



The Two Witnesses

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Ben Ehrhardt, Shamash

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As I said last week, we are going to begin our look at the “**two witnesses**” of **Revelation 11**. In light of the day and time we are experiencing, I expect this to be just the beginning of our studies into these matters. I will offer you some details and points to consider as you study these things out and we discuss them in the days ahead.

Witnesses are very important in Scripture. Yahweh refers to Torah as the “**Witness**” throughout **Shemot / Exodus** and **Bemidbar / Numbers**, according to the ISR translation. The KJV uses the word “*testimony*”. In principal, this would not be inconsistent; in that, a “**witness**” gives “*testimony*” or “*testifies*”. Strong’s Exhaustive Concordance states that the Hebrew word “**e`duth**” which means “**testimony**” is the word used in the 34 places where “**testimony**” is used instead of “**Torah**” in these two books in 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 uses “**e`duth**” because the second meaning, after “*testimony*” is a “**precept**”, “**law**” or “**command**”; which are also what Torah is. And, when a deed or act is held up to Torah, it “**gives witness**” or “**testifies**” either **for** or **against** the deed and the person who committed said 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 / Deut. 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.*** We also read in **Debarim 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.***”

Yahshua also told us this; and went one to state the power and authority of two or more witnesses in **Mattityahu 18:15-20**; “***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.” Folks, that’s power and authority. That is why we pray together for one another.

Sha’ul also taught 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** (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”.*

Now, as we looked at **Mattityahu 24**, last week, and some of the supporting Scriptures in Dani’el, Revelation and Romans, etc.; we danced around **Revelation 11**, where we’re told 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 (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 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.*

Now, to understand who these **“Two Witnesses”** are, let’s 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. And, just as in **Yehezqel 8 & 9**, Yahweh always starts with His own House (Dwelling Place) first. This includes His **“chosen ones”**. We’ll be measured to see how the actions and deeds of our hearts measure up.

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 events. In some cases this was not so good; 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. There were 42 young men who mocked the ascension of Eliyahu (Elijah) to Elisha. This conflict between the will of Yahweh and man is noted 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 six and sevens”*.

I also need to point out that there 42 generations between Adam and Yahshua. This may also play into the scenario Yahochanan is pointing to here in our text. As we see in verse two and subsequent verses, Yahochanan is referring to two 42 month segments; which together, equals seven years. This would be the 70th 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.”***

There are a couple of quick things here to think about. First, we have 7 weeks and 62 weeks from the command to rebuild Jerusalem until Messiah Yahshua came. That order was given in 486 BCE, Artaxerxes stopped the rebuilding temporarily after 7 weeks of years, in 437 BCE. But, if was completed by Ezra and Nehemiah. The remaining 62 weeks of years takes us to Yahshua’s birth, totaling 69 weeks of years.

Then, we see 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 **“prince”** will be from the **“Roman Empire”**, which means today Europe. And, this prince shall confirm a covenant with many for one week. Now, we’re going to look at this in a couple of weeks. But, this **“prince”** is the anti-messiah. And, as a little hint of what’s to come, the Hebrew word for **“confirm”** here is **“gabar”** which means **“to give one’s strength to”** or **“enforce”** the covenant for one week. More on this in two weeks.

I think that was an important **“ar’nav shovef’** or **“bunny trail’** in English. Where we were going was to show that the 70th week, or seven years, will be two sets of 42 months, or 3 ½ years. We see that in the middle of the **“week”** (7 years) this **“prince”** stops the slaughter and meal offering (the morning and evening oblation). As we read last week, 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**. Then, another Scripture we read last week, **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.*** 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”** who are refined in 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 end the struggle between man’s will and Elohim.

As we go back to **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 the numbers several ways. But, to keep things simple; **“one thousand”** is the word **“aleph”**, whose letter represents **“strength”**, the **“master”** and the **“teaching”**, **“two hundred”** is the letter **“reish”** which is the **“head”** or **“beginning”** and **“sixty”** is the letter **“samech”** which represents **“support”**, **“ordination”** and a **“complete cycle”**. If we take all of these meanings into account; it’s as if these **“witnesses”** are giving strong teaching from Yahweh t the beginning to support and ordain those who believe until their cycle is complete. As I said, this is only one way to look at this. I do see that these **“two witnesses”** give the testimony at the beginning, or during the first 3 ½ years. We’ll cover more on that in a bit.

We’re told that they are **“clad in sackcloth”**. These are garments worn in mourning and are also a sign of humility before Yahweh. It’s associated with repentance and teshuva from pride and sin. Many wore sackcloth as they heeded the words of the prophets, like Yonah, Yeshayahu, Eliyahu and others and repented.

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 isawakened 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, 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. They are not emptying oil into the Lampstand. Instead, the oil is coming from the Lampstand into them by means of the "**bow**" that is over the Lampstand. These two "**anointed ones**" pour out their oil on those they witness to. We're told here that these "**two olive trees**" are indeed the "**two anointed ones**" who stand beside the Master of all the earth.

