**", were "**sent ones**" of Yahweh, "**two witnesses**".

When the "**messengers**" saw how evil the city was, they took Lot, his wife and two daughters out of Sodom, before it was destroyed in Yahweh's judgment. These "**two witnesses**" had a two-fold duty to perform. They were to "**witness**" the evil of the city, to legally establish what caused the great outcry that reached Yahweh, which they did; even to the point of having to strike some of the men of the city blind, in order to save Lot. Their second duty was to be "**witnesses**" to Lot and his family of the impending judgment and destruction of Sodom and the plain. With these two things established and done, Yahweh destroyed the Sodom, Amorah and the plain.

But, before we move on, let me point out one more little detail. Let's look at **verse 29**; ***Thus it came to be, when Elohim destroyed the cities of the plain, that Elohim remembered Avraham, and sent Lot out of the midst of the overthrow, when He overthrew the cities in which Lot had dwelt.*** Sound a little familiar? Yahweh delivered a remnant of the family of Avraham out of the city before the destruction. Remember, Lot's married daughters and sons-in-law remained behind. Then, as they were fleeing, Lot's wife rebelled against the "**instructions**" (Torah) and died in the wilderness. This sounds very similar to the regathering in the End of Days.

Now, Yahshua had some things to say regarding witnesses. In **Mattityahu 18:15-20** we read; ***“And if your brother sins against you, go and reprove him, between you and him alone. If he hears you, you have gained your brother. But if he does not hear, take with you one or two more, that ‘by the mouth of two or three witnesses every word might be established.’ And if he refuses to hear them, say it to the assembly. And if he refuses even to hear the assembly, let him be to you like a gentile and a tax collector. Truly, I say to you, whatever you bind on earth shall be having been bound in heaven, and whatever you loosen on earth shall be having been loosened in heaven. Again I say to you that if two of you agree on earth concerning any matter that they ask, it shall be done for them by My Father in the heavens. For where two or three are gathered together in My Name, there I am in their midst.”***

Here, Yahshua refers to "**two or more witnesses**" in reference to witnessing what is said between two brothers, when one attempts reconciliation. Even in our court system today, the concept is to try a case by hearing the testimony of witnesses and then proclaiming an outcome in the public forum, in the presence of two or more witnesses; so that a thing, or verdict, can be established. Then, judgment can follow.

Yahshua also tells us of the power of these "**two or more witnesses**", as He says; ***“Truly, I say to you, whatever you bind on earth shall be having been bound in heaven, and whatever you loosen on earth shall be having been loosened in heaven.*** This is precisely why we should never take such matters lightly, especially in the congregation of Yahweh. This is what happened with Sodom and Amorah. Again, in **B'reshith 19:12-13**; ***And the men said to Lot, “Have you anyone else here? A son-in-law, and your sons, and your daughters, and whomever you have in the city – bring them out of this place! For we are going to destroy this place, because the cry against them has grown great before the face of YHVH, and YHVH has sent us to destroy it.”*** But, they didn't rain down the fire and brimstone; because we read in **19:24**; ***And YHVH rained sulfur and fire on Sodom and Amorah, from YHVH out of the heavens.***

The “**two witnesses**” testified, binding the evil ones to their sin in the earth and in heaven, establishing guilt; then, loosing the judgment in heaven upon them on the earth.

Again, Yahshua confirmed the power and authority of “**witnesses**” as He finished His statement in **Mattityahu 18:19-20**; *“Again I say to you that if two of you agree on earth concerning any matter that they ask, it shall be done for them by My Father in the heavens. For where two or three are gathered together in My Name, there I am in their midst.”* Of course He’s in the midst. The Judge presides over the hearing of the case, so that Judgment can follow.

Sha’ul also speaks of this principle of “*two or more witnesses*” in **2 Corinthians 13:1**; *This is the third time I am coming to you. “By the mouth of two or three witnesses every word shall be established.”* Also, in **1 Timothy 5:19**; *Do not receive an accusation against an elder except from two or three witnesses.* Then, he shows us in **Ibrim / Hebrews 10:24-30** (translated from the Hebrew); *And it is necessary that we look to one another with love and tov works. And shall not forsake our assemblies like some do, but each of you shine all the more as you see the “Day” (Day of Yahweh) come near. For if we sin willfully after we receive the covenant of truth there is not established for us another offering (slaughtering) for sin, but prepared a terrible judgment and the fire which consumes the rebellious. And the one who disregarded the Torah of Moshe, by the testimony of two or three witnesses died without mercy. How much greater punishment do you suppose will come upon the one who tramples under his feet the Son of Elohim and to think of the blood of the renewed covenant as unclean by which they were set apart, and disregarded the Spirit of Grace. For we know the one which said, “Vengeance is Mine and I will repay,” says YHVH and once again, “For YHVH will judge His people”.*

So, before guilt can be established, it has to be attested to by two or more witnesses. And, when the verdict is reached, it is delivered before two or more witnesses. And thus, the “**thing**” is established.