The verses referring to "**Zerubbabel**", whose name means "**Sown in Babylon**". He was the descendant of King David who led B'nei Yisra'el back from the Babylonian captivity and rebuilt the Temple. He's a reference here to the coming prince who'll build the Millennial Temple. We'll learn about him in depth in the weeks to come.

Now, one of the things that come to mind here, about the "**two anointed ones**" standing beside the Master, is that Moshe and Eliyahu both stood beside the Master Yahshua on the "**Mount of Transfiguration**", as told in **Mattityahu 17** and **Mark 9**. Now, let's read **Dani'el 12:1-7**; *"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. 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 they have ended scattering the power of the set-apart people, then all these shall be completed.* Who are these "**others**" standing on either bank of the river? It sounds like the "**two witnesses**" rising up to begin their testimony for the time specified.

We see also that these "**two anointed ones**" are "**two lampstands**". They are two lights. As we read, 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 authority and miraculous power given to Moshe and Eliyahu, by Elohim, 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 that time. Moshe, of course, turned water into blood in **Shemot / Exodus 7**. Here two we see that, just as Yahweh sent plagues on Mitzrayim in order to show His might, we will see plagues all over the world. Scripture here says that fire will come out of the mouths of these “**two**” to consume their enemies. Yahweh says that He is a consuming fire, as we've read before. But, I like the way He says it in **Debarim / Deut. 9:3**, as Moshe admonishes B'nei Yisra'el just prior to the entry into the Land; *“And you shall know today that YHVH your Elohim is He who is passing overbefore you as a consuming fire – He doesdestroy them and subdue them before you. So you shall dispossess them and destroythem quickly, as YHVH has said to you.* “**Fire**” is also a metaphor for the Word of Yahweh. If anyone wishes to harm these “**two anointed witnesses**”, they will be *judged* by the Word and thus, must be killed.

Then, we come to **verses 7-13**; *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 Sodom 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.*

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**, where we read this of the “*beast coming up out of the sea*” in **verses 6-8**; *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.*

As we look at what happens here, it is helpful to understand the words used from both the Greek and Aramaic. For example, we see that this “**beast**” or “**anti-messiah**” will fight against them and “**overcome**” 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 eat**” or “**prevail**”. And, we’re told, he “**kills them**”. The Greek word here for “**kill**” is “**apokteino**” which means to “**kill**” or “**extinguish**” and takes the connotation of “**to separate**” by the prefix “**apo**”. In the Aramaic, we have the word “**muwt**” which means to “**kill**” or “**nullify**”. This is where we get the word “**moot**”. I don’t wish to over “**spiritualize**” these things. There may be literally two men here. But, the meanings of the words need to be looked at, as so much of the Book of Revelation is allegorical.

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 “**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 the Dyslexic Hebrew version might read, is; “**And 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 “**mneyma**” which is also a “**memorial**” and in Aramaic it is “**gadeesh**” which is also a “**memorial heap**”. So, the people are not allowed to “**memorialize**” these “**fallen ones**” or their testimony of Torah.

OK, we’re going to have just one more foreign language lesson. 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 70th week. In the Greek, the word used for “**days**” is one that we looked last week; 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**” or “**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**”. 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 from the Aramaic; **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. What does this sound like to you? Let’s go to **Yehezqel / Ezekiel 37:1-14**; **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. 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, prophesy, 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 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 prophesy, 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 (zatyithim in Hebrew), 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 (zayith shibbol'ee in Hebrew) 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 **"olive branches"** is during the first 42 months of the 70th week. After this, they are **"silenced"** or **"nullified"** by the **"beast"** for **"3 ½ times"**. They all think they have won. This will likely happen as we are making our way back home, or as some in Yehudah will be hidden and protected from the **"wrath of the beast"** that we read about last week in **Revelation 12:17**; *And the dragon was enraged with the woman, and he went to fight with the remnant of her seed, those guarding the commands of Elohim and possessing the witness of Yahshua Messiah.* Then, life comes into them and the Ruach comes upon them and they stand up and are **"called up"** 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.*

So, whether you believe the **"two witnesses"** are two literal people, who come in the spirit of Moshe (the Torah) and Eliyahu (the prophet), or whether the Two Houses of Yisra'el come in the spirit of Moshe and Eliyahu; if and when we see the Palestinian state implemented, watch. This is the covenant of false peace, the covenant with many, enforced by the beast. You will begin to see the **"anointed witnesses of Yahweh"** testify in Jerusalem and throughout the earth with **"power and authority"** given them by Yahweh of Hosts. We'll see the signs and wonders confirming His Word that we've been looking for. As I said last week, the key to recognizing the false signs and wonders of the false prophets and anti-messiahs that will come to lead many astray, as Yahshua warned in Mattityahu 24, will be in our

understanding of Scripture and obedience to Yahweh/Yahshua.

May this be the time and may we be the ones **Dani'el** spoke of in **Chapter 12:3-4**; ***“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. 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.”*** B'Shem Yahshua HaMoshiach, Ahmein v' Ahmein.