Now, that we’ve set the foundation, let’s look in **Revelation 11**, where Yahochanan writes about Yahshua’s “**Two Witnesses**” in **verses 1-13**; *And a reed like a measuring rod was given to me, and the messenger stood, saying, “Rise and measure the Dwelling Place of Elohim, and the altar, and those worshipping in it. But cast out the court which is outside the Dwelling Place, and do not measure it, for it has been given to the gentiles, and they shall trample the set-apart city under foot for forty-two months. And I shall give unto my two witnesses, and they shall prophesy one thousand two hundred and sixty days, clad in sackcloth.” These are the two olive trees and the two lampstands that are standing before the Elohim of the earth. And if anyone wishes to harm them, fire comes out from their mouth and consumes their enemies. And if anyone wishes to harm them, thus they must be killed. These possess authority to shut the heaven, so that no rain falls in the days of their prophecy. And they possess authority over waters to turn them to blood, and to smite the earth with all plagues, as often as they wish. And when they have ended their witness, the beast coming up out of the pit of the deep shall fight against them, and overcome them, and kill them, and their dead bodies lie in the street of the great city which spiritually is called Sedom and Mitsrayim, where also our Master was impaled, and some of the peoples and tribes and tongues and nations see their dead bodies for three and a half days, and not allow their dead bodies to be placed into tombs, and those dwelling on the earth rejoice over them and exult. And they shall send gifts to each other, because these two prophets tortured those dwelling on the earth. And after the three and a half days the living spirit from Eloah entered into them, and they stood upon their feet, and the spirit of life fell upon them, and great fear fell on those who saw them. And they heard a loud voice from the*

*heaven saying to them, “Come up here.” And they went up into the heaven in a cloud, and their enemies saw them. And in that hour there came to be a great earthquake, and a tenth of the city fell. And in the earthquake seven thousand men were killed, and the rest became afraid and gave praise to the Eloah of the heaven.*

If we’re going to understand who these **“Two Witnesses”** are, we need to take a closer look at these verses. First, **verses 1**; *And a reed like a measuring rod was given to me, and the messenger stood, saying, “Rise and measure the Dwelling Place of Elohim, and the altar, and those worshipping in it.* The image here is that of measuring and judgment. We see this picture also in **Yehezqel/ Ezekiel 8 ~ 10** as Yahweh shows the prophet the hidden sin and abominations within the Hekal (*House of Elohim*). Here too, we see that Yahweh always starts with His own House (*Dwelling Place*) first. This includes His **“chosen ones”**. We’ll be measured and the intent of our hearts judged, so that we will be marked, as those spoken of in **9:4** who were sighing and crying over the abominations that were taking place. Then, in **Yehezqel 9:6**; *“Slay to destruction old, young men, maidens and children and women, but do not come near anyone upon whom is the mark, and begin at My set-apart place.”* But, His people (*the remnant*) are spared.

Then, in **verse 2**; *But cast out the court which is outside the Dwelling Place, and do not measure it, for it has been given to the gentiles, and they shall trample the set-apart city under foot for forty-two months.* Here we see that the **“gentiles”** or **“nations”** will occupy part of the Temple Mount and trample Jerusalem for 42 months. Yahweh refers to 3 ½ years as 42 months, here in several places. Forty-two refers to the timing of several significant times and events; such as the 42 encampments of B’nei Yisra’el in the wilderness. This was a time of conflict between them and the will of Yahweh. This conflict between the will of Yahweh and man is noted in Hebraic thought as: **42 = 7** (*the number of Yah*) **X 6** (*the number of man*). Maybe that explains a phrase I often heard as a boy. You see, in my parent’s generation, when someone would ask, *“How’s it going?”* The answer was often, *“Oh, the same old sixes and sevens”*.

I also need to point out that there were 42 generations between Adam and Yahshua. This may also play into the scenario Yahochanan is pointing to here in our text of **Revelation 11**, as we’ll see in a minute. As we learn in verse two and will see in subsequent verses, Yahochanan is referring to two 42 month segments; which together, equals seven years. This would be the 70<sup>th</sup> week of **Dani’el 9:24**; *“Seventy weeks are decreed for your people and for your set-apart city, to put an end to the transgression, and to seal up sins, and to cover crookedness, and to bring in everlasting righteousness, and to seal up vision and prophet, and to anoint the Most Set-apart.* Let’s look at **verses 25-27**; *“Know, then, and understand: from the going forth of the command to restore and build Yerushalayim until Messiah the Prince is seven weeks and sixty-two weeks. It shall be built again, with streets and a trench, but in times of affliction. And after the sixty-two weeks Messiah shall be cut off and have naught. And the people of a coming prince shall destroy the city and the set-apart place. And the end of it is with a flood. And wastes are decreed, and fighting until the end. And he shall confirm a covenant with many for one week. And in the middle of the week he shall put an end to slaughtering and meal offering. And on the wing of abominations he shall lay waste, even until the complete end and that which is decreed is poured out on the one who lays waste.”*

Let’s see what we can understand from this. First, we have 7 weeks and 62 weeks from the command to rebuild Jerusalem until Messiah Yahshua came. Now, it’s important to remember that a biblical, or Hebrew, year isn’t 365 days like the Gregorian solar calendar used today. A biblical year consists of 12 lunar months of between 28 and 30 days. That means that a Biblical year is 360 days. There are periodic years with a 13<sup>th</sup> month, in order to make an average over time of

360 days per year. So, if we're looking at 69 weeks of years, that would translate into 173,880 days; which translates into 476.0766 solar (or Gregorian years). Now, for ease of understanding, I'm going to use Gregorian years. But, you'll be able to see that there are no discrepancies.

Now, the order was given, by Artaxerxes to Nehemiah, to rebuild the walls and city of Jerusalem in 445 BCE. According to **Nehemiah 2:1**, this was in the month of Nisan, in the 20<sup>th</sup> year of the reign of Artaxerxes. This was not only recorded by Nehemiah; but also in ancient Persian scrolls and in recently found Egyptian scrolls, called the *Elephantine Papyri*. And, by comparing the date recorded based on the three calendars, historians feel more than comfortable with the Gregorian year of 445 BCE. It was completed in 396 BCE. The remaining 62 weeks of years, or 434 biblical years (428 Gregorian years) takes us to 32 CE; the year Yahshua was impaled. Daniel stated that after 62 weeks, Messiah would be cut-off. This totals 69 weeks of years; leaving us with "**one week**" (*seven years*) yet to be fulfilled.

Then too, we see in **verse 26** that the people of a coming prince shall destroy Jerusalem and the Temple. The Romans, of course, did this. But, from the words of Dani'el here, these Romans were "**the people of a coming prince**". So, this "**coming prince**" will be from the "**Roman Empire**", which means today that it will be Europe-centered. And, this prince shall confirm a covenant with many for one week. This "**prince**" is the anti-messiah. And, the Hebrew word for "**confirm**" used here is "**gabar**" (*gimmel-bet-reish*) which means "**to give one's strength to**" or "**enforce**". He will "**enforce**" or "**put his strength to**" the covenant for one week. Now, this is another teaching altogether. But, I need to mention these events, as they play into what we're reading in **Revelation 11**.

Where I'm going with this is to show that the 70<sup>th</sup> week, or last seven years, will be two sets of 42 months, or 3 ½ years. We see that in the middle of the "**week**" (the 7 years) this "**prince**" stops the slaughter and meal offering (the morning and evening oblation). This is when the "**abomination that lays waste**" is set-up and those living in Yehudah (Israel) are to flee to the mountains, as Yahshua said in **Mattityahu 24:15-16**; "**So when you see the 'abomination that lays waste,' spoken of by Dani'el the prophet, set up in the Set-apart Place**" – **he who reads, let him understand – "then let those who are in Yehudah flee to the mountains.** So, let us *read and understand* that the term "**Set-apart Place**" is a euphemism for the "**Hekal**" or "**Temple**" (*including the courtyard*) and not for the "**Kodesh Kadoshim**" or "**Holy of Holies**", as that is referred to as the "**Most Set-apart Place**" in Scripture. When Yahshua drove away the "*moneychangers*" and those "*selling*" in **Yohanah 2:13-17**, it was in the "**Set-apart Place**" (on the grounds of the Temple and not inside the "**Holy of Holies**"). The references to the "**Most Set-apart Place**" are many. **Shemot / Exodus 26:34, Wayyiqra / Leviticus 16:33, Yehezqel / Ezekiel 45:3 and Ibrim / Hebrews 9:3**, just to name a few.

Then, we need to read **2 Thessalonians 2:1-4**; ***As to the coming of our Master Yahshua Messiah and our gathering together to Him, we ask you, brothers, not to become easily unsettled in mind or troubled, either by spirit or by word or by letter, as if from us, as if the day of YHVH has come. Let no one deceive you in any way, because the falling away is to come first, and the man of lawlessness is to be revealed, the son of destruction, who opposes and exalts himself above all that is called Elohim or that is worshipped, so that he sits as Elohim in the Dwelling Place of Elohim, showing himself that he is Elohim.*** So, the "**falling away**" and the revealing of anti-messiah, the man of lawlessness, the son of destruction, who exalts himself above Elohim comes first, before the "**Day of Yahweh**" comes.

What the first 42 month period represents is the time leading up to the anti-messiah proclaiming himself to be Elohim. It is the time of "*union*" between this counterfeit messiah with his "*false*

bride” (those of the great “**falling away**”). The second 42 months lead up the “**union**” of the true Moshiach with “**His bride**” (the “**chosen**” through the refining of the wilderness). Then we have the building of the Millennial Temple. I mention this to give you one more 42. You see, in this third Temple the doorway into the Set-apart Place is 6 cubits by 7 cubits, equaling 42, as if to show the end the struggle between man’s will and Elohim.

As we go back to our source text, **Revelation 11**, let’s look at **verse 3**; **“And I shall give unto my two witnesses, and they shall prophesy one thousand two hundred and sixty days, clad in sackcloth.”** Again, we have a 3 ½ year, or 42 month period. But, we’re given this here as one thousand two hundred and sixty days. We can look at these numbers several ways in Hebrew thought. But, to keep things simple; “**one thousand**” represents the word “**aleph**”, whose letter represents “**strength**”, the “**master**” and the “**teaching**” and because it’s one thousand, it carries the connotation of being multiplied. So you can think of it as “**strength multiplied**”. “**Two hundred**” is the letter “**reish**” which is the “**head**”, “**beginning**” or the “**poor man**”. Not poor, as in no wealth; but, poor of spirit, “**humble**”. and “**sixty**” is the letter “**samech**” which means “**support**” or “**ordination**” and represents a “**complete cycle**”.

Think about this; if we take all of these meanings into account; it’s as if these “**two witnesses**” are given “**multiplied strength**” from Yahweh. They are “**humble**”. They’re clothed in “**sackcloth**”, Scripture says, representing their message. And, they are “**ordained**” for their work until their “**cycle is complete**”. This is only one way to look at it. But, it adds dimension to what we’re reading. We see that these “**two witnesses**” give their testimony at the beginning, or during the first 3 ½ years. We’ll cover more on that in a bit.

As I said, we’re told that they are “**clad in sackcloth**”. These are garments worn in mourning and are also a sign of humility before Yahweh. Sackcloth is associated with repentance and teshuva from pride and sin. We read numerous times, in Scripture, that people wore sackcloth as they heeded the words of the prophets and repented. These witnesses have made teshuva and are humble before Elohim.

Now, **verse 4** tells us; **“These are the two olive trees and the two lampstands that are standing before the Elohim of the earth.”** Let’s look at the “**two olive trees**” in **Zekaryah 4:1-14**; **And the messenger who was speaking to me came back and woke me up as a man is awakened from sleep. And he said to me, “What do you see?” So I said, “I have looked, and see: a lampstand all of gold with a bowl on top of it, and on the stand seven lamps with seven spouts to the seven lamps. And two olive trees are by it, one at the right of the bowl and the other at its left.” Then I responded and spoke to the messenger who was speaking to me, saying, “What are these, my master?” And the messenger who was speaking to me answered and said to me, “Do you not know what these are?” And I said, “No, my master.” And he answered and said to me, “This is the word of YHVH to Zerubbabel, ‘Not by might nor by power, but by My Spirit,’ said YHVH of hosts. ‘Who are you, great mountain, before Zerubbabel? A plain! And he shall bring forth the capstone with shouts of “Favour, favour to it!” ’ ” And the word of YHVH came to me, saying, “The hands of Zerubbabel have laid the foundation of this House, and his hands shall complete it. And you shall know that YHVH of hosts has sent Me to you. For who has despised the day of small beginnings? They shall rejoice when they see the plumb-line in the hand of Zerubbabel. These seven are the eyes of YHVH, which diligently search throughout all the earth.” Then I responded and said to him, “What are these two olive trees, one at the right of the lampstand and the other at its left?” And I responded a second time and said to him, “What are these two olive branches which empty golden oil from themselves by means of the two gold pipes?” And he answered me and said, “Do you not know what these are?” And I said, “No, my master.”**

***And he said, “These are the two anointed ones, who stand beside the Master of all the earth.”***

This is a great picture. Zekaryah is asked what he sees. He sees “**two olive trees**” and one “**golden lampstand**”. First let me say here that the “**golden lampstand**”, like the one in the Tent of Meeting in the wilderness, is the “**Light of the World**”, the “**Torah**” and the “**Tree of Life**”. As this chapter closes, Zekaryah asks again who these “**two**” are that empty golden oil from themselves by means of two gold pipes. Understand, they are not emptying oil into the Lampstand. Instead, the oil is coming from the Lampstand, the “**Tree of Life**”, into them by means of the “**bowl**”, “**Ruach HaKodesh**” that is above the Lampstand. These two “**anointed ones**” pour out their oil, their anointing, on those who accept their testimony as witnesses; much like Lot did in Sedom. We’re told here that these “**two olive trees**” are the “**two anointed ones**” who stand beside the Master of all the earth.

This anointing by the Spirit of Elohim, through the “*two olive branches*” is confirmed in the middle of these verses, where we have reference to “**Zerubbabel**”, whose name means “**Sown in Babylon**”. He was the descendant of King David who led a remnant of Yahudah out of the Babylonian captivity and began the rebuilding of the Temple. Yahweh tells Zekaryah that the word to Zerubbabel is “**Not by might nor by power, but by My Spirit,**” said YHVH of hosts. And, Zerubbabel’s work was a picture of things to come, as Zekaryah prophesied about the Temple Moshiach will build, when He returns in **Chapter 6**, he speaks of us in **verse 15**; “**And those who are far away shall come and build the Hekal of YHVH. And you shall know that YHVH of hosts has sent Me to you. And this shall be, if you diligently obey the voice of YHVH your Elohim.**”

Now, one thing to keep in mind here, about the “**two anointed ones**” standing beside the Master, is that Moshe (Torah) and Eliyahu (Teshuva) both stood beside the Master Yahshua on the “**Mount of Transfiguration**”, as told in **Mattityahu 17** and **Mark 9**. With that in mind, let’s read **Dani’el 12:1-3**; “**Now at that time Mika’el shall stand up, the great head who is standing over the sons of your people. And there shall be a time of distress, such as never was since there was a nation, until that time. And at that time your people shall be delivered, every one who is found written in the book, and many of those who sleep in the dust of the earth wake up, some to everlasting life, and some to reproaches, everlasting abhorrence. And those who have insight shall shine like the brightness of the expanse, and those who lead many to righteousness like the stars forever and ever. Verses 4-7; But you, Dani’el, hide the words, and seal the book until the time of the end. Many shall diligently search and knowledge shall increase.**” Then I, Dani’el, looked and saw two others standing, one on this bank of the river and the other on that bank. And one said to the man dressed in linen, who was above the waters of the river, “**How long until the end of these wonders?**” And I heard the man dressed in linen, who was above the waters of the river, and he held up his right hand and his left hand to the heavens, and swore by Him who lives forever, that it would be for a time, times, and half a time. And when he has ended scattering the power of the set-apart people, then all these shall be completed.

Who are these “**two others**” standing on either bank of the river? It sounds like the “**two witnesses**” after their testimony is completed. And, they’re asking the “**man in linen**” (“**linen**” in Scripture, is a picture of “**righteousness**”); so, they ask the “**Righteous One**”, when the “**wonders**” (*ha pele’ot*, in Hebrew) or “**miraculous events from Elohim**” will end. And, He swears by the Eternal One, “**that it would be for a time, times, and half a time.**” And, **when he (anti-messiah) has ended scattering the power of the set-apart people, then all these shall be completed.**

Now, going back to **Revelation 11:4**, where we read; *“These are the two olive trees and the two lampstands that are standing before the Elohim of the earth.”* We see also that these *“two anointed ones”* are *“two lampstands”*. OK, we read earlier that they are two lights and they receive their oil from the one *“golden lampstand”* and give out that oil from themselves through their testimony. Yahshua spoke similarly when referring to His followers in **Mattityahu 5:14-17**; *“You are the light of the world. It is impossible for a city to be hidden on a mountain. Nor do they light a lamp and put it under a basket, but on a lampstand, and it shines to all those in the house. Let your light so shine before men, so that they see your good works and praise your Father who is in the heavens. Do not think that I came to destroy the Torah or the Prophets. I did not come to destroy but to complete.* Imagine how much brighter these *“two anointed witnesses”* will shine.

Speaking of which, let's now re-read **Revelation 11:5-6**; *“And if anyone wishes to harm them, fire comes out from their mouth and consumes their enemies. And if anyone wishes to harm them, thus they must be killed. These possess authority to shut the heaven, so that no rain falls in the days of their prophecy. And they possess authority over waters to turn them to blood, and to smite the earth with all plagues, as often as they wish.”* Here we see that the same authority and miraculous power given to Moshe and Eliyahu are given to these *“witnesses”*; to speak judgment to those who would harm them or ignore their testimony. It's interesting to note that Eliyahu did stop the rain in the Kingdom of Yisra'el for 3 ½ years, according to **Melekim Aleph / 1 Kings 17 & 18**. Rain is also an allegory in Scripture for the *“Set-apart Spirit”* which will be withheld during part of the last week. Scripture here says that fire will come out of the mouths of these *“two”* to consume their enemies. *“Fire”* is also a metaphor for the Word of Yahweh. And, in numerous places, Yahweh says that He is a consuming fire. I like the way He says it in **Debarim / Deut. 9:3**, as Moshe admonishes B'nei Yisra'el about what will happen to their enemies, just prior to the entry into the Land; *“And you shall know today that YHVH your Elohim is He who is passing over before you as a consuming fire – He does destroy them and subdue them before you. So you shall dispossess them and destroy them quickly, as YHVH has said to you.* If anyone wishes to harm these *“two anointed witnesses”*, they will be *judged* by the Word and thus, must be killed.

Yahweh, of course, did many miraculous things by Moshe's hand; including turning water into blood in **Shemot / Exodus 7**. So, here too we see that, just as Yahweh sent plagues on Mitsrayim in order to show that His power and authority have been given to His witnesses; we will see plagues all over the world.

Then, we come to **verses 7-10**; *And when they have ended their witness, the beast coming up out of the pit of the deep (the sea) shall fight against them, and overcome them, and kill them, and their dead bodies lie in the street of the great city which spiritually is called Sedom and Mitsrayim, where also our Master was impaled, and some of the peoples and tribes and tongues and nations see their dead bodies for three and a half days, and not allow their dead bodies to be placed into tombs, and those dwelling on the earth rejoice over them and exult. And they shall send gifts to each other, because these two prophets tortured those dwelling on the earth.* And, **verses 11-13**; *And after the three and a half days the living spirit from Eloah entered into them, and they stood upon their feet, and the spirit of life fell upon them, and great fear fell on those who saw them. And they heard a loud voice from the heaven saying to them, “Come up here.” And they went up into the heaven in a cloud, and their enemies saw them. And in that hour there came to be a great earthquake, and a tenth of the city fell. And in the earthquake seven thousand men were killed, and the rest became afraid and gave praise to the Eloah of the heaven.*

I need to point out that the “**beast**” who overcomes them, according to both the Greek and Aramaic, comes out of the “**abyss**”, indicating the “**sea**”. This is consistent with **Revelation 13:1**; *And I stood on the sand of the sea. And I saw a beast coming up out of the sea, having seven heads and ten horns, and on his horns ten crowns, and on his heads names of blasphemy.* Then, we read of him in **verses 5-8**; *And he was given a mouth speaking great matters and blasphemies, and he was given authority to do so forty-two months. And he opened his mouth in blasphemies against Elohim, to blaspheme His Name, and His Tent, and those dwelling in the heaven. And it was given to him to fight with the set-apart ones and to overcome them. And authority was given to him over every tribe and tongue and nation. And all those dwelling on the earth, whose names have not been written in the Book of Life of the slain Lamb, from the foundation of the world shall worship him.*

Let’s take a closer look at what happens here, back in **verses 7-13** of **Revelation 11**. Now, most of us have been taught that these “**two witnesses**” are literally two men. But, remember that the Book of Revelation is allegory. And, we’re being told in **Revelation 11** that they are the “**Two Olive Trees**” and “**The Two Lampstands**”, which **Zekaryah 4** tells us, are the “**Two Houses of Yisra’el**”.

Again here, we need to understand the words and how they’re used in these verses from both the Greek and Aramaic. For example, we see that this “**beast**” or “**anti-messiah system**” will fight against them and apparently “**overcomes**” them. In the Geek, we have “**nik’a’oh**” which means to have “**victory**” over; and, in the Aramaic, we have the Hebrew word “**lacham**” which means literally to “**prevail over**”. I say here that the “*beast apparently overcomes them*” because back in **verse 7** it says, *“And when they have ended their witness, the beast coming up out of the pit of the deep (the sea) shall fight against them, and overcome them....”* So, this overcoming happens when they have ended their witness, not during.

And, we’re told, he “**kills them**”. Now, this is where it gets interesting; in that the Greek word here for “**kill**” is “**apokteino**” which means to “**kill**” or “**extinguish**” and because of the prefix “**apo**” has the connotation of “**to separate**”. However, in the Aramaic, we have the word “**muwt**” which means to “**nullify**”. This is where we get the word “**moot**”. So, their witness is “**nullified**” or is “**moot**”. We read here also that their “**dead bodies**” lie in the “**street**” of the city which is a metaphor for Jerusalem. The term “**dead bodies**” is also interesting. The Greek word here is “**ptoma**” and means “**failure**” or “**that which has fallen**”. From the Aramaic, we have “**mappellet**”, from the Hebrew “**naphal**” which means the “**overthrow**” or “**ruin**”, as well as “**carcass**”. They lie in the “**street**”, which in Greek is “**plati’ah**”, meaning “**plaza**” and from the Aramaic we have “**rechob**” which also means an open area, such as a “**plaza**”. These refer to “**places of public display**”. What we’re seeing here, as Ben’s Dyslexic Hebrew version might read, is; *“And after their witness is finished, the beast from out of the sea shall fight with the witnesses, extinguish them and make them moot and their ruin would be publicly displayed from Jerusalem”*. We’re told also that their dead bodies would not be placed in tombs or graves. The Greek word for “**tomb**” here is “**mneyrna**” which is a “**memorial**” and in Aramaic it is “**gadeesh**” which is also a “**memorial heap**”. So, the people are not allowed to “**memorialize**” these “**who are moot**” or speak of their testimony.

OK, we’re going to have just one or two more foreign language lessons. We’ve read that they lie in the street for 3 ½ days. This is where we can pin down that they testify for the first 42 months of the 70<sup>th</sup> week. In the Greek, the word used for “**days**” is the word is “**hemera**” and is translated in some places as “**day**” and others as simply “**time**”. It can mean either. Likewise, from the Aramaic, we have the word “**yam**” which is “**yom**” in Hebrew, which is literally a “**day**” or a “**period of time**”

in general. We see this in **1 & 2 Chronicles**, which are in Hebrew "*Dibre ha Yamim*" or "*Chronicles of the Times*". So, it was the translators who decided to place the word "**days**" in here, instead of "**times**". This could just as easily have been "**3 ½ times**", which would have been understood in context as "**time, times and half a time**", as in **Dani'el 7:25**. The "**anti-messiah**" and the entire "**new world order**" with all their followers will believe they have won against Yahweh. Israel will appear destroyed once and for all, along with all that bear witness of Torah and testify of Yahshua.

After this, we read **Revelation 11:11-12**, translated from the Aramaic Peshitta; *And after the three and a half times the living spirit from Eloah entered into them, and they stood upon their feet, and the spirit of life fell upon them, and great fear fell on those who saw them. And they heard a loud voice from the heaven saying to them, "Come up here."* So, not only did the Ruach of Life enter into them, it fell upon them, then they were summoned up. In fact, the Hebrew word and concept here is "*aliyah*" or "*ascending*" as in "*going up to Jerusalem*". Verse 12 goes on to say; *And they went up into the heaven in the cloud (anono = the Pillar of Cloud), and their enemies saw them.* The Aramaic word here for "**heaven**" is "*oar*", which is the "**sky**" or more generally, this "**earthly realm**". Also, the Aramaic word for "**cloud**" here is "*anono*". And, according to Strong's Dictionary and the Dolobani Syriac Lexicon of the Aramaic Language, it refers to the "**Column of Cloud**" that led B'nei Yisra'el in the wilderness. In fact, "*anono*" is defined also as "*a cloud that covers, like an army that covers and obscures the land*". This "**Column of Cloud**" is the Host of Heaven that covers and obscures the Image of Elohim.

Think about it. What does all this sound like to you? Let's go now to **Yehezqel / Ezekiel 37:1-5**; *The hand of YHVH was upon me and took me out by the Spirit of YHVH, and set me down in the midst of the valley. And it was filled with bones. And He made me pass among them, all around, and see, there were very many on the surface of the valley, and see, they were very dry. And He said to me, "Son of man, would these bones live?" And I said, "O Master YHVH, You know." Again He said to me, "Prophecy to these bones, and you shall say to them, 'O dry bones, hear the word of YHVH! Thus said the Master YHVH to these bones, "See, I am bringing into you a spirit, and you shall live. Verses 6-10; And I shall put sinews on you and bring flesh upon you, and cover you with skin and put a spirit in you, and you shall live. And you shall know that I am YHVH." And I prophesied as I was commanded. And as I prophesied, there was a noise, and there was a rattling. And the bones came together, bone to bone. And I looked and saw sinews and flesh came upon them, and skin covered them, but there was no spirit in them. He then said to me, "Prophecy to the spirit, prophecy, son of man, and you shall say to the spirit, 'Thus said the Master YHVH, "Come from the four winds, O spirit, and breathe on these slain, so that they live." ' ' ' And I prophesied as He commanded me, and the spirit came into them, and they lived, and stood upon their feet, a very great army. And, verses 11-14; And He said to me, "Son of man, these bones are all the house of Yisra'el. See, they say, 'Our bones are dry, our expectancy has perished, and we ourselves have been cut off!' Therefore prophecy, and you shall say to them, 'Thus said the Master YHVH, "See, O My people, I am opening your graves, and shall bring you up from your graves, and shall bring you into the land of Yisra'el. And you shall know that I am YHVH, when I open your graves, O My people, and bring you up from your graves. And I shall put My Spirit in you, and you shall live, and I shall settle you in your own land. And you shall know that I YHVH have spoken, and I have done it," declares YHVH.' ' ' "*

So, could this raising of the "**two witnesses**" be Yehezqel's vision of the raising of the dry bones? Let's go back, for just a minute, to **Zekaryah 4:11-12**; *Then I responded and said to him, "What are these two olive trees, one at the right of the lampstand and the other at its left?"*

Remember, Dani'el saw them on either bank of the river, on either side of the Righteous One. ***And I responded a second time and said to him, "What are these two olive branches which empty golden oil from themselves by means of the two gold pipes?"*** These ***"two anointed ones"*** are also called the ***"two olive branches"***. One only has to read **Romans 11** to see that Sha'ul confirms that, while we who profess Yahshua are all olive branches, the ***"two olive branches"*** are the ***"Two Houses of Yisra'el"*** who are ***"grafted in"*** to the ***"Olive Tree"***, which is the kingdom that is restored to Yisra'el.

This is why I say that the testimony of the ***"two witnesses"***, the ***"two olive branches"***, the ***"two lampstands"*** is during the first 42 months of the 70<sup>th</sup> week. After this, they go ***"silent"***, their testimony ***"moof"*** and their apparent ***"failure"*** is celebrated during the second ***"3 ½ years"***. The ***"bad guys"*** will all think they have won. This will likely happen as we begin to make our way back home, and as some in Yehudah will be hidden and protected from the ***"wrath of the beast"*** that we read about in **Revelation 12:13-16**; ***And when the dragon saw that he had been thrown to the earth, he persecuted the woman who gave birth to the male child. And the woman was given two wings of a great eagle, to fly into the wilderness to her place, where she is nourished for a time and times and half a time, from the presence of the serpent. And out of his mouth the serpent spewed water like a river after the woman, to cause her to be swept away by the river. And the earth helped the woman, and the earth opened its mouth and swallowed up the river which the dragon had spewed out of his mouth.***

And, life comes into them and the Ruach comes upon them and they stand up and are ***"called up"*** ***"aliyah"*** or ***"gathered"***. The out-pouring of Ruach Elohim is very much a part of the ***"regathering"***, as we read what Yahweh told the prophet after He describes bringing us home and showing the world His might, from **Yehezqel 39:28-29**; ***"And they shall know that I am YHVH their Elohim, who sent them into exile among the gentiles, and then gathered them back to their own land, and left none of them behind. And no longer do I hide My face from them, for I shall have poured out My Spirit on the house of Yisra'el,' declares the Master YHVH."***

It's important to remember what Yahshua said would happen at this time, in the middle of Daniel's 70<sup>th</sup> week, when the ***"Two Witnesses"*** end their testimony and Anti-messiah comes in and they are silent and are ***"called up"*** into the mountains of Jordan; as we read in **Mattityahu 24:13-21**; ***"But he who shall have endured to the end shall be saved. And this Good News of the Kingdom shall be proclaimed in all the world as a witness to all the nations, and then the end shall come. So when you see the 'abomination that lays waste,' spoken of by Dani'el the prophet, set up in the set-apart place" – he who reads, let him understand – then let those who are in Yehudah flee to the mountains. Let him who is on the house-top not come down to take whatever out of his house. And let him who is in the field not turn back to get his garments. And woe to those who are pregnant and to those who are nursing children in those days! And pray that your flight does not take place in winter or on the Sabbath. For then there shall be great distress, such as has not been since the beginning of the world until this time, no, nor ever shall be."***

The prophet spoke of this event also and what would follow in **Zekaryah 14:1-5**; ***See, a day shall come for YHVH, and your spoil shall be divided in your midst. And I shall gather all the gentiles to battle against Yerushalayim. And the city shall be taken, the houses plundered, and the women ravished. Half of the city shall go into exile, but the remnant of the people shall not be cut off from the city. And YHVH shall go forth, and He shall fight against those nations, as He fights in the day of battle. And in that day His feet shall stand upon the Mount of Olives, which faces Yerushalayim on the east. And the Mount of Olives shall be split in two, from east to west, a very great valley, and half of the mountain shall move***

*toward the north and half of it toward the south. And you shall flee to the valley of My mountain – for the valley of the mountains reaches to Atsal. And you shall flee as you fled from the earthquake in the days of Uzziyah sovereign of Yehudah. And YHVH my Elohim shall come – all the set-apart ones with You.* They flee through the mountain as far as Atsal. Atsal, by the way is a city in Moab, in central Jordan.

So, what then is the testimony of the “**two witnesses**”? What does it mean to come in the spirit of Eliyahu and Moshe? Well Eliyahu, who was a prophet sent to the Northern Kingdom, declared “**repentance**” and “**teshuva**”, turning back to Yahweh and His Torah. Moshe, on the other hand, while being thought of as the law-giver, actually came to “**redeem**” and “**deliver**” the Children of Yisra’el out of bondage and lead them back to Eretz Yisra’el. Yohanan the Immerser (John the Baptist) came in the spirit of Eliyahu, but to the Yehudim (Jews), to call them to “**repentance**” and “**teshuva**”. Yahshua, the prophet Moshe said would come and be greater than him, came to “**redeem**” and “**deliver**” the Lost Sheep of the House of Yisra’el, which allows them to come back to the Kingdom and the Land of Yisra’el. So, the “**Testimony**” of the “**Two Witnesses**” is simple; “**Repent, make teshuva (turn again to Yahweh Elohim of Yisra’el. You have been redeemed, return home to your inheritance (Eretz Yisra’el) and see the deliverance of your Elohim!**”

Plus, as we’ve learned about witnesses; they observe and witness the events unfold, like the two witnesses at Sodom and Gomorrah. They will be called up from Jerusalem to the “**Column of Cloud**” (*the Host of Heaven*) to go with Mashiach to the wilderness and the “**Second Exodus**”. They will see the Deliverance of Yahweh/Yahshua and return with Mashiach to Eretz Yisra’el.

Consider what Yahshua told His Talmidim, when they asked Him about the restoration of the Kingdom, just before He ascended, in **Acts 1:6-9**; *So when they had come together, they asked Him, saying, “Master, would You at this time restore the reign to Yisra’el?” And He said to them, “It is not for you to know times or seasons which the Father has put in His own authority. But you shall receive power when the Set-apart Spirit has come upon you, and you shall be My witnesses in Yerushalayim, and in all Yehudah and Shomeron, and to the end of the earth.” And having said this, while they were looking on, He was taken up, and the cloud hid Him from their sight.* We are to be His witnesses here in Florida and wherever we go. And soon He’ll be calling us to witness from Yerushalayim, Judea and Samaria.

When the “**Two Witnesses**” / the “**Two Olive Trees**” / the “**Two Lampstands**” / the “**Two Houses of Yisra’el**” come to the Mountains of Yisra’el and Jerusalem, it will be like we read on Friday about the “**Good News**” in **Yeshayahu / Isaiah 40:9**; *You who bring good news to Tsiyon, get up into the high mountain. You who bring good news to Yerushalayim, lift up your voice with strength, lift it up, be not afraid. Say to the cities of Yehudah, “See your Elohim!”* Folks, the testimony of this is huge. In **Tehillim / Psalm 122:1-4** David declares; *I was glad when they said to me, “Let us go into the House of YHVH.” Our feet have been standing within your gates, O Yerushalayim! Yerushalayim is built as a city that is bound together, where the Tribes have come up, the Tribes of Yah, as a testimony to all Yisra’el, and give thanks to the Name of YHVH.*

**Baruch HaShem Yahweh !